

FRAGMENTA EX MACHINA – FRAGMENTA SINE NOMINE

PROJECT ANGELBOOK VOLUME X-PART 17



EZEKIEL REDIK YARBROUGH

Fragmenta Ex Machina –
Fragmenta Sine Nomine –
Project AngelBook – Volume X –
Part 17
By Ezekiel Redik Yarbrough

❄ Fragmenta Ex Machina

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Project AngelBook – Volume X – Parts 1–36

By Ezekiel Redik Yarbrough

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This volume is not made up of my own words. There is no original
commentary

here, no narrative, no analysis. This is simply me copying and
pasting large

chunks of text from my bookmarks—pages that were easy to
extract, with no

hyperlinks or formatting issues, saved from open tabs and
archived corners of

the web.

It's messy. It's unfiltered. It's chaotic. But it's valuable.

Each piece inside this volume was bookmarked for a reason. Not
always because I

agreed with it, but because it felt like a fragment of something
larger—an

insight, a worldview, a download. This is source material, plain and
raw.

Fragmenta Ex Machina isn't about authorship. It's about
preservation and

system-building. It's about feeding the machine—laying bricks for
the

Operating System I'm constructing across these books. This is the
raw intake

phase. The memory dump. The zero layer.

Later volumes will be cleaner, more refined, more structured. But
this? This is the

foundation. The ether stream, bound and frozen before it
vanished.

So if you're looking for polished prose, skip this one. But if you're
here to explore

the roots of something much bigger, this is where the signal begins.

Welcome to the fragments.

— Ezekiel Redik Yarbrough Architect of the Machine

sent by the Hierarchy of Good. Let us manifest the understanding of the Fiery Baptism on the path to the Fiery World.

87. Verily, the Invisible World explains everything visible—from the Unmanifested to the manifested, from manifested to the Subtle. Thus, all energies are saturated by the One Fire. Thus, the transmutation of that which is manifested through Fire is the eternal process of evolution of Worlds. Actions invisible upon the Earth are just as vital as earthly processes, and they can affirm the bond between the Worlds. Often those who have approached the Light are perplexed as to why difficult trials do not cease. One may answer that each process invokes in the Invisible World a tension, manifested by the Forces of Light and by the hordes of darkness. Humanity is then made manifest as a useful conductor when the force of the spirit can attract the Power of Light. But it is not easy for a wavering spirit to overcome the hordes of darkness. Thus, let us remember on the Fiery Path that the spirit summons Forces from the Subtle World and from the different spheres.

88. Especially clearly felt on the steps of the Fiery consciousness is the cosmic solitude. When the spirit knows all the infinite joys of the Fiery World, yet dwells amidst earthly storms, it particularly feels the imperfection which clothes the earthly strata. Cosmic solitude is a feeling of the “Lion of the Desert.” Breaking away from the Earth in spirit brings in display all the signs of cosmic solitude. Thus, when the Worlds are united in the Fiery consciousness it is difficult to bear all the acute manifestations of the earthly spheres. Rightly has it been said that the spirit can live without a body, because a deformed body can contain a luminous soul, but a body cannot, in spite of all external perfections, contain a spirit which does not conform to the accumulations of the past. It is correct that often illnesses are a blessing, for they unite the spirit with the Subtle World. Thus, each manifestation is based on two principles which respond to the measurements of the Subtle and earthly Worlds. Indeed, these measures often happen to be inversely proportional. On the path to the Fiery World let us remember that the measures of events are in need of subtle understanding.

89. The planetary dates correspond with all the supermundane dates. The dark condition of this planet requires all forces for the affirmation of equilibrium. It is easy to think about the future when the spirit knows the bond of the two Worlds, when the spirit can be successful in its strivings toward the Fiery World. There cannot be an intensification which does not reveal to the spirit the amplitude of the manifest future. In the Subtle World events go on which assist manifestations on the Earth. Especially tensed are the strata which are close to the Earth. Entire armies are being assembled for events. Entire nations are being armed against the forces of destruction. The Supermundane World will not leave the planet helpless. So too, the Mother of the World and the Hierarchy of Good and the Fiery Viceroys are mobilizing their camps. Verily, great is the time solving the earthly destiny—the Heavenly Forces saturate the space. Thus let us remember on the path to the Fiery World.

90. It is difficult to imbue the consciousness of those who think that each one's path can

proceed without Higher Guidance. Each one of these petty-minded persons does not accept Hierarchy, because he regards the affirmation of Guidance as a violation of the will. Among these are many confirmed atheists who consider as maleficent a fiery faith in Higher Guidance. One can see how all principles of Hierarchy are being distorted. How is it possible to enlighten the consciousness, when the spirit is isolated from the Light and affirms its own limited life? In a fiery construction one should sense these limited extinguishers of Fires. Consciousness is a manifestation of life, therefore each structure conceived by mind produces its own forms. Actually the Subtle World is created by all the conformities of the Cosmic creativeness. The supermundane spheres clearly reflect the earthly essence. Responsibility before the Cosmos should be affirmed in the consciousness of man. Thus, on the path to the Fiery World let us strive for realization of responsibility for the creation of forms.

91. Daring is the achievement of Beauty which crowns Service. The crown is the revelation of Cosmic Communion. The basis of Cosmic rapprochement can be affirmed as a conjunction of Higher Forces. A great Crown is ordained for the brow which has been shaped by millenniums of achievements of self-sacrifice. The crown of achievement is molded by the heart, and the winged spirit creates its own ascending Karma. With difficulty do the sparks of creativeness seep through on the path of Karma; and still less is understood the Truth of Karmic action. Not from without comes the proper estimation of Karma. Karma is contained in each cell, and the spirit carries its own attainment and its own armor.

A sunlike Karma contains all flaming achievements. The creative force of such a sunlike heart contains within itself precisely all the pangs and conflicts of the spirit. But the sunlike heart realizes its subjection to the current of the Cosmic Consciousness. The crown of the sunlike heart is verily a flaming achievement.

92. The principles of Good and evil are repeated on all planes with this distinction, that by prolonging the line into the spheres of the Subtle World, all expressions become heightened. Only the principles of constructiveness give to the spirit that resultant force which affirms a conscious striving for good. The servants of darkness will be inevitably attracted to the lower strata. Ancient Scriptures speak of those who dwell in the Kingdom of the Spirit and those who live under the earth. One may be surprised as to why the earthly strata and the Earth itself is inhabited by the forces of evil. Actually, a downward attraction explains these hordes. Each aspiration toward the Fiery World tends to hold the spirit in the Subtle World, but the Spirits who are Bearers of Light, filled with self-sacrifice, rush to the Earth for purpose of salvation. There are whole countries on Earth which are saturated with destroyers. The Earth conforms, with its poisoned emanations, to these spawns of darkness. Therefore, be not astonished that portions of the world are peopled with dark entities.

93. A construction of new fundamentals will be contained in the establishment of equilibrium and of coordination between science, art and life. For an equilibrium is needed based on a survey of all affirmations. Thus, the World is in need of a great

manifestation of equilibrium. Coordination is to be affirmed upon a new understanding of all the subtle principles of Hierarchy. One may even foresee how a transmutation of all affirmations will take place; how in science there will be no great division between spirit and matter. Indeed, it will be possible to build on new principles when the spiritual and the physical are united. It will be possible to secure knowledge of the body by means of the coordination of the centers, their functions and qualities. Such a unity of all functions leads to knowledge of life as it actually is. For example, one could study the various precipitations of the kidneys and the functions of the eyes. It is possible to coordinate the functions of all organs which have double branchings. It is possible to compare the organs which act by one channel. It is possible to be convinced of many unities of functions, which are highly indicative. Thus, new structures have their great principles, and a great ascent in the world of knowledge is indicated. Thus the Fiery Bearers of the synthesis bring good and happiness to the World. On the path to the Fiery World let us remember about the great affirmation of equilibrium and coordination.

94. The abyss may be conquered by different paths. Courage in the face of the unfolding abyss is attained precisely when the spirit places everything at stake. It is correct that the spirit can be tempered only in life. The overcoming of life's difficulties will bring the spirit its spark. Spiritual conquests are so difficult. The physical body endures privations in self-satisfaction, but the spirit conquers difficulties. And the fiery spiritual strife can uplift to a great height. Thus, let us aspire to spiritual difficulties. The abyss can unfold itself before the heart. Thus it seems that the path of life proceeds inexorably; but the heart which realizes the abyss is also conscious of the Light. For, when a final boundary has been manifested it is possible to unroll a Fiery Infinity. Only in complete striving can the spirit unfold its wings. On the path to the Fiery World one must be imbued with fearlessness before the abyss. The winged spirit knows this joy of attainment.

95. At the threshold of passage into the Subtle World there occurs a separation of the mental body from the physical. The development of fiery receptivity assists the flight into the Higher Spheres. The separation of the mental body can be clearly realized by the spirit which senses the breaking away from the Earth and aspires into the Higher Spheres; thus takes place a unification of the two Worlds, which liberates the spirit from the physical body. The question of death greatly preoccupies humanity. Precisely it is the transition which frightens people so much. It may be pointed out how wonderfully the spirit which has understood the transitory existence on Earth is impelled into the Subtle World. One should consciously prepare the spirit for the breaking away from Earth. In this manner the affirmed threshold is disclosed to the one newly arrived, in all the Fiery Grandeur. Thus, on the path to the Fiery World one should accustom oneself to the breaking away from Earth.

96. When the fiery spirit plunges into the supermundane spheres the Subtle Spheres are not foreign to it, because this spirit has known the spatial manifestations. Thus the newcomer can acclimate himself in the strata of the Subtle World. A sensation of joy accompanies the entrance into the Subtle World.

97. One should be very solicitous about the last hours of sojourn on Earth. Often the final striving can predetermine the succeeding life, also the stratum in which the spirit will dwell. Indeed, it is inadmissible to recall the spirit into the earthly spheres when it already has broken away. Tissues which already have been freed from earthly attractions must be strained in a terrific effort in order again to be assimilated into the earthly atmosphere. People should learn to think during someone's departure, as well as during birth, and should be able to ease the processes. As delays are harmful during birth, they are likewise harmful during death. The subtle formation of the new body must be taken into consideration. Wounds caused the departing one must be cured in the Subtle World. A most cruel treatment of the departing ones is often manifested. It may be said that it is not death which torments, but living people. All who are approaching the Fiery Teaching must know about this. On the path to the Fiery World let us remember the law of affirming the last minutes of the crossing.

98. Merit, as it is understood, must be replaced by a more subtle concept. If, instead of external signs, one becomes accustomed to look upon the reality of merit, according to the inner quality of action, then how many subtle signs can be observed! When the spirit learns to coordinate the earthly life with the Higher, then all measurements take on another dimension. Life filled merely with the monotony of the material world correspondingly marks off the merit according to its aspirations. But the consciousness of the two Worlds affirms new measures. The transitory will not be the real impelling factor. Only a striving for fiery manifestation unites the Worlds, and action will be correspondingly saturated. The consciousness of him who heads into the Fiery World is imbued with the Force emanating from the Hierarchy of Good; but earthly bliss is as quickly dissolved as is the entire transitory World. On the path to the Fiery World let us remember the eternally living energy of the World of Fire.

99. Karma is diffused in all actions, in all Worlds. In the same way as Karma can be hastened, it can be as well prolonged. A deepening of Karma is reflected not only upon the succeeding life. All intermediate states are also affected in an aggravation of Karma. The Subtle World is closely held in bond with the earthly, and it is necessary to intensify thinking in this direction. He who understands the meaning of the connection of the two Worlds, will be careful of his earthly actions. Care toward all energies is of assistance to the striving spirit. A chief impediment is non-understanding of the truth of spatial life; that all is transmuted, all is atoned for. Correctly has it been pointed out about the law of Karma; indeed, about the law of Karma unto infinity. Precisely, aspiration reaches into infinity; and so also do possibilities. On the path to the Fiery World let us affirm a conscious relationship to the law of Karma.

100. The co-participants of Cosmic structure may be called true Regents. Each epoch has its Regents. The Lord, the Man-God, and the Regent of the Forces of Light constitute the great Power. The Hierarchic principle appears as the basis of all constructions, and for a deepening of understanding of Cosmic structure one should become affirmed by the recognition of the manifested law of Hierarchy. The Forces of

Hierarchy are joined across two Worlds—the Guiding Principle, and the principle of fulfilling the Great Will are one Source. Worlds are built upon the two Principles. The Supermundane World is manifested by means of the earthly one. The earthly world aspires into the Fiery World. Eternal life is affirmed in this fiery unity, and the power of life is intensified in fiery structure. For a subtle understanding of the Hierarchic Principle one should delve into the structure of Existence. The Higher Will dictated its Testaments. Manifestation of the Fiery World were assumed by Fiery Spirits; in this manner an exchange unifying the Worlds was taking place. All religions have been affirmed by an exchange of Fiery Forces. This fiery cooperation is the Cosmic structure. On the path to the Fiery World let us manifest understanding of Cosmic structure.

101. Verily, only the heart is able to penetrate into all actions, into all motives, into all entities, manifesting discernment. For penetration into the Fiery World, it is especially necessary to discriminate with the heart. Only that source which strives toward the bases of Truth can provide a concept of the true structure of Cosmos. Only that source which is saturated with the fire of subtle energies can offer a true measure of the judgments. For the affirmation of one's forces in the Higher Spheres it is indispensable to intensify the forces of the heart, for there is no other quality of Fire which can replace these energies. The heart powerfully impels the spirit to the subtle energies. All the Higher Spheres are attained by the tension of the heart. This sacred vessel can reveal all the creative exalted spheres. These heart energies are irreplaceable, truly the Higher Will is reflected in them. The creativeness of the heart may be called sunlike. On the path to the Fiery World let us aspire to an understanding of the heart as a connecting manifestation between the Worlds.

102. The distribution of people according to auras and to mutual attraction is a scientific truth, but for scientific investigations it is necessary to apply subtle discrimination. Where the cognition of the heart is aglow, there will be discrimination. Where the cognition of the heart is inactive, so also inactive will be the fiery energy. It is necessary to feel how there are gathered around the fiery heart those who have been drawn to it by the striving toward Fiery Service. The attraction of the magnet of the heart acts as a law; it must also be remembered that each life of the heart attracts those who reveal kinship of spirit. Life which is thus begun is extended in the supermundane spheres. Thus can be easily explained each Karmic manifestation. People do not reflect much on this law; and the World does not so much suffer from various calamities as it does from the breaking of this great law by the intrusion of human errors. Intrusion on the harmonious arrangement is always manifested in a derangement of Karmic effects. Many inexplicable misfortunes have been evoked by Karmic violations. In history one can trace how kings have been deprived of their most faithful servants, how generals have lost their troops, and spiritual guides their disciples, through some fearful intrusion into the connecting Karma. Let us deliberate, on the fiery path, about the invulnerability of Karma for the sake of advancement.

103. Transmutation of the centers intensifies the creative energies which are necessary for crossing into the Subtle World. Each spiritual striving produces its sediments, which

assume the aspect of subtle energies during the passage into the Subtle World. Thus, it is important to aspire into the Higher Spheres. Ecstasy of spirit and joy of the heart yield those energies which nourish the subtle body. Indeed, only a feeling imbued with higher impulses provides the needed energies. It must be understood that imperil and gross earthly desires produce their ugly ulcers, which the spirit must heal in the subtle body. Ulcers of the spirit are carried over into the Subtle World if they are not gotten rid of on the Earth. Liberation from the physical vehicle does not mean deliverance from spiritual ulcers. When the spirit, faced with breaking away from the Earth, realizes how it has used its energies, then the consciousness can atone for a great deal; but the consciousness must be impelled toward the thought about the Higher Worlds. Even the most serious criminal can be directed toward the understanding of the burden of Karma, but for this it is necessary to change the social conditions. Thus, on the path to the Fiery World one should become accustomed to the thought about transmutation of the centers, because liberation from the body is not deliverance from spiritual ulcers.

104. Forces manifested for the Service of Light do not invade Karma, as some who are not initiated into the power of Karma think. The Forces of Light observe human actions, giving the direction but not invading life. Many are the examples of this. Messengers appear, warnings are sent, the direction is given and the paths pointed out; but the choice of designated affirmation is determined by the human will. In this way appears the manifestation of cooperation between the two Worlds. Precisely, self-activity of the spirit can bring near a better Karma. Thus it can be explained why the Forces of Light do not stop the spirit from certain actions which violate often that which has been ordained. Often people are perplexed as to why the other paths are not indicated. Likewise they wonder why the Sendings are affirmed through various channels? They wonder why the Forces of Light do not ward off different currents. Let us reply, "The Forces of Light never invade human Karma." This law must be remembered on the path to the Fiery World.

105. The law of free will often prohibits Us from clarifying a manifestation which appears to be obscure. The very same law indicates Our crossing of paths when the free will directs a heart toward a heart.

106. To be affirmed in the heart upon the Lord is the first condition on the path to the Fiery World. It is impossible to arrive at the ordained Gates without this fiery requirement. Of course, Guidance must be recognized in spirit and heart, for the acceptance of the Hand of the Lord is alone insufficient without devoting the heart to the Lord. One must understand that law which unites the Teacher with the disciple, because without the manifestation of complete attachment to the Lord there can be no bond. A full acceptance of Guidance means a conscious relationship, for one must understand and feel in the heart the warmth which arises from the depths of the spirit. It is especially necessary to feel and to learn to discern that by which the nature of the Lord is linked with that of the disciple. Thus, one must remember that vibrations and Karma are as connecting links on the path to the Fiery World.

107. The spirit is actuated by various levers. Love and striving are the strongest levers. Love for Hierarchy and striving for Service provide the impulse for higher saturations. These powerful levers direct the spirit to perfectionment, not only on the Earth but also in the Subtle World. Even if it were somehow possible to be freed on the Earth from certain manifestations, the supermundane spheres do not permit the spirit so easily to change spheres. The supermundane spheres have their vortices into which the spirit is drawn. These vortices may be called whirlwinds of expiation. According to the condition of striving or carnate desire the spirit falls into these vortices and may pass into other spheres only by atoning and by transmuting its energies. It is necessary to understand the conditions of the Subtle World. If humanity would reflect upon this inseparable bond with the Subtle World the concept of Karma would become clear. There is no action, no thought, no step which does not impel the spirit into a certain vortex. The fiery spirit is manifested as an inviolate link between the Worlds, for thus all paths are revealed.

108. Indeed, refraining from delving into the existing bond between the Fiery World and the earthly deprives life of its meaning. Each earthly manifestation becomes meaningless. Delving into the Fiery World is indispensable for understanding in life the fact that the unity of two Worlds directs the thought cosmically. Only the unity of each earthly manifestation with its extension into the Fiery World affirms the significance of all earthly processes. It is hard to imagine how difficult it is to direct thoughts if this law is unrealized, or when this law has been distorted by different interpretations. How much more clearly can the spirit grasp the process of life and death when the concept of the Supermundane World lives in one's consciousness! Thus, the whirlwinds of the spheres of subtle tensions impel the spirit during ascent and return. Definitely, the bond of the spirit with Karma is manifested in both Worlds. The understanding of this bond points to the beauty affirmed by the Cosmos. Discrimination of those earthly impulses which in the future will provide conditions for subtle existence, is so very important! For it is impossible to take eternity for the transitory, and the transitory for eternity. Thus does the spirit learn, living in the material world, to appraise the transitory; but Eternity has been ordained in the Cosmos!

109. The bond between Worlds must occupy the thoughts of humanity. How else could one explain certain invisible processes, which nurture life? One may become imbued with that knowledge only when the spirit apprehends in the heart the manifestations of the Invisible World. How else may one explain life and the crossing into the Subtle World, if one is not affirmed upon the Fiery World? Each earthly occurrence assuredly has in the back of it its invisible cause, and it also is a potential cause. It can be easily understood that for fiery receptivity one should first of all affirm thought upon the bond with the supermundane spheres. Happenings in life can be made real only when the spirit senses each higher vibration. Obviously, humanity lives without cognition of the heart, which moves with the force of the Fiery World. For better forms one should look upon life as a union of the two Worlds. Each striving in this direction will be helpful for ascent into the Subtle World. If the perception of higher energies is established as a vital process, one may become aware that earthly life, with all its pangs, is extended into the next World. Thus, let us apprehend the law of atonement on the Earth, in actions and

meditations.

110. About the destination of man on the Earth. From times immemorial this question has occupied the minds of people. All religions have noted the affirmation about the destination of man who bears a kinship to Higher Force. Wherein then is revealed a likeness to Higher Force? Only in perfectionment of spirit may man be likened to Higher Force. The destination of man cannot be regarded as something accidental. Likewise it is impossible to regard all forms uniformly, because all spheres have their own forms and very precise correlations. We speak often about the bond between two Worlds, because it is imperative to get out of the vicious circle which has girdled the planet. It is necessary to find the exit. Thinking must be directed to the more subtle principles in order to discover points of contact. Reflecting upon the simplest processes, we shall reach the highest concepts. If we shall discover the subtle bond in all life then indeed a striving toward the Higher World will not delay in coming. Since up to now it has been rather difficult to awaken the consciousness, at present it is necessary to push forward persistently all the foundations of the bond. All events, all affirmations, summon humanity to the achievement of transmutation of the fundamentals of a World outlook. It is especially needed to penetrate into the destination of man.

111. No receptivity is possible without heart aspiration. True, the intellect does perceive, but incomparable is the subtle action of the heart. In fact, when we say that a thought has flashed, it means the heart has revealed a saturated remembrance and perception. Indeed, only subtle energies can be joined to the subtle; therefore, the speediest attainment is through the heart. The bond with the Fiery World is established by the saturated heart, because this vessel alone permits penetration into the Fiery World. To understand the striving of the heart as a symbol of creativeness brings to the spirit affirmation of the Fiery World. The heart bears the burden of the World. The heart liberates from the earthly burden. Thus let us remember on the path to the Fiery World.

112. The protective network is formed out of subtlest energies. All centers participate in the formation of this powerful shield. For a complete circle it is necessary that all the spiritual centers intensify their energies. From out of the centers of the spirit it is especially necessary to tense the heart, because by its power it can transmute thinking. Right thinking produces stability, which is the first requirement. Steadfastness expels duplicity, fear and doubt. The protective net can defend a man, making him invulnerable. But his shield can only then be affirmed when all subtle energies have been harmonized. The experience of Agni Yoga truly provides this shield, but a most cautious regard for the centers is necessary. The protective net must be continually saturated with the energies from within, as a fiery, eternally ascending spiral. Spiritual centers must nurture this power. The protective net passes on with the spirit into the Subtle World. Woven from the subtlest energies, it can become assimilated into the Fiery World; only the highest strivings may be reflected in it. People who live by means of lower centers have no protective net. Obsessed ones do not have this shield. Therefore, on the Fiery path one should take care of the interweaving of the subtlest energies.

113. The protective net can only then be saturated when the centers have been transmuted. And on the final step, before receiving the Fiery Ray, the protective net is especially taut.

114. The fabric of the protective net is strung by the most diverse energies. Each spiritual center is based upon the collection of precipitations of the subtlest energies into the protective net. All the centers are transmuted and saturated by fire, which weaves the threads of the protective net. Thus, this shield is an affirmation of all cosmic currents, which are refracted in the protective net. Each blow upon the aura may be reflected, as a boomerang, upon its sender. When the protective net can reflect all the Higher Fires, then, indeed, can be fused in this furnace many manifest blows. Each striving consciousness must weave its own protective net. One may deflect many blows and painful stings if the protective net remains impenetrable. The immunity of the spiritual centers may become complete when the protective net is continually nourished by fire from within. Hence, it is so important to be solicitous about the tension of the protective net. Psychic energy, aspiration of the spirit, and fiery transmutation will supply the needed fabric for the protective net. On the path to the Fiery World let us remember the power of this Shield.

115. However diverse the Worlds are in their spiritual properties and functions, nevertheless it is necessary to become accustomed to think about the bridge to the Fiery World. Everything has its connecting energies. Why then not strive to understand the bridge to the Fiery World! As man reflects all the qualities of earthly life, to the same extent must he be concerned as to how to lay a bridge between the Worlds. Just as the abyss of mankind is visible from the supermundane spheres, so should the Higher World be accepted into human consciousness. The bridge between the two Worlds is maintained in the aspiration of thought. Rightly has it been said about the beauty of thought which reveals all Worlds. Indeed, the bridge between the two Worlds can be made real if the actions are filled with beauty. Truly, not words but actions bring all saturations. The bridge between Worlds will be based upon harmonization of the currents of heart and spirit. On the path to the Fiery World let us manifest understanding of the bridge between Worlds.

116. The connection between the life of each Servant of Light and the succeeding step reveals a saturated heart striving. Indeed, people debase the feeling of love and interpret vulgarly the great law. But one must harken subtly to the great law. Thus, verily, the Yoga of the Heart brings one to the mighty summits of consciousness far more strongly and speedily than does the Mind, however refined it may be. Therefore, the great Epoch of Woman will be distinguished by greater refinement of feelings and of consciousness.

117. The bridge between Worlds is based on harmonization of all the subtlest energies. Actually, the majority thinks that transmutation of the centers takes place on the physical plane. This is an error. Such consciousness must be enlightened. Transmutation of centers by Fire is a fusion of all the centers, both physical and spiritual. A spiritualization

of the entire being takes place. In fiery transmutation the Fiery World is revealed especially strongly, because a fiery harmonization takes place in one's entire essence, involving acquisition of all the higher tensions. Therefore, one may accept the law of the connection of the Worlds in each process of the refinement of spiritual centers. Accumulation of these energies gives the spirit an impetuosity which carves out the shortest path. Thus one must accept the concept of the bridge between Worlds, and one should remember that no unconscious labor of the centers exists. Conscious harmony of the centers is a great mystery. Thus, on the path to the Fiery World let us manifest understanding of the shortest path.

118. Among the mysteries existing in the Cosmos must be noted that of succession of existences. The rhythms of these existences are just as varied as are the Monads. Some think that it is necessary to spend a great number of lives in palaces; others think that for heroism cavalries are needed; a third group thinks that glory is needed; a fourth that chastisement of spirit and body are necessary, and so on ad infinitum. But We say achievement of spirit is needed. And this fiery quality is attained only through the inner Fire of the heart. Rightly has it been said that the deeds of the heart are the foundation. Knowledge of the heart affirms the great essence. Therefore, the heart as a magnet is powerful. Of course, a being lives in all potentiality. For a certain cycle of years the potential manifests one form of actions, for another cycle other actions are manifested. Thus, a complete world of actions takes place in a single life. Let us recall how many luminous actions fill the records of the Book of Life. Let us consider each action of Light, for it is especially necessary to realize those powerful energies which fill a being on a great step.

119. The forces of the spirit provide the currents upon which certain energies can proceed. The Hiero-inspiration can be sent only through the currents of the spirit. A power not earthly is carried by the Bearers of these currents. The spirit and heart which are saturated by these currents withstand many attacks. Often have We observed a solitary traveller on the Path of Service repulsing the onslaughts of darkness. The Forces of the Spirit bestow the power of action upon straight-knowledge. Currents of the spirit are the link with the Higher Forces. When the powerful energies saturate a being, then becomes apparent the development of all the higher centers. Hiero-inspiration can be affirmed only in the heart which is aflame with closeness to the Hierarchy of Light. Therefore, on the path to the Fiery World it is so important to distinguish these currents, because it is necessary to apply a conscious relation to everything in order to find the bond with the Invisible World of Fire. Thus, the forces of the spirit can truly conquer Worlds.

120. It is necessary subtly to investigate transference of sensitiveness. Transfer of sensitivity, inwardly or outwardly, constitutes a very important branch of science; not only for the investigation of the human organism, but also for the study of reciprocal tension of Macrocosm and microcosm. Up to this point experiments have been carried out between people and objects; further experiments will be made with plants and animals. By broadening the investigations, one can arrive at a study of the exchange of

subtle energies. Thus, all animals can serve for the change of currents of diseases. Of course, in this investigation it will be needful to develop an immunity against infection. Magnetism of the Earth and of the roots of trees, as well as Prana, can serve for the purification of emanations. One may reach into the Cosmic Laboratory for all bases for these investigations. Before the experiment of transfer of sensitivity one should study the manifestations of Agni Yoga, for only subtle receptivity will yield a subtle understanding. One must be imbued with currents of the spirit in order to understand all the potency that saturates the Fiery World.

121. The principle of transference of sensitiveness is very clearly indicated in the swelling of the lips. An accumulation of fiery energies in the throat is discharged in another center. Likewise, nasal hemorrhage is a result of a strong transference of fire of a center, outwardly manifested through the third eye. If subtle energies are saturated by Fire, then transmutation of the centers is so strong that a discharge is inevitable. Fires are raging; that is why it is very necessary to guard the health. Tension of the currents of space is strongly reflected on subtle organisms. Spatial currents are very strongly intensified. The vision of the black networks revealed all the blackness of the web which surrounds the planet. A whirlwind is being borne through space. Thus We discharge spatial pressures.

122. The World is plunged into such a dark state that the supermundane spheres are being filled with stifling gases. Various indicated manifestations affirm how black threads envelop the earthly spheres. It is proper to think and to prepare the consciousness for manifestations of fiery shocks. Space is in need of a purification, and a new discharge may occur in the earthly sphere when the spiritual currents will be roused creatively under the tension of new impulses. It is impossible to expect a regeneration on the planet without the affirmation of new principles and of coordination. Only spatial currents are needed for coordination with vital potentials. Thus, on the path to the Fiery World let us strive for ascent through fiery spiritual currents.

123. If one accustoms oneself to penetrate into the depths of the heart, it is possible to evoke vibratory currents of subtle feelings. In the depths of the heart can be awakened the manifestation of the Cosmic Magnet. It is only necessary to recall those moments of life which manifest the resounding of subtle strings. A glance directed into the depths of the heart discovers all the currents of the spirit. It can truly be said that people persist living without pity. First of all it must be understood that in the Subtle World there is nothing more frightful than heartlessness. It casts the spirit down to a step on which the earthly world loses all human likeness. Therefore, magnanimity can follow only after heartlessness has been cast out. Nothing is more frightful than that heartlessness which is in the pretended magnanimity that lives in the heart of egoism. Therefore, the path of Truth manifests a spiritual current which illuminates the searches. A pretended magnanimity is not the foundation of creative cooperation. Infringement upon the heart of one's dear one is not magnanimity. Thus, let the co-workers especially look into the depths of their hearts, for as Ur. has rightly said—"one should not insinuate oneself into the soul of one's friend; it is better to look into the mirror of one's own spirit." On the path

to the Fiery World a pretended magnanimity is a stumbling block.

124. The world suffers from a dismemberment which engulfs all the great beginnings. In place of unity, dismemberment is preached everywhere. There has remained not one principle which people do not distort at its core. Each beginning is affirmed first of all as a part of a great Whole. How could this matter fail to be treated in human searches? The invisible is isolated from the visible World. The Higher is isolated from the Earth. Only a striving for unity of concepts of magnitudes can establish the necessary link between the Worlds. Without saturation of the heart it is impossible to embrace all the Worlds, for how to affirm a cosmic bond without the acceptance of the Unity of the whole Cosmos? In the small and the great let us manifest understanding of this Great Law. The dismemberment of Worlds leads to a state of savagery. On the path to the Fiery World let us remember about the unity of Worlds.

125. So many distortions, so many inaccuracies have been admitted into the Teachings. Verily, each purification is great Service. Each striving to renew the Truth, as it has been given to humanity, is fiery Service. The black threads seen represent not only the darkness of the earthly atmosphere, but also that network which covers the human mind and heart. It is difficult to imagine how many minds have been clouded by various evil interpretations. Each man is full of tension in search of new interpretations, but goes farther and farther away from the Truth. Dismemberment is so vividly affirmed in religions, in science, and in all creativeness. Each World has its correlation to another World. Each Truth emanates from another Truth. Truth is revealed only to the open heart. Thus, the tensed consciousness, which senses the cosmic pulse, passes on its own beat with luminous thoughts. Verily, great is the Fiery Pulse, revealed to the fiery heart.

126. Exactly with fire and sword is the planet being purified. How otherwise will the consciousness be awakened? The aspiration of humanity is drowned in earthly desires. Waves of gross desires impair each zone of light, and each instant reveals oceans of unrestrained lusts. If humanity would compare Light with darkness, the visible World with the Invisible, then it would indeed be possible to affirm the fiery Truth. In the supermundane spheres the spirit grievously atones for its earthly doings. If one imagines vortices of good or evil, which, as it were, are pulling the spirit into their orbits, then one can manifest an understanding of the cosmic currents. Free will engenders a cause of a cosmic current, and the current of evil or the current of good will be chosen by the spirit through free will, expressed by everyday actions. Thus, on the path to the Fiery World, comparison of the currents of good and evil gives the impulse for pure striving.

127. As to how to apply one's qualities in Service, it is not enough to say, "I have come and I wish to serve," for readiness to serve obliges the disciple to acquire discipline of spirit. It is insufficient to say that all indications of the Teaching have been accepted, for only in life is it possible to manifest acceptance of the Indications. If the earthly plane imposes hard and fast rules, the world of the spirit demands the manifestation of striving

in life towards acceptance of the Principle of Hierarchy. Firm striving compresses the spirit and tempers it for true Service. One must merit the affirmation of the Call, one must understand the Call, one must free oneself from many burdens; thus, should one understand the truth of approach to the Teaching. One must understand the beauty of giving, for merely earthly givings do not affirm the “chalice.” Thus, on the path to the Fiery World let the co-workers apprehend the Call to Service.

128. One can imagine the joy of the spirit which has realized the construction of a New World. If the striving is great, then each form will produce a deepening in perfectionment. The unification of Worlds can advance conscious striving. Let us take the forms of the Subtle World and apply them to the earthly plane. The comparison between psychic energy and mechanical receptions has been rightly applied. Indeed, creativeness can be manifested precisely by the higher energies, but for such subtle perception it is necessary to manifest transmutation of the centers. Only when the spirit feels communion with the Invisible World is it possible to affirm the spatial current. Even simple experiments require complete confidence. How much more strongly affirmed then must be the spirit in full communion with the Invisible World!

Many things which it is customary to consider as phenomena may be explained simply as transmutation of one of the centers. How strongly then does create the spirit of the Agni Yogi whose centers have been kindled by sacred fire! Thus, on the path to the Fiery World it is possible to penetrate into the powerful activity of the Agni Yogi. Let us reverence the Mother of Agni Yoga—I have spoken.

129. In the spirit of each man lives the principle of good, which can saturate the whole being if these energies of Light are consciously invoked. The constructiveness of the spirit can be intensified by currents manifested by good or evil; it depends upon man to put into action the different levers. Each builder can honestly say to himself what it is that he serves—spirit or matter. Indeed, one can easily be convinced as to the direction in which the forces of the spirit proceed. In its seed each spirit knows the truth manifested by quiet currents; hence, this immersing directs the spirit to right thinking. Certainly, the consciousness of unity can open all the locks which separate man from the Higher Truth. The world of the spirit needs to be understood. Thus, everyone can evoke a most subtle current from the depths of the heart. The best conduit to the Fiery World is the depths of the heart; therein is hidden the Cosmic Fire.

130. The boundary line between the higher and lower spheres must demonstrate that it is possible for their unification to take place. There are many paths for unifying the Worlds. First of all, it is important to accustom the consciousness to the thought that all is possible. Once accepted that all is possible, the spirit can attain the degree of the Fiery Emblem, which bestows an impetuous constructiveness. When the spirit of man becomes accustomed to thought about the Subtle World, the manifestation of many laws of Existence becomes intelligible. A most urgent law directs man to the principle of unity, to the transformation of man by the path of Fire, transmuting all the centers.

Even the dark forces believe in the unity of Worlds. True, in the limited consciousness, the unification of Worlds is expressed by examples which bring the Higher down to the lower; but the aspiring consciousness rises upward from the earthly spheres to the Subtle Worlds. Thus, on the path to the Fiery World let us learn to rise to the spheres affirmed by Fire.

131. When people will learn to respect the Cosmic Laws, then, indeed, the Cosmic Magnet will indicate to them the path to perfection. The subtle understanding of this law can ennoble all humanity. The great law can awaken all good strivings. Pure and great love gives birth to that nobility of spirit which can regenerate man. One can easily imagine how will be manifested all the great feelings engendered by the unified heart.

132. Often the spirit which bears the synthesis affirms its knowledge from within the “chalice,” for the accumulated treasures of creativeness are actually tensed by creative vibrations. Often the spirit, as it were, finds its confirmation upon the basis of the unified consciousness. The manifestation of creative vibrations often evokes a thought which has dwelt in the depths of the heart. One must harken to those thoughts which, as if something familiar, live in the spirit. One can find many identical vibrations by subtly examining one’s consciousness. The treasures of the “chalice” are not to be regarded as accidental. They constitute the potentiality of the spirit. These creative vibrations open many locks, for the hidden knowledge which lives in the spirit can be revealed. Often the aspiring spirit discovers that vibration which connects it with the Higher Forces. How can one imagine this sacred power which unites the depths of the heart with the Fiery World! The records of space are often available to it, for unity is strongly manifested as the bond between Worlds. On the path to the Fiery World it is needful to remember about the vibration which touches the depths of the heart of the bearer of synthesis.

133. It is difficult even to imagine how infected the planet is! Not one law remains which has not been permeated by the poison of decomposition. Each higher manifestation has been so completely covered by black thought that purification of the earthly and supermundane strata is the most important task. Even the way that the Higher Teaching is being applied only demonstrates that the interpretations of darkness are closer to the spirit. The Fiery Testament will then be affirmed when the human spirit is cleansed of those manifestations which have obscured spirit and heart. Let us investigate how Truth is being affirmed. The Fiery Spirit affirms the Higher Testament. Its successors affirm the given Teaching. The chosen Spirit clarifies the Testament handed down by the Fiery Lawgiver. Thus, for the affirmation of New Testaments the Giving Hand and the receiving one are unified. People think too little about this sacred bond. The unification of the Worlds can take place only in this manner. The Visible World and the Invisible can find a living application only when a bond is affirmed. Therefore, one who takes upon himself the clarification of the Teaching carries a Burden of humanity. Thus, on the path to the Fiery World let us be imbued with respect for the clarification of the Teaching.

134. Therefore, so flamingly beautiful is the task of clarifying the Teaching. It never has happened that the Teaching was affirmed without a fiery clarifier. This task also may be

called a sacrificial one. Only a spirit closest in heart can take upon himself this mission. Only a unified consciousness can know the affirmation of Truth. Only a unified consciousness can perceive how to give clarification to the Teaching. We are all, in turn, affirmed as Lawgivers and Clarifiers—this is the Highest Law. The ocean of the Teaching is given only to the nearest one. Humanity suffers so greatly from egoism and self-conceit that it is indispensable to affirm the closest source. Thus, let the heart feel and know in its depths that through the Mother of Agni Yoga is given to the World My Fiery Message. It is essential that the depths of the heart perceive this fiery Truth on all paths.

135. The Living Ethics discerns all the concepts which are the Fundamentals of Life. In order to apply the Living Ethics to life it is first of all needful to find in oneself the quality of true Service to Hierarchy. Precisely all bigots are the first to depart from the Living Ethics. No standing before an Object, symbolizing the Loftiest of Images, can help, if there is no true reverence. We know bigots who can pray with words but are silent in heart. Indeed, these bigots love to talk about a sacred Image hanging near them in a corner or standing close by on a table. The Living Ethics must first of all be expressed in ethics of daily actions. The Living Ethics helps to preserve the image of man. These fiery laws will give the spirit understanding of Hierarchy. Service can be a miraculous bridge between Worlds, for the Subtle World cannot help a spirit to become surrounded with subtle energies if infections of the spirit are not eliminated on the Earth. Useless are all assurances of devotion, useless are professed understandings of the Teacher, useless are honors to the Lord where there is no understanding of the Living Ethics. In the Subtle World one does not depart from one's experiences. As one's own light illumines the surroundings, so too does one's own darkness choke all space. On the path to the Fiery World one must ponder about the threatening consequences if the Living Ethics has not been applied in life.

136. Thus must the Living Ethics enter into everyday life. If the Living Ethics be not accepted, then a series of rigorous consequences will be powerfully manifested.

137. The Living Ethics contains laws for the manifestation of Truth. Life is affirmed in all the higher concepts; thus, the creativeness of the Living Ethics directs thought to the construction of the essential. All strivings in the name of the Living Ethics will direct thought to future constructiveness. Indeed, not by words but by actions will be molded the steps of the future. Each life-giving fire must evoke its own forms. Therefore, the creativeness of the Living Ethics can direct humanity to the Light. The Subtle World affirms its creative power which is manifested for the betterment of Existence. How great is the responsibility of mankind for all the engenderings which have caused such destruction! Each engendering in its turn produces its destruction, and the planet is engulfed in stifling gases. Therefore, it is so important to assume a higher destination of life as a striving toward the true Living Ethics. It is impossible to bring into order the earthly and supermundane spheres without this purification. The present is revealed as the time for introspection and adoption of these great designations, for the battle between Light and darkness is at hand. Thus, on the path to the Fiery World let us

intensify our energies in the name of the Living Ethics.

138. Standing before the Lord can be experienced only by the heart. Filling the heart with the Lord propels each quality of the spirit. Only inner comprehension will give subtle understanding. Nothing external can wash the body of Christ. Nothing external replaces the filling of the heart with the Lord. Even small flashes of consciousness indicate that nothing external can be compared with the fire of the spirit and with pure motive. If the spirit could preserve the memory of the spheres of the Subtle World, then indeed much could have been already established. But it would be impossible to leave behind memory of the experiences, because hard is the path of sensations not yet out-lived. The supermundane spheres have their records, and these direct the efforts of successive lives. Long since have all religions proclaimed this law. Standing before God, standing before the Judge, standing before the Lord, is a single concept. Therefore, on the path to the Fiery World let us remember how vital is standing before the Lord.

139. People do not even suspect how strained the planet is! All these conditions which governments are creating are comparable to a volcano. Each wave of actions is saturated with destruction. There are no such circumstances as would indicate an advancement toward salvation. Yet the more suffocating, the more speedily can the great World Problem be resolved. Supermundane spheres are also agitated. Verily, each spirit striving into the future can sense that "Something," about which only the Lords know. Surely it is imperative to think about the driving clouds which must inevitably destroy the countries going against the Light. A New Dawn is already lighting the way on the dark horizon. Already events are proceeding and new forces are building a better future. Therefore, one must reflect about the appearance of the Fiery Element, for whoever is from Fire, triumphs with Fire.

140. At all turning points in the history of the World it could have been observed how the fiery concepts were broadcast in space. Side by side with dying concepts new paths were born. All great changes have been directed by cosmic currents of two poles. Thus, the organization of the World is saturated with the energies of these two poles. The stronger the tension of darkness, the more powerful the creativeness of Light. Fiery energies can be affirmed only in great tension. The explosions of these tensions produce new energies. Viewing the chart of the World, the far-sighted spirits know where is being established the New Magnet of future constructions. One can easily convince oneself as to the procedure of the cosmic energies of the upheaval, as they impetuously drive toward the ultimate battle. All cosmic energies are being assembled for the installation of the fiery foundations. Indeed, this entire great transmutation could have taken place by another path, but, as was said in antiquity, to wish means to have. And this principle is strongly affirmed in life. One must sensitively harken to the approach of the Fiery World.

141. Precisely a Fiery Purification must be affirmed upon Earth. Bodily energies are nurtured with earthly emanations, and the energies of fiery potentials must be just as vitally manifested in the earthly spheres. The path of fiery purifications must reach its

mighty limit, because organisms, by exerting their intensities of will, can establish a sacred bond with the Fiery World. Therefore, only saturated spirits can prolong their labors on the refinement of the centers. Without this permeation it is impossible to consolidate the labor of the spirit in the two Worlds. On the path to the Fiery World one must accept the law of Purification by Fire.

142. Resurrection of the spirit—what a sublime concept! It should be understood as the call of Beauty. Resurrection of the spirit can mean not only a succeeding step in the sense of incarnation but also a magnetic transmutation in life. The awakening of the higher Manas can be called a manifestation of the imagination. How necessary it is to strive to those affirmations of the higher emanations which can awaken the higher manifestations of Manas! Man does not study the depths of his heart, whereas so many great and powerful formulas can be found in the depths of the heart! But people dodge each suggestion of introspection, revealing nothing of themselves but the surface, and suppressing such a multitude of accumulations of various spiritual experiences! Resurrection of the spirit must be understood as a most vital law. Certain images of great Spiritual Toilers reveal this great law of resurrection of the spirit. Resurrection of the spirit can manifest its power as a Fiery Call! Thus must one understand the transmuting Fire.

143. Resurrection of the spirit can be manifested in any sphere whatsoever of vital activity. Any step can become the stimulus for this purification. But resurrection of the spirit requires real action. Words or promises or intentions do not cause resurrection of the spirit. Rightly have promises been pointed out which were not intended for fulfillment. Resurrection of the spirit can be affirmed only by true strivings for action. On the path to the Fiery World one must remember how it is possible to attain resurrection of the spirit.

144. Let us speak about fear and foresight. Fear sees its own reflection. Each preconceived opinion is usually a reflection. Fear seeks to destroy each good beginning. Foresight catalyzes the strongest aspirations, and We can point to a cemetery containing fearful records which substantiate this. A preconceived interpretation is a self-justification; therefore, preconception is often death.

145. The composition of the aura is highly complex. Into it enter psychic and physical emanations. Each impulse or thought is reflected in it. Each aspiration produces its obvious emanation. But in studying the aura it will be necessary subtly to distinguish between the two types of emanations which correspond to the two Worlds. During illnesses it is also necessary to study carefully the radiations which may be an effect of the Fiery World. Thus, when We are dealing with auras, it is necessary to take into consideration the subtle body, which sends out rays from the centers to the surface of the surrounding aura. The creativeness of the spirit especially can be reflected on the aura. Indeed, all fluids have their levels, which will be highly indicative for many scientific investigations. Likewise it is very important to investigate the extremities, for the magnet of the extremities, the fingers, feet and the radiations of the eyes can produce a powerful

combination for uniting the personal magnetism with that of the earth and of the elements. Thus, on the path to the Fiery World it is important to affirm each unifying of the emanations with Cosmos.

146. Space breathes. Space resounds and creates. As little is known about spatial currents as about the other Higher Worlds. The fiery essence which permeates all that lives is Cosmic Fire, emanating from the Depths of the Cosmos and proceeding into infinite creative manifestation. Rightly have been related the miracles of life. Fiery creativeness is a law of the Cosmos. The impregnation of Cosmic Energy is a law of the Cosmos. In omnipresence it attests its tension. Its omnipresence is expressed in all life. This Fire of space impregnates thought by unification of subtle energies. Space contains subtle forms ready for materialization. One has but to awaken in oneself those energies which can be unified for creative power. Thought and aspiration are the forerunners which can attract spatial fertilization. In ancient times the significance of invocations to the Higher Beings was known. Therefore, thought-creativity is a great manifestation in the Cosmos, for the Fire of space assumes forms in the spirit manifested on the planet. Thus, the unification of Worlds is vitally affirmed.

147. To know one's destination means to know that the spirit of man is an expression of Higher Forces. Only he who knows these strivings can understand how it is needful to harken sensitively to the voice of the Higher Forces. What a wonderful concept, that man has been created in the Image of God! Precisely this reveals Infinity, multiplying all forces and aspirations. How is it possible for man to deny Infinity and Immortality when before him is the great comparison of the Image of the Macrocosm with the microcosm? Surely, such an exhortation is a powerful call to perfectionment of the spirit. Reminding about the Prototype of God must lead man into New Paths, for it is impossible to scorn with impunity the higher destiny by an expression of denial. And the ogres who affirm a self-willed sojourn of man on the Earth will perish, together with all the enemies of Light. Thus let us manifest sensitiveness of striving for understanding of our destination.

148. Spiritual foresight is given only when the heart has been opened. Spiritual perspicacity can reveal the mysteries of spirit and matter. Foresight can harken to the Cosmic Forces which affirm life. Indeed, foresight can reveal that which is hidden to the eye. One need not be surprised that the key of knowledge is found in the hands of the Initiates, for spiritual foresight is saturated with Fiery Forces. And use of energies which are elusive to the human reason, discloses a foresight of the spirit, for only a highly integrated consciousness can awaken spiritual foresight. And the Sages of old knew this, for in antiquity subtle receptivity was regarded as a Sign of the Higher Forces. To him who has attained spiritual foresight comes the feeling of the unity of the two Worlds.

149. Foresight of the spirit is also expressed in the transmutation of subtle energies. When the spirit is affirmed as the guiding principle, then its power saturates each manifestation. Therefore, it is often possible to call straight-knowledge spiritual foresight. Let us remember this mighty quality.

150. Verily, thought is infinite. The domains of the Cosmos are revealed to it. There are no limitations where the spirit rules. Is not thought, which pervades all and manifests the beauty of the Cosmos, miraculous? Thought, emanating from the Depths of the Cosmos, revealing all sources, is the most fiery of the manifestations of space. Even if thought does not find its application upon Earth, nevertheless, it fierily saturates space with these creative records. Thought-forms intensify each vital designation, as a fiery impulse of life. The source of creative power is inexhaustible when life is filled with thought. Therefore, to think means to construct life. To think means to affirm the forms of life. The threshold reached by thought always leads to the destined goal, because thought rules with eternal Fire. Thought, which leads to the might of great Cosmic Constructiveness, is not sufficiently studied.

151. Cosmic vibrations direct energies into action. If man would accustom himself to harkening to the cosmic vibrations, he would discover many spatial manifestations. A cosmic vortex, which propels energies through powerful agitations, may be compared with a strong magnet the power of which creates through various actions. Energies which are gathered by a saturated vortex are distributed according to the poles of attraction. The width of application of this law of attraction to the various assignments of man in all the Worlds is immeasurable. Just as man is attracted to certain kindred on the Earth, in the spiritual World he is attracted by a vortex created by his own actions. It is difficult to free oneself from a Cosmic vortex, therefore it is needful to direct the human consciousness to the inexorable laws. Mastery of Karma and of the laws of life requires true understanding of the Cosmic Vortex. Space consists of these vibrations, eternally moving in the spiral of the vortex.

152. Those records which fill space are not contained in a manifested structure. The mind of man has so far withdrawn itself from the higher records. Man is athirst with illusions and more and more draws away from reality. From all the great laws and principles, it is possible to point out distorted crumbs which have beclouded the consciousness. What, then, has remained of all the fiery Teachings? Reason did not subordinate the Universe, but did sink into the terror of its own engendered forms. Therefore, it is so difficult to unify the consciousnesses of the two Worlds.

Fiery energies knock for admission, and there may be observed new forms of creativeness in all domains. But each good affirmation which comes for the unification of the Worlds remains unnoticed. Vortexes which surround humanity bear away all creative fires. Discharges which are bursting around the Earth are a source of terror. Sternly do We speak to the nations, for those peoples which have received true sparks of understanding must bear the responsibility for that created by them.

153. From the small to the great, humanity perverts all Truths. The higher the law, the lower its shattering. The unification of energies affirms so much for conscious strivings, but man has imposed his own branding mark. Therefore, Fiery Purification comes lawfully. Space is saturated with great records which reveal to mankind the great Truth of Be-ness. A great preparation for a World change, in which the Fiery Forces will

participate, is going on. Thus, all the principles of the fiery laws will be given to humanity as a final touchstone. Thus the great Law of integration of the Atom will be that great stimulus. Thus We are prepared for the Great Hour.

154. Discernment, a quality of the spirit, can be exercised in examination of those actions which especially clearly reveal the depths of the heart. Precisely there where humility is lacking will be a place for imposture. There where Hierarchy is not revered, will be a place for blasphemy. There where the Decree of the Higher Forces is affirmed only insubordinately, will egoism be hidden. And there where the Fiery Teacher is absent the direction will not be on the side of the Teaching. One cannot realize the great Teaching without the Fiery Teacher, without a striving of the spirit to the World of the Teacher. The manifestation of the Fiery Teacher is the path to the Fiery World. Thus, the records of space are filled with self-styled Teachers, but the Guiding Principle is the Fiery Teacher. One cannot pass without Him, one cannot advance without Him, one cannot attain without Him. Thus let us remember, in creating a better future.

155. Of all the subtle energies the most receptive is the energy arising from the heart. The current which is united with the Fire of space must have radiation from the heart. This concept is deeper and broader than is customarily thought. In speaking about the heart current, it is needful to think about its creative power, for, indeed, when a thought has been felt deeply it can create. Actually, when the heart beats in unison with the Cosmos all currents can be united through Fire. Therefore, nothing compulsory can replace the fiery tremor of the heart. On the path to the Fiery World let us strive for this palpitation which opens the Gates to all attainments.

156. Palpitation of the heart accompanies both joy and pain. How can it not throb, when it knows past and future? How can the fiery heart not ache, when its striving is directed toward creativeness? How can the heart not palpitate, when it knows in its depths the destination of the Cosmos?

157. The regal spirit knows true Service. The man who is striving for the realization of Truth delves into the most basic essence of life. Without this manifestation of delving it is impossible to know the essence of all life. So much indispensable self-control must be manifested in order for man to acquire the necessary humaneness. And so many energies will be manifested before the spirit of man will find its true destination!

The royal spirit of the Hierarch is that power which awakens the consciousness and which manifests the higher conception of Truth on the planet. King of spirit is the Fiery Hierarch! What a power does this great Guardian of Fire manifest! How many great structures are being erected having foundations in the fiery King of the Spirit! Thus, let us remember on the path to the Fiery World about that blessed power which is borne by the King of the Spirit—the Hierarch.

158. It is especially necessary to employ cautiousness for manifestations of cosmic

energies. The misuse of energies is a danger connected with every affirmation of cosmic force. Only a conscious and careful attitude can ward off frightful consequences. Forces called up from the Subtle World require a restraint which only a strong spirit can manifest. Otherwise this unbridled force becomes an affirmation of Cosmic Chaos. When fiery dates approach it is very necessary to know this, for vast will be the manifestation of invocations.

159. The protective net contains reflections of the centers. One cannot be affirmed upon any manifestations without touching the protective net. One can imagine these reflections of the centers as their potentials which are inflamed or awakened depending upon this or that feeling, inclination, or action. Even in physical infections one may seek the cause in the unguarded state of the protective net. These processes indicate how important it is to watch the protective net, and how readily possible it is to disturb these radiations of the spirit. True, when the radiation is saturated with higher feelings or strivings, the protective net is strengthened by these energies. But blots, noticeable on the aura, must be studied as indexes of various spiritual ulcers. Therefore, only he who apprehends the whole creativeness of the spirit foresees the advisability of guarding the protective net. In contacting the spatial Fire, it is needful to understand all the processes of the laboratory of the centers. Thus, on the path to the Fiery World one should become affirmed in one's consciousness upon the ruinous effect of selfhood, which causes irritation by manifesting actual poisoning with imperil.

160. Indeed, the Fiery spirit creates powerfully; indeed, strongly does its word resound. Indeed, the Fiery spirit knows no half-wayness. The creativeness of the heart will make manifest all that is designated. Verily, the fiery heart is an invincible force. Thus do We create together. The time is saturated with manifestations of constructions for a great future.

161. Fiery thought knows no limits. As a forerunner of infinite creativeness, thought is impelled into space. It is necessary to accustom the consciousness to this endless manifestation. Measuring all concepts against Infinity, one may arrive at the step of Cosmic constructiveness. Only co-measurement can reveal that great step, which is powerful through fiery Infinity. Fire is manifested as impulse in the heart, as movement of thought, as the great Unifier of Worlds. One must understand creativeness as the unification of various energies manifested by the Fire of space and the spirit of man. Science of the future will reveal the laws of these unions, for it is needed to establish the most subtle cosmic cooperation, so as to accomplish that about which the Fiery Servitors are thinking. All fiery formulas live, awaiting their incarnation. Therefore, science can strive to seek out the spatial energies.

162. The Fiery Servitors can affirm new principles. Before each great Epoch, space is filled with fiery formulas. Thus is fierily affirmed each great beginning. Thus will be fierily affirmed each great manifestation of unification. Cosmic Construction affirms the very highest for the New Epoch. Therefore, on the loftiest principles will be erected the future evolution, for that which was destroyed must enter anew into life, as a great guiding

foundation. The manifestation of the law of Cosmic Right sets forth the origin of the New Epoch, the Epoch of Equilibrium, and of Beauty of Existence. A striving for the creation of great new formulas will give to humanity a wonderful new step.

163. The lightning which cleaves space creates purification of the spheres. Each cosmic manifestation transmutes those energies which must be reworked. In the Cosmic Laboratory are many means of spatial discharges. Purification is a necessary process in the Cosmos. Knowing the unity of Macrocosm and microcosm, one must find understanding of each process. Who will transmute the spirit of humanity? We say—the lightning of the Spirit of the Bearer of Fire. Who will let fly the cosmic arrow for the destruction of evil? Who will take up the task of cleansing the entrusted Banners? Rightly has been called to mind the Sword of Christ. When cosmic energies are tensed in fiery might, and purifying lightnings are making space atremble, the Fiery Spirit creates correspondingly. The World suffers from half-way measures and suffocates from indulgences—yes, yes, yes! Lightning of the spirit can cleanse space. Lightning of the spirit can make manifest the far-off Worlds. Lightning of the spirit can bestow a wonderful future, for lightning of the spirit saturates space with fiery energies. Who will manifest the prophetic fire of purification? Only the Co-worker of Cosmic forces, only the Co-worker of the Forces of Light. To Her, Co-worker of the Cosmic forces, Fellow-traveler of the Forces of Light, have I ordained the lightning of the spirit. To Her has been given the right to create with the Cosmic Sword. To Her has been given the Fiery Heart—let the Light be of the lightning of Beauty—yes, yes, yes! I have spoken.

164. Cosmic construction is saturated with all powerful energies. Likewise, constructiveness of the spirit manifests its power by the synthesis of all fires. It is possible to create, saturating the surroundings, only when the heart energies have been kindled. Without these sacred fires it is impossible to affirm the Higher Ethics. The Living Ethics can be instituted as the goal of striving in life, but for this it is necessary to know and to aspire to the higher and subtler understanding. Only subtle spirits can manifest the Living Ethics. The application of principles in life is accomplished by directed action. The empty word leaves a corresponding stratum, but action of the fiery heart evokes and sets alight fires in surrounding hearts. Thus creates the true Agni Yogi.

165. The forces of darkness press on by various means, being affirmed in strata which are found to be near to the Light. In the Subtle Spheres this proximity is naturally impossible, but in the earthly strata, where the atmosphere is so thickened with infected gases, the forces of darkness definitely try to come close to the Light. An impulse of destruction impels the forces of darkness to these Torchlights of Truth. The enemies who uplift a sword are not so dangerous as those who penetrate under the mask of Light. There are conscious and unconscious instruments of darkness. At first the unconscious ones create, as it were, in unison with the good, and these bearers of evil infect each pure beginning. But conscious servants of evil enter into the temple with your prayer, and woe to the undiscerning! Dark snares have been laid for them. It is not fitting to admit into the Holy of Holies offenders against the spirit. Djinn can help on the earthly plane, and may even build a temple, but the spiritual plane is inaccessible to

them. Thus, on the path to the Fiery World let us remember about the servants of darkness who strive to penetrate into the Holy of Holies.

166. During the reorganization of spatial affirmations, evoked by the accumulation of earthly structures, all measures must be taken for the elimination of dark agglomerations. Each earthly reconstruction appears as a resonance of the super-earthly spheres. Our Fiery Period is saturated with particular energies which must enter into life prior to the designated dates. For the Fiery Period can create fiery manifestations, when that time approaches in which humanity can rise to meet it. Thus must one understand the Fiery Reconstruction which will give inception to the New Epoch. But one must affirm the spirit in understanding of spatial fires. Because only fiery assimilation can produce the required energy. The manifestation of fiery dates draws near. Let those who can, see, for a Great Time is approaching!

167. Before the great reorganization of the World, a manifestation of all the dark forces is displayed, for a better transmutation. What is taking place in the World cannot be called a step of evolution, but it can indeed be said that what is being manifested is the lowest, the most intense, the most saturated by the forces of darkness. But great is the work which gathers together everything helpful for the great reconstruction. Just as the condensed strata of the earthly spheres are being made ready for battle, so does a manifestation of the Forces of Light stand on guard. The stage which the planet is going through can be compared with a furnace of Cosmic Fire. All dense energies are aflame in tension, and on guard stands the Fiery Right. Fiery creativeness is assembling all fiery energies—thus the World is being reconstructed by the tension of two polarities. It is necessary clearly to discern these turbulent energies.

168. A fiery epoch has begun. As at present physical manifestations are being studied, so will be studied the fiery manifestations of the centers. Agni Yoga is being manifested as a forerunner of the Great Epoch—yes, yes, yes!

169. Everyone must think about the reconstruction of the World, for when we apprehend what is taking place, we grasp the approach of the future. Each thought directed to the construction of the New Epoch will produce its own forms. Thought-forms manifest the trend of the future; hence it is needful to understand the chain of saturated strivings. Creativeness of the spirit is as a fiery lever in space, as a powerfully impelled fiery creator, as a ruler in space, as a great saturating Fire. Thus, one who thinks about preeminence and about the great future molds an affirmation of constructiveness. Space must be cemented with fiery formulas and fertilized by the manifest fire of the spirit. On the path to the Fiery World let us manifest striving for understanding of the reconstruction of the World.

170. Spatial Fire shivers during earthly shocks. The subtle bond which exists between spheres and between Worlds is so strong that there is no manifestation the further effect of which is not recorded. The subtle bond is unmistakably expressed in the conformity of Macrocosm with microcosm. The condition of the spirit so often reflects manifestations

on different spheres. The appearance of Spatial Fire often serves as a discharging agent for the purification of the atmosphere. Indeed, it would be possible to make use of these energies consciously, but for this the organism must be refined. It can be observed that the fiery spirit must bridle its subtle energies because the lack of correlation between the fire of the centers and the planetary conditions is so great that it is impossible to manifest full labor without injury.

The ecstasy of Saint Catherine could be made manifest because the Saints lived in a world apart. The pattern of life when such forms were being manifested is so unlike Armageddon! Never before have such spatial battles raged. The tension of all spheres is fiery. On the path to the Fiery World one must be especially conscious of the bond between spheres.

171. Yes, the heart of the Arhat is like the Heart of the Cosmos. But wherein is contained the sunlike quality of the heart of the Arhat? We say—in love, but not in that aspect of love to which humanity likes to limit it; nor yet in that benevolent love which people ascribe to a Patriarch. No, the sunlike heart of the Arhat propels into achievement and smites everything corrupting. The Heart of the Arhat contends with darkness and affirms fiery striving.

With what, then, is the Heart of the Arhat fed? We say—with love. Only this Source knows how to saturate the fiery heart. The great Mother of the World knows this Source. Each pure heart knows this Source. How, then, are the hearts commerged? We say—with love, that powerful source which converts life into a manifestation of beauty, that source which contains all the subtle energies of the heart. The Heart of the Arhat is a secret stronghold, which guards the sacred gift of the Cosmos. And not outside of life but in the very depths of life is forged the Heart of the Arhat. Let us say, by love. Yes, yes, yes, thus saith the Lord of Shambhala.

172. The most difficult of all for humanity to understand is the beauty of achievement. Verily, achievement in life is a great motive power, for what can better awaken the consciousness than the beauty of achievement? What, then, can produce a striving upwards, and tear one away from the lower strata if not the spirit impelled to achievement? The direction of humanity manifestly is exactly the opposite, and is affirmed in the spheres which hold the spirit to the Earth for long periods of time. Therefore, each exalted feeling takes on such monstrous interpretations. Verily, life summons to fiery achievement, to great fiery Beauty. But man is torn away from his everyday life with such difficulty! Thus, on the path to the Fiery World let us strive for the achievement of Beauty.

173. There exists many different means for the rarefaction of the dense body. Indeed, each fine thought must be regarded as a fiery manifestation, therefore it is necessary to accustom oneself to think fierily. Rarefaction of the dense physical body must also be understood from the spiritual point of view, because, while dwelling in a dense body, it is still possible not to manifest coarseness. The Agni Yogi, who has passed through fiery

baptism and fiery transmutation, no longer dwells in a dense body, because when the body admits the fiery currents, its whole substance is changed. The basis of this experience of fiery transmutation of the centers is this rarefaction. True, only to the subtle is the subtle accessible, and science of the future will study the subtle body. The ever-increasing fiery manifestations, while directing the spirit into the Higher Worlds, make the earthly spheres burdensome. Let us remember that the subtle is accessible only to the subtle, and let us reverence the Mother of Agni Yoga.

174. A fiery current can be assimilated only by a refined organism. Only the fiery heart can adjoin the Heart of the Cosmos.

175. Each Epoch leaves its impress in Eternity. These manifested remains of time are just as vital as life itself. Each Epoch leaves its echo, as a repetition of spatial records. But never do the records manifest a repetition, because to them are added always new energies and new decisions. An identicalness of time can be affirmed, but the reconstruction of the planet has its own new levers, and into the change go new energies. Thus Babylon fell, thus Rome fell, thus sands have covered civilizations, and waters engulfed empires. But for the change of our Cycle there approaches the most fiery, and the greatest, destruction and construction. Space is saturated with fiery energies for reorganization. Extraordinary is the time; the Fire is raging! On the path to the Fiery World let us manifest understanding of the approaching Fiery Cycle.

176. It is idle thought to imagine that the Forces of Light endure with ease the conflict with the forces of darkness. If the forces of darkness receive burns from contact with the Forces of Light, it must be understood also how hard it is to be in contact with the dark spheres. The battle, earthly and super-earthly, burns the dark ones, and purifies space. But at the same time, contact with the dark spheres produces tensions and pains. On the higher plane as on the earthly, knights of the spirit feel pain from the contact with dark weapons. True, the protective net insures against defeat, for Light overcomes darkness, but rebounding blows and shocks to the aura and the protective net are real and are felt. Therefore, it is necessary sensitively to harken to the affirmations of the battles of Light with darkness. Those who realize this fiery conflict know all the manifestations of spatial tensions. Those who are conscious of fiery pain in the heart know Our tensions.

177. The infirmities of humanity are connected with psychic conditions. Each human imperfection of the spirit also poisons the physical world. Be not astonished that there are spirit and body plagues which are just as infectious as the spatial plagues. Indeed, the atmosphere surrounding the planet is saturated with wails of imperfection. And the auras of mankind are so physically and spiritually infected that only a fiery cleansing can give salvation. Half-way measures bring no purification, therefore one must become accustomed to the thought of a powerful cleansing, for the firmament is in need of severe measures. Rightly has Ur. said that a pure manifestation sometimes has to be covered partly with a dirty cloak, just so the sparks can catch. Thus, humanity must atone for all its engenderings and all outrages which have taken root so deeply in the

consciousness. On the path to the Fiery World let us remember the law of fiery purification.

178. What heart, then, has taken up the enormous Burden? The all-encompassing Heart which knows the Cosmic Burden. Who, then, bears the load of the ages? The One Heart which knows the manifestation of Infinity. Who, then, strives in fiery achievement? The One Heart which knows Cosmic Right. Verily, thus is the World saturated by the One Heart. Humanity suffers more from the spirit than from matter, and only when the spirit adheres to the law of Cosmic Right will humanity overcome its spiritual infirmities. The planet has lost sight of its great and pure destination. Matter has been so steeped in density that it must be refined. When the great Tidings of the Unified Heart will saturate the spirit with pure striving, then will life be truly transformed. Who, then, will give to the World the Tidings about fiery Unity? We say—the all-encompassing Heart, the Heart manifested by eternal Fire—yes, yes, yes! That which has been put together by Cosmic Right and by strong aspiration of the will is immutable law. That which is from the Cosmos will dwell with the Beauty of the Cosmos—thus saith the Lord of Shambhala.

179. Fluids of the fiery heart and spirit nourish the protective net. The fiery centers are a most powerful panacea. The Agni Yogi, being affirmed in the might of fiery energy, possesses the power of the Light; therefore, let us not be surprised if the heart saturated with higher Fire knows nothing of whisperings and temptations. The fluids of such a heart act as purifying energies in space. Currents of the subtle fluids saturate at enormous distances, serving as powerful discharging agents. For example, when the solar plexus is tense, the heart is sending to a far distant point its purifying energies. For example, if absentation is noticed, it means that divisibility of the spirit is in creative process. Pulsations in the extremities and in the heart denote sendings of fiery projectiles. Let us subtly refer to the different manifestations of the spatial creativeness of the powerful Agni Yogi. These cosmic sendings are affirmed by Our Tara, who has taken upon herself the whole achievement of Beauty and Fire.

180. The earthly firmament is infected, and is to be purified by humanity itself. Each vital manifestation leaves its precipitations on all space. All must be transmuted, all must be lived through. Thus, each stratum represents a sphere saturated with human lusts, survivals, and aspirations. The fluids of heart and spirit, which saturate space with pure fires, refine the spatial strata. Only in this way can equilibrium be established, because energies are hurtling through space and mankind is surrounded, as it were, by explosive projectiles. These fluids are accumulated and exploded in all spheres. So, too, the chain of effects is being affirmed by the saturated actions of humanity. On the path to the Fiery World let us be reminded about the spatial projectiles.

181. As the Fiery Guards stand on watch, so do powerful Dischargers purify space. All Cosmic Battles are saturated with forces proceeding from all the Centers of the Cosmos. The Centers, flamingly intensified, are building all cosmic affirmations. When We speak about fiery Centers of the Cosmos, one must have in mind those fiery

strivings which are radiated by the centers of the great manifested Arhats in the distant and the earthly spheres. Without these fiery centers of the Saviours of Mankind it would be impossible to hold back events until the designated date. Verily, great is this labor in the defense of humanity!

182. Yes, yes, yes! great is the labor of the fiery centers. The Dischargers of the spheres are the most powerful Servitors of the Cosmos. Most subtle threads hold in unity these great Servants of the Cosmos. But this work also takes place only during fiery unification. Fiery equilibrium can save the planet. Only fiery might can at the last moment bestow new life. Creativeness of the unified heart will effect the salvation of the planet and affirm a New Cycle. Therefore, Our Heart is so tensed in unison with the impetuous current of Fire—thus the essence of life manifests its Fiery Right. The tension is great; in the World a great World Mystery is being made manifest. I affirm Great Cosmic Truth. This Mystery is Be-ness itself.

183. The construction of new beginnings can be affirmed upon great principles only when humanity will apprehend all the Higher Origins. Without this it is impossible to manifest the Beauty of Existence, for the manifestations of life proceed in conformity with the thinking of humanity. The creator of thought creates forms. But how frightful are those movements in the World which arise out of decomposing sources! These sources infect the atmosphere surrounding the planet. It is necessary to purify the strata for the reception of new energies. So many powerful forces are awaiting reception and application, but to perceive them means already to manifest them. But is it possible at this time to reveal these energies to a destroyer? Certainly the planet is passing through Armageddon, and all its affirmations are sharply divided into the camps of Light and darkness. Therefore, the great discharge leads to fiery purification. Then it will be possible to bestow the affirmed Beauty of Existence. Verily, the time draws near. On the path to the Fiery World let us remember the great principle of Beauty.

184. Each epoch has its own distinctions. Each peculiarity of time is an imprint of consciousness. These manifestations of peculiarities can be magnified by the will of humanity. The peculiarities of the epoch, in the same way as evocations, have their roots in the consciousness. Those visions and conditions which filled life and thought several centuries past were engendered in the spirit of the servants of religion in response to popular demand. Long ago was it enjoined, "Seek and ye shall find." In this evolutionary and incessant turn of the spiral, man will find the Truth. The affirmation of Truth is purified of all distortions, because the rubbish and accumulated dust is transitory. But Truth is manifested in Infinity. And though human darkening be prolonged, yet from under the dark strata will be exhumed the affirmations of the Light. Thus, that which is ordained enters in awesome immensity.

185. Thus everything great enters imperceptibly and powerfully into life. The manifestation of Cosmic Right likewise enters fierily into life. Invisibly is space saturated; thus powerfully are the fiery threads stretched forth. But when the hour of entrance comes, fiery might will flash out with all the manifested rays of Beauty. Therefore I affirm

how vitally necessary it is to understand the power of that great fiery force which is incarnated in the Mother of Agni Yoga. In awesome immensity the threshold draws near; thus a great Mystery enters into life.

186. Verily, resurrection of the spirit will produce a new Epoch. What, then, can be compared with the power of the spirit? There is no other lever which could intensify the fires of the centers. Each creative force which will be saturated by the resurrection of the spirit can be a pledge of a great Epoch. Each construction which will be based on the resurrection of the spirit can be a pledge of ascent. Spiritual advancement can begin only when there comes an understanding of the regeneration of spirit. It is impossible to dwell in the old distortions. It is impossible to create the great Kingdom of the Spirit without realization of the affirmation of the pure, fiery understanding of achievement. Thus, only regeneration of the spirit provides a firm foundation for the new construction. In it humanity will find its great destination and its place in the Cosmos. Verily, resurrection of the spirit will be the creative force of the New Epoch.

187. Resounding on the cosmic note can be transmitted spatially to the spirit which perceives the subtle currents. Among the subtle manifestations of such reverberations of the spirit must be especially noticed those which are audible to the fiery spirit. How vital it is to harken to that apparently inaudible tone which can transmit to the spirit spatial joy or anguish. The manifestation of inexplicable anguish can derive from the sounding of a spatial tone. The subtle organism of this bearer of Fires shudders from these notes of space. The physical ear cannot hear it, but the subtle hearing detects that which is inaudible to the ear and receives it in the heart. Therefore, the striving spirit is a creator in unison with the Cosmos, and knows the cosmic soundings which intensify space. In them is contained summons or call; in them is victory or battle; in them is sorrow or joy. Verily, he who knows these soundings and experiences the joy and anguish of communion with space, may be called a great Fire-bearer. To this the fiery heart of the Mother of Agni Yoga bears witness. Thus let us remember the great unified Heart.

188. The cosmic note fierily saturates space. It can commune directly with the heart; that is why these currents act on the heart. We, too, receive those soundings which are transmitted in the beginning to the heart, and We seek their source. Thus, the anguish and joy of the World are transmitted to Us also by these spatial notes.

189. Contemplation of the World will yield an understanding of the shortcomings and the lack of balance which is proven as a harmful manifestation. First of all, it must be understood how that influx of new unaccepted energies acts on the planet. Evolutionary movement is not affirmed so long as correlation between spheres is not established. For, when the Higher World is striving upward and mankind propels itself downward, then indeed the cosmic current cannot be affirmed. Therefore, a manifested disharmony rules in the World. Not without reason has been recalled what was said about Buddha. Not idly has been recalled—"let the dead bury the dead." Indeed, a world concept can be affirmed if only the fiery striving is victorious.

190. The trampling of laws by humanity must rouse the consciousness, since pure foundations have been affirmed as the guiding principle. Loss of the bond between the higher principles and actual life has taken humanity far from the sacred origins, which alone can restore the disturbed equilibrium. Among the fundamentals may be named the affirmation of most vital principles which have been mutilated beyond all recognition. Purification of the Bases of life and of the great Teachings may be called the most fiery creativeness. Thus the Bearer of fires saturates space with manifestations affirming the equilibrium of life. On the path to the Fiery World let us direct a call into space for the purifying of the Fundamentals of the Teaching.

191. The different Epochs enter as succeeding steps in the evolutionary ascent of humanity, and it is necessary to understand how each Epoch has developed. A determination of the subtle currents which saturated the Epoch will give the key to understanding of its essential nature. If spiritual achievement has imbued the national spirit, it means the ascent of that Epoch was affirmed. But never before has the World been so in need of the sword of the spirit! Always, at the time when energies have manifested their potentialities in movement, the wavering magnetic needle has indicated the agitation of the cosmic magnetic poles. Thus, the Epoch of the Sword of the Spirit brings out flamingly the Highest Principle. Therefore, the Cosmic scales are weighing the very highest Fiery Right. The Epoch of the Sword of the Spirit will affirm that Principle which has been proclaimed for evolution to the Higher Worlds. Space is saturated with the fire of the Cosmic Magnet. Thus, at the threshold of the Epoch of Fiery Right, the Sword of the Spirit stands on guard.

192. Truly, mankind is unable to get out of the charmed circle of effects. How, then, can humanity overcome all the malignant energies which saturate life? Only fundamental manifestations can give the true direction; but the charmed circle, which is affirmed by humanity, will be cloven only when the sword of the spirit pierces the web woven by darkness. Struggling with effects does not lead to the designated manifestation which must bring near the great future. Rightly has it been stated that the Leader knows the cause of cosmic manifestations. Therefore, on the path to the Fiery World let us follow the Hierarchy of Light who knows those causes and effects. Thus let us remember when the great Epoch of Fire draws near.

193. The fundamentals of Life can be affirmed through resurrection of the spirit. Purification of the foundations must be affirmed, for without this it is impossible to manifest the New World. The degeneration of the foundations is ruinous; and pure energies cannot be attracted to the earthly plane without transmutation of the accumulations which are stifling the planet. How, then, to affirm the New World? As has been said—with fire and sword! To abolish the old there will be a new purification, which will give the great Fundamentals of Existence. The fiery sword of the spirit will smite the corruption of the planet. Those who are looking into the future are not afraid of the fiery sword, for the tempered spirit knows the true creativeness of the sword of the spirit. Fiery creativeness can be affirmed as the great transmutation of darkness into Light. On the path to the Fiery World let us manifest understanding of the Fiery Sword of the

Spirit.

194. Indeed, if humanity would not violate the manifestation of the First Causes, the foundations of Existence would retain that basis which manifests the beauty of life. Cosmic Right brings understanding of the fact that a one-sided administration of the planet is plunging it into an abyss. Cosmic Right offers to humanity that Principle which can pierce the darkness. Cosmic Right reveals to the planet the unity of Principles which guides the entire Universe. Cosmic Right reveals the Feminine Principle as a manifested power. Cosmic Right reveals the greatness of the Feminine Principle, which manifests self-renunciation, and before which verily the great Arhats bow themselves. Verily, We reverence the great Feminine Principle. Verily, We reverence the giving Principle which bestows the life of Beauty and of the Heart.

195. Humanity must be prepared for upheavals and for the reconstruction of engendered conditions. It is impossible to accept that which exists on the planet as a lawful affirmation, because all evil engenderings must be exterminated and atoned for. Each apostasy from the great laws produces grievous consequences. The creativeness of the Cosmos determines another destiny of life; therefore, atonement is inevitable, because fiery purification gives a new direction to the stream of Karma. In space are manifested energies prepared for the transmutation of all existing accumulations. Verily, humanity must be prepared for fiery purification. He who does not fear the fiery element will truly go along with the Cosmic Fire. On the path to the Fiery World let us remember about the elemental events which will cleanse the space.

196. When the Forces of Light are tensed, of course, the darkness gathers together its own forces, but the Light is the stronger. Thus do We create manifestations. Events are drawing near, the time is grave and saturated. Thus shall We be victorious.

197. In the Cosmic Battle let us defend that which is sacred. In the Cosmic Battle let us affirm that basis on which Existence itself is upheld. In the Cosmic Battle let us manifest that by which life of the future is constructed. The World will have in its fiery foundation those great laws which We defend in the Cosmic Battle. Humanity affirms its ordained destination in the Cosmic Battle. Just as earthquakes cast out from the depths of the Earth onto the surface different accumulations, and swallow subtler energies from the supermundane spheres, so, too, does the spiritual reconstruction involve the darkest accumulations. Verily, when the highest and the lowest meet in the Cosmic Battle, one may be impelled to the attainment of the great Fiery Purification. Thus, during the great reconstruction of our planet We saturate the human spirit with the realization of imperfection of engendered forms, and with the ordained beauty of manifested forms of life. In the Cosmic Battle is affirmed the principle of the New World. On the path to the Fiery World let us remember about the Cosmic Battle.

198. Certainly, the Initiates of ancient Egypt knew the great law which rules the whole Universe. The Pyramid itself presents a symbol of the mountain with a broad foundation and narrow summit. Indeed, the significance of the Chamber of the manifested King and

Queen is that a crowning perfection is to be expected at the approach of all Cosmic Fiery dates. It is well to remember these manifested dates. It is well to remember these ancient indications and calculations. Thus is it possible to trace how from the most ancient times cosmic dates have been affirmed. One must also pay attention to the fact that those calculations lead up to our date and time. Thus immutable is Fiery Right, which has been inscribed on all the tablets, and which has been written by the great life of the eternal Magnet.

199. In the Cosmos Cycles have their definite significance. One may trace how in substance each is affirmed by certain energies which preordain entire epochs. One can observe how each Cycle particularly manifests and expresses the essence of cosmic strivings. But above all Cycles is the one Cosmic Right, which is intensified by all the energies of the World. Thus, the entire structure of the Cosmos leads to that principle which has been established in Existence. Let us affirm the Cycle of Cycles, and the predestined will take place. In the Cosmic Battle is being forged the crowning completion. In the Cosmic Battle is being tempered each law, but the great Fiery Right is being saturated with cosmic tension. Thus the Cycle of Cycles is manifested as the victory of the Cosmos.

200. In the furnace of life many concepts must be transmuted. So many layers have been deposited upon the loftiest conceptions, that Fiery Baptism must truly be administered to the planet. Around the concepts of the Fiery Images have been gathered those imaginings which are close to a low spirit. Not thus taught the Great Teachers. Not thus lived the Great Teachers. Not thus walked the Great Teachers. Verily not thus, as people insist. The Fiery Images must take shape in a form appropriate and adequate for Them; therefore spreading of the Teaching must go flamingly side by side with a clarifying of the Great Figures. The creativeness of true strivings will grant those new steps which will give to the World resurrection of the spirit. On the path to the Fiery World let us remember that it is vital to bathe the Teaching of Beauty in achievement and with service.

201. Such grandeur is ahead! Such a great step awaits its fiery affirmation! Our Teaching and the affirmation of the Higher Principles will reveal so much that is great to humanity! A great period is drawing near. Thus do We create together.

202. The creativeness of Light affirms its power precisely by manifesting all tensions and potentials. It must not be thought that the Forces of Light do not admit great tension. It is right to imagine the Forces of Light in that cosmic measuring scale which can be used only for the structure of the Cosmos. Verily, only the affirmation of the most powerful energies will produce manifestations of this mighty construction. That is why space is saturated with the necessary energies. The Forces of Light propel all the fiery centers. The Constructiveness of the Cosmos proceeds in the propelling of all the needed energies. In this construction let us strain all our forces with a fiery heart and the sword of the spirit. Thus do We build a great future. Thus the great manifested law will proclaim the future!

203. Bridges of the spirit thrown across all difficulties, over all abysses, built on the path of striving, will manifest those constructive energies in the Cosmos. Verily, the spirit can unify the different centers. Humanity is straining toward a visible construction, and is not inspired by higher strivings for cosmic construction. Each bridge of the spirit, indeed, affirms conscious construction which manifests the cosmic connection between structures. Thus, in the Fiery Epoch it is especially needful to devote oneself to subtle, conscious activity of the spirit. Only the bridge of the spirit can close that abyss which yawns before humanity. The bridge of the Spirit is a bridge of Beauty. With these concepts of achievement of the spirit will we ascend the great Summit which unifies the Worlds.

204. The saturation of space with formulas which clarify the Teaching, will result in great effects. Thus do We affirm the manifestation of the New World. Thus is the manifestation of the Predestined being brought about.

205. Beginning with the Epoch which proclaimed the Fiery Right, there has been a great magnetization, with continuously directed force. Since then, whenever the human spirit has assumed a course which leads it away from the path of Truth, with each Lord the World has received the fiery Truth. Thus has the cosmic magnetization proceeded. The Cosmic Magnet directs the spirit to a search which leads to realization of the great Fiery Right. Since every thought is a magnet, each striving quest is a powerful magnet. These magnetic fluids are stratified in space, and form manifestations of magnetic poles. Since the physical plane manifests the power of magnetism, it is evident how very powerful must be the direction of the Cosmic Magnet. Verily, magnetization of the spirit can create powerful strata which will attract all the great energies. Therefore, quests of the spirit lead to Fiery Right. Verily, the whole World seeks that Cosmic Truth. The Great Epoch of Fiery Right will bestow the key to a higher existence.

206. The strongest Source of fiery energies, the heart, still has not been investigated as a manifestation of impelling force and of creative power. One must penetrate into the nature of creativeness in order to understand how invincible the heart is when all the fires are aflame. One must know that only a true source of powerful energies can create. Therefore, cultivation of the heart must be understood as the kindling of all fires. Each truly lofty manifestation of the heart depends upon the tension of the higher energies. The fiery heart saturates the subtle bodies with subtle energies. Those vibrations which establish the sacred bond between the Subtle World and the World of Fire are the fiery vibrations of the heart. Verily, on the path to the Fiery World it is necessary to strive for the creation of these sacred vibrations of the heart. Thus, the Sun of Suns is the Heart.

207. All manifestations of energies are creatively saturated when the impulse which moves them issues from the source of the heart. That which in the Cosmos is considered to be the true impelling force, in the laboratory of the heart is called striving. That which in the Cosmos is called the Source of Truth, in life is called sincerity. That which in the Cosmos assembles and creates, that which has been fierily affirmed in life,

is the flame of the heart. In the spatial unitings of bodies is it possible to affirm the flaming, pure stimulus of the heart. In the Fiery World the force of unification is the stimulus of the heart; only fire can kindle all fires. No meditation but heart-feeling results in the revelation of the spirit. Only that which has been lived through can be rooted out. Only the heart which has been kindled by all fires can cognize the beauty of the higher life. The future leads to realization of these higher unities. On the path to the Fiery World let us strive to the cognition of the Higher Laws of Existence.

208. How, then, can the heart realize all the beauty of Existence if it has not penetrated into all the joys and sorrows of life? Thus it is that often, reading the Book of Lives, the heart trembles, but then the tear of suffering is transmuted into a pearl. The more fiery the heart, the greater the joys and the sufferings. The law of Fiery Right is forged in life. The Higher Command is affirmed by passing through all the vital steps with the heart. Creative impulses must be saturated in the heart, therefore each life issues its own radiations of the heart. Fiery Right is certainly not that phantom of perfectionment about which humanity has become accustomed to think, but is the fiery kindling of all the vital fires of the heart. Not in a placid existence is the heart saturated with fiery love.

209. Verily, both spirit and heart must hearken to the subtle and invisible manifestations. The unknown achievement must enter into life. Indeed, the higher principle of Fire is affirmed in Cosmic Creativeness as the main stimulus. It is with good purpose that there have been pointed out those subtle physical manifestations which affirm the essential nature of the invisible and fiery energies, and which must awaken and broaden the consciousness of humanity. Indeed, the subtle realization of the Cosmos discloses each new step. That which cannot be apprehended today will be audible in the future, and the Subtle World will become visible. When spirit and heart are filled with striving, when humanity apprehends the law of existence of the Worlds, then will it be possible to begin to broaden the consciousness. Man himself unifies the Worlds with his consciousness. Thus the great time approaches for the replacement of the narrow horizon. Thus Our affirmation of great Fiery Right will result in the great Fiery Epoch. This Great Epoch must transform the face of the planet—thus do I affirm!

210. The ray of the Higher Consciousness is united with the rays of the closer consciousnesses through fiery striving. When, in the creation of good, the spirit is tensed in a fiery transport, the spirit is always unified with the Higher Consciousness. The fiery law manifests its might on the Earth, therefore is it so necessary to manifest understanding of the Subtle World. Each action can acquire a double force by the unification of the rays. The unified consciousness is the most immutable shield. In full striving and fiery understanding the rays will always create by manifesting a single power. The ray can pierce the consciousness, but We call the unification of the rays of the consciousness Hiero-inspiration. The rays of creativeness of the heart manifest the most fiery labor in Cosmos, but the heart must actually be saturated with the striving of achievement. Certainly the Sun of Suns will conquer all obstacles and create new beginnings. The Fiery World honors the creativeness of the heart.

211. Precisely as Ur. has said—the fulfillment of one's own duty. Precisely the distribution of assignments in the Cosmos upholds the foundations, and the Hierarchic Chain maintains equilibrium. There is in the Cosmos one great action which admits of a unified Karma, but inasmuch as this is held secret in the Cosmos, the confluence of Karma is a solution of Higher Forces. The fiery consciousness and heart can coalesce and bear that Burden of the World, and this will be consecration for the new construction which has been ordained in the Cosmos. The manifestation of the Cosmic Magnet must be saturated with the creativeness of spirit and heart. Thus is affirmed a joint Karma. This must be understood as a Higher Token. But when the law of higher significance is applied to daily conditions, this is contrary to Cosmic Ordination. Therefore, on the path to the Fiery World let us be imbued with the significance of the higher uniting of Karma.

212. Tension of all the energies of the spirit is manifested during the collision of forces. Actually, only a spirit impelled to creativeness can be conscious of that power which is contained in counteraction. How, then, to affirm fiery kindling, and to intensify each channel of fire? The attraction of all conformities takes place when all fiery currents are aflame. It is necessary to accept the law of counteraction as a stimulus of creativeness; the stimulus which intensifies each construction. Attraction of spirit is developed precisely by the fiery tension of all forces. In fact, each inscription in space can enter into life as magnetic opposition to the forces of darkness. Ascending on the path to the Fiery World, let us remember about striving in the higher tension of spirit, when on the brink of the abyss, when on the summit, when before a dark wall. Thus let us tense all forces.

213. All nations are intensifying their forces. All is tensed toward transmutation. Great and rigorous is the time—thus is the great future being affirmed. I affirm a great saturation of space.

214. Cycles which are shaped by the Cosmic Magnet have in their foundation the affirmation of the Higher Forces. These fiery Cycles appear as the foundations of planetary life. The Cosmic Magnet builds commensurately with spatial power. The Spirit of the Builder of the Cycle must be that Power which corresponds to the designation of the Cycle. The whole synthesis of the Cycle must be saturated in the Spirit manifested for Cosmic Synthesis. At the fiery change of the Cycle there is given a Fiery Principle for the purification of the planet. So few spirits understand the fundamentals of Fiery Existence! So few spirits understand Who stands at the Helm! The beauty of the Cycle can enlighten only the consciousness which can understand the Power of the First Causes. The helm of the planet's life and the foundations of Existence are affirmed by Fiery Right. Thus, on the path to the Fiery World let us manifest understanding of the Basis of Cycles.

215. The depictions of Cosmic Cycles are affirmed by whole millenniums; in them the Higher Will is united in the Chosen Spirit Who by His own fiery tension creates that preordained Epoch. By its spirit and will each fiery spirit creates also a certain Cycle around its strivings. These creations of Cycles are strongly outlined in the cementing of

space. Each fiery striving can already be a pledge of a new link in the affirmation of the Cycle. If the consciousness would become affirmed in the fact of the structure of Cycles, then indeed, would cosmic construction clothe the World with beauty. Verily, a world understanding can be manifested with every thought projected. Thus, on the path to the Fiery World let us consciously create links in the World Cycles.

216. Realization of responsibility for the spirit and for religion has been put by humanity in the last place. The tribunal of regulated society is concerned with preserving the physical body, making mangling of the body liable to prosecution. But existing laws and temples do not concern themselves with the millions who have been mangled in spirit. With justice has Ur. pointed out the stern responsibility which religions must bear. The uniting function of religion truly has not been awakened on the planet. That sacred power of the Earth, instead of uplifting, has been turned by mankind into production of that obvious disunity which is as a cleaving sword. And priests, and brahmins, and temple servitors all have distorted the cosmic ordainment. Verily, only affirmation of the true designation will impel the spirit to the higher understanding of the great Cosmic Right. Thus let us strive for the great responsibility for the spirit and for religion. So much must be purified in the Teachings of the World! The labor of strivingly purifying religions will result in a new consciousness. On the path to the Fiery World let us affirm the Bearers of Fiery Purification.

217. Of all the depraved traits of humanity one must subtly note faint-heartedness. This quality borders on many other dark traits. Nearest of all is treachery. Faint-heartedness borders on fear, cowardice, and selfhood. And in the Fiery World there is no place for faint-heartedness. And the crown of courage can be placed only on the head which is adorned with self-sacrifice. Yes, let the lone warrior fight single-handed. Let the arrows of hypocrites pierce his breast. Let each manifest aspiration be met with rejection. Yet will his armor be studded with courage. Who, then, knows the fiery striving of the warrior? Who knows the truth of the aspiring heart? Only the manifested fiery heart. The subtle consciousness will illumine the manifestation of courage. Faint-heartedness is contempt for the higher Ego. Faint-heartedness is slavery of the spirit. Only the head which bows not in faint-heartedness will be adorned with the great crown. And the disdain from slaves of the spirit is an attainment for the warrior who walks the fiery path. And alone, the courageous warrior, scorned by faint-heartedness, finds the Fiery Gates to the Hierarchy of Light. Verily, faint-heartedness and self-deception are sisters of darkness!

218. Concentrations of crystals of psychic energy grow during each heightening of aspiration. Each tension of power of the spirit multiplies the crystals of psychic energy. Sediments of precipitated crystals, consisting of subtle energies which have been chemically transformed in the organism, feed those organs which are in special need during the expenditure of energy. Crystals of psychic energy melt down substances harmful for the organism. Through conscious tension one can actually promote this dissolving process, which is of service as a counteracting factor. Conscious sendings of psychic energy to infected or injured organs can produce a healing effect. Conscious

tension of the will causes an intense reaction of the crystals. Thus, thoughts about psychic energy crystals can bring needed assistance for the injuries of internal organs. On the path to the Fiery World it is necessary to realize those fiery batteries which are contained in man.

219. The center of the solar plexus is a focus of fire radiation. It must be imagined how fire acts. As all the higher functions of the Cosmos act from within, so too, the fire of the solar plexus is intensified in its own seed. The center of the solar plexus gives equilibrium to all the bodies, and its radiations saturate also the ethereal body which feeds the astral body. The interweaving of all the centers and all the bodies is comparable to the rings of a spiral, centered, as it were, in the solar plexus. Each planet, each fiery center, has its solar plexus and Divine Fire of life. If the consciousness is broadened in the understanding of these manifested conformities, then the bond of Macrocosm with microcosm becomes a fiery Truth. The waves of currents are infinite in their diversity. Over these waves the fiery spirit is in communication with space and with the other Worlds. Just as in antiquity the sun was depicted with its rays, so too, is it possible to represent the solar plexus, which has its own particular radiations issuing out of the seed and extending throughout the entire protective network. These powerful currents bring to the heart all the reflections of space.

220. Therefore, when cosmic manifestations are intensified the solar plexus trembles. It is difficult for the fiery heart when in the center of the solar plexus waves are breaking, bringing all the spatial resonances. The manifestation of rays is affirmed as a manifestation of the protective net, and in fact each current resounds with its own fire. Thus is the solar plexus tensed by so many fiery rays! The appearance of fatigue on the part of the Mother of Agni Yoga is of cosmic significance. The dark forces cast on the scales all their stakes. We send rays which shatter their machinations. The center of the solar plexus feels these fluctuations of the scales. It is necessary to tense Cosmic power in the direction of the Light. Thus the fiery heart knows the affirmation of this Battle.

221. At the start of a physical illness the ethereal body is naturally quite enfeebled, and only within the fiery centers does it remain strong. This explains why people who manifest life of the lower centers only are so afraid of death. The fiery spirit manifests joy, repulsing the dark manifestations with fire. Lower spirits feel their separation from the astral due to the injury of the ethereal body.

222. The magnetic attraction of the aura greatly varies depending upon the combination of manifestations of different tensions. The consciousness sets aflame the power of the aura. When the consciousness is saturated with higher strivings, when it is directed to higher creativeness, the magnet of the aura increases a thousandfold. When the spirit aspires to the Higher Source the magnet of the aura is affirmed in its might. Each lofty striving produces a sediment, manifesting its saturation for each action. Each fiery transport gives to the aura a strong particular attraction which is irrevocably affirmed as the basis of higher action. The attraction of magnetic waves exerts its influence at great distances, and sendings of the spirit can especially be attracted to the closest auras.

The creativeness of the spirit acts by means of these fiery magnets. On the path to the Fiery World one must affirm one's own magnetic attractions.

223. Rotation of the solar plexus can have many other causes besides all the cosmic ones. It is necessary to examine the functions of the center of the solar plexus in connection with the organism and the sendings of energy at great distances. Rotation of the center of the solar plexus occurs under compression of psychic energy. The radiations of the solar plexus pass through all the centers, and by this rotation these rays penetrate all the centers, bringing to them nourishment and unification through fiery energy. Rotation of the center of the solar plexus can also coordinate different energies by compressing, as it were, any one center which is in special need of saturation or of strengthening. The radiations of the solar plexus then reach, as it were, the outer circumference of the protective net. During the sendings of energy into a determined place, all radiations are gathered into a seeming conical spiral, and all the projectiles go into space spirally. Thus the functions of the solar plexus are as numerous as are its radiations, since it is also a powerful regulator of the energies emanating from all the centers. Absorbing cosmic fiery energies, the center of the solar plexus distributes the latter according to the respective tensions which are inherent in the centers.

224. It is necessary to observe carefully the manifestation of cosmic subterranean fires through tension in the solar plexus. One can notice such exact coincidences. A path of tension of subterranean fire is always reflected in the accompaniment of red flame. Thus is it possible to affirm the fiery seismograph.

225. If only it were possible to see with the naked eye the processes which, during various transmutations and functions of the centers, take place upon the aura surrounding man! Each vibration of inner fires saturates the space roundabout with fire. Each vibration fills the space either with purifying discharges or with discharges of creative sparks. Unmanifested energies are attracted to these discharges. Fiery radiations of the centers saturate and intensify all contiguous spheres. During sendings of fiery energy the spirit transmutes also the whole space in its path. Let us give our attention to the great laboratory of the spirit which creates subtle energies. Only subtle attainment can penetrate into the Subtle World. All achievements within these subtle boundaries will result in attainment of the Fiery World.

226. So tense is the time! The Cosmic Magnet is displacing and regenerating the manifestation of human actions. Thus I affirm the New Epoch. Thus do dates draw near, and events are approaching.

227. The consciousness contains within itself all the traces of past lives, impressions of each manifestation as well as each thought and striving for revealing of a broad horizon. The consciousness is fed by the "chalice" and the heart, and each compressed energy is deposited in the consciousness, unbreakably connected with the spirit. The spirit, upon becoming separated from the body, preserves the whole aggregate of higher and lower energies. Certainly, the Teacher leads wisely in pointing out the affirmation of vital

transmutation. Indeed, through the immortality of the spirit there are preserved all manifestations of vital energies. As are the deposits, so will be the future crystals. And thought, and heart, and creativeness, and all the other manifestations collect this energy. The whole fiery potential of the spirit consists of radiations of vital energies. Therefore, speaking about spirit and consciousness, one must take the spirit as the crystal of all higher manifestations. The ancients knew about the crystalline quality of the spirit, and the spirit was revealed as fire or flame in all the higher manifestations. Therefore, it is so important to understand the true significance of fiery transmutation. Verily, spirit and matter are refined in one impulse toward attainment of the higher fiery consciousness.

228. The Divine Fire manifests its sparks in all Existence. Concealed are the potentials of these sparks, and, even though they are invisible, yet they must be accepted as the basis of all manifestations. One must accept this spark as a link in each center of the organism. Taking this Truth as a basis, one can imagine how the centers are unified by functions. Each divine spark inhales and exhales fire, which serves as a unifying agent. All forces of the spirit's potential are intensified in this continuous exchange. The potential of each center is a link to immortality, therefore great is the error which stresses physical exercises. Certainly not from without but from within is the spark of Divine Fire set aflame. Under the guidance of the Teacher's Ray the spark can surely take fire, but also the spirit must be prepared by independent search. The Teaching of Zoroaster about Divine Fire, Love and Beauty, brought to the World the affirmation of Higher Law.

229. Divine Fire impels each cosmic manifestation to creativeness. Each lofty potential is saturated with this Divine Fire. Each spark of life bears within itself this Divine Fire. Let us apply to all vital manifestations the significance of Divine Fire. In each center of life is this Fire affirmed. Human actions, indeed, bear in themselves these divine sparks. If one regards human fires as creative centers, then one can observe how bodies unified by Fire have their conformities in the different planes. It is correct to think that essence is distributed upon the planes affirmed by subtle energies. Therefore, when We speak about the Fiery World one must be able to imagine how bodies are unified by a vortex of Fire. Thus the one Divine Fire appears as the unifier of all energies.

230. The laws of cosmic Equilibrium govern the planet. In the cosmic laws can be included the law of Karma, for the law of Equilibrium contains all the other manifestations of life. Equilibrium is revealed as the creative action of each manifestation. Just as chiaroscuro creates and saturates an action, so is the law of Equilibrium affirmed in correspondence with the development of the will. Cosmic Scales affirm correspondingly the growth of national Karma. The scales of man's Karma affirm their measurement of free will. Therefore it is so important to affirm an understanding of striving for perfectionment, because a desire projected into space can always attract what is desired, and according to the quality of the desire is Equilibrium determined. Thus, let us make a wish which can be fulfilled—a wish for those energies which can be applied to life. Equilibrium can only then manifest its affirmation when the free will

chooses the path of the General Good.

231. The cosmic laws of Equilibrium are applicable to all dates on the planet. Spatial solutions are attracted to the designated dates and can be manifested in all the affirmations of life. Equilibrium is saturated with these spatial solutions. Therefore designated dates must be subtly calculated. One may study the map of the World in different epochs and perceive how the Cosmic Scales have manifested great Equilibrium. The Command has affirmed its manifested actions as Cosmic Equilibrium. Dates are attracted according to these spirals of Cosmic Ordinances. Thus menacing epochs have been displaced by creative ones, and destructive epochs by constructive ones. According to the spirals of creativeness one can observe on-coming cosmic displacements. On the path to the Fiery World let us manifest understanding of displacement, affirmed by the dates of Cosmic Equilibrium.

232. Dates are approaching. Displacement is being affirmed in the very depths of the planet, in the very depths of nations, in the very depths of life. The cycle affirms displacement and the arrival of new principles. Thus do We create together the New Epoch.

233. The distribution of different manifestations depends upon Equilibrium, on which life is built. For example, a spirit which is athirst for certain external affirmations can attract them (by its will and depending upon its strivings), and the law of Equilibrium either saturates the spirit with or deprives it of some quality or another. The law of Equilibrium anticipates each unrelated manifestation. The World is suffering from these imbalances. The spirit of man has so turned away from the desires which are favorable to Equilibrium that each human manifestation produces a force of destruction. On the path to the Fiery World one must remember these laws which saturate Cosmic Equilibrium.

234. These laws of Equilibrium likewise govern the inner lives that underlie every existence. Thus each spirit attracts its own creations. But even in the highest laws Equilibrium proceeds through vital manifestations. Therefore life, which leads to the sacred Mystery of Crowning, is filled with the most fiery experiences.

235. Strivings of the spirit can be affirmed on the Earth as a pledge of vital ascents. Strivings of the spirit can transform the life of the Cosmos. Strivings of the spirit can disclose new paths to the spatial treasures. But each spirit must discover within himself that stimulus which points out the path to transformation. In the cosmic conflict, in creativeness, in the quest of achievement, in beauty, in striving, the spirit finds that stimulus which transforms life. But woe to those who insist on denial and imbalance, for the Cosmic Scales are agitated, and in the reconstruction of the World there is unprecedented tension which cannot hold imbalance and those who manifest destruction. Thus, on the path to the Fiery World let us strive toward the basis of Equilibrium.

236. The reconstruction of the world is being intensified. In space new energies are

being assembled; new beginnings are being affirmed. Thus is being created the New Epoch.

237. The will which is directed toward unity with the Higher Will acquires the power of a magnet. Among creative affirmations must be observed each manifestation of the will. This strong magnet can indicate in advance and affirm life. It can attract all needed energies. Certainly the divine spark can burst into flame from striving of the will. The confluence of the Higher Will with the human one results in an elemental unity. Creativeness is saturated by these energies. Cooperation with cosmic energies is manifested in a corresponding spatial confluence. Thus the aspiration of a saturated will produces new cosmic combinations. On the path to the Fiery World let us be affirmed upon the union of the will with the higher manifested Energy.

238. As long as humanity does not learn to control its own energies, does not learn to govern its own qualities, by transmuting its heavy human traits, so long will each cosmic energy be dangerous. We see how humanity deals with the energies given! Each force which reveals a new possibility for the Common Good also manifests cosmically a channel for other revelations. But each revelation meets with the same reception as does everything else manifested to mankind. Not going along with the Cosmic Magnet, humanity goes against it. Even at best, inceptions of construction are affirmed in a most personal manner. While the Cosmic Magnet is now gathering together its parts, so too the Magnet itself is responding to cosmic movement; and thus the parts of the Magnet draw near to the great task. On the path to the Fiery World let us remember the law of the Cosmic Magnet.

239. A great horizon of shifting can be taken in by the consciousness which is saturated by the Cosmic Magnet. When joy for the future lives in the heart, then each impediment is merely a step for ascent. Therefore it is so important to cultivate the heart in this striving for the creation of a mighty future. The impetuousness of the current of shifting does not frighten the spirit which has been tempered in battle. Thus, when old, out-worn energies are being displaced by new ones, the fiery hearts know the full significance of the great time. The shifting of energies saturates space. On the path to the Fiery World let us affirm the law of shifting of energies, and of the creation of great new paths.

240. The Equilibrium of the World rests upon the foundation of Being. So powerfully is life affirmed when the higher manifestation is kept in the consciousness. Each lofty thought will be a pledge of the spirit's striving. And in an endless chain of action and thought can be expressed all new trends of evolution. Space affirms its tensions which conform to the actions and thoughts engendered on the Earth. The more responsible is humanity for all its engenderings, for the Subtle World is thus held back in its development, just as is the whole chain of evolution on the Earth. Therefore thought about spirituality must enter into life, but as a true understanding of the Fundamentals of Existence. The Equilibrium of the World cannot be established without true understanding of the First Causes. Thus, each fiery word of the heart proceeding towards purification of the Teaching is a fiery stimulus which will give impetus to the

consciousness. Therefore, let us be affirmed in the consciousness upon the power of Equilibrium, as the stimulus of Existence, of the First Causes, and of Beauty.

241. Hence it is so indispensable to affirm in the spirit the Feminine Principle. For the Banner of the great Equilibrium of the World has been given to woman to uplift. Thus the time has come when woman must fight for the right that was taken away from her and that she did voluntarily give up. How many powerful records fill space with the attainments of the Feminine Principle! As the Teacher creates through the disciples, so does woman create through the masculine principle. Therefore woman flamingly uplifts man. Hence also degeneration, because without true knighthood the spirit cannot rise.

242. On the Cosmic Scales the destinies of countries are being weighed. Those going with the Cosmic Magnet will stand before the Light of the Future, but those going against all the illumined beginnings will realize the full weight of Karma. Certainly the battle of Light and darkness saturates all space. So many manifestations are being weighed on the Cosmic Scales! Each hour brings a new cosmic wave, and on the Cosmic Scales are new fluctuations being affirmed hourly. Space resounds with the new conditions which lead to the Fiery World. In the cosmic tension new fiery conditions are being created. On the path to the Fiery World let us apprehend the law of the Cosmic Magnet in each action and each aspiration.

243. The imbalance has so greatly increased that the time has come when humanity must investigate its nature. Every appraisal of life and its levers has been so distorted that man lives in his own engenderings. But no one knows about the true levers, beginning with the fundamentals of Existence, and extending to each lever of life in the World created by men. The True World differs as greatly from the one which has been engendered as does Light from darkness. Verily, space is in need of the unification of the existing great Foundations. Therefore, the World cannot be reborn without the affirmation of Equilibrium and the eradication of the essence of imbalance. And in this determination is the wavering of the Cosmic Scales. The Fiery World is being affirmed on this great law.

244. Free will impels the affirmation for the unifying of circumstances that create the chain of actions. It is so important to create a current of intensified action and conscious direction, for in this unifying of inner impulses with external energies is contained the centralization of all the actions that are being created as Karma. In conscious, tensed striving of the will it is possible to attract the cosmic energies that are indispensable for the construction of Good. Therefore, the consciousness which is united with the Higher Will produces that mighty force which can resist all the tensions of darkness. Discernment of good and evil is already a pledge of the cognition of the true path. Transformation of the spirit is affirmed by the striving of transmutation and by the unification of the will with the Light. On the path to the Fiery World let us strive for the linking of our will with the Higher Light.

245. Cosmic laws manifest in their potentials that power which can best of all direct life.

Difficulties which have arisen for the planet in the coordination of cosmic laws, are produced not from unadaptability of cosmic laws, but from the severance from the Higher Worlds. In the entire structure of the Cosmos there has been manifested fiery goal-fitness. Therefore it is impossible to regard cosmic laws as inadmissible. Long since has Unity in Cosmos been spoken about. In all the old Teachings this magnetic Unity was indicated. How many spatial records have failed to impress, albeit they carry sacred affirmations of Unity! How many spatial records there are which point out the engendering of severance! As it has been necessary to remind the planet for thousands of years about eternal Unity, likewise one is precisely obliged to indicate the effects of disconnection upon the planet.

246. The correspondence between Worlds is manifested by the action of affirmation of the firm foundations. Violation of this conformity produces an effect in every direction. By placing the emphasis upon the visible World, humanity has rejected the Invisible Worlds. Living in an external World, man has edged aside from the inner strivings which intensify the spirit in its quest. The separation of the Worlds is thus affirmed by each act of man! The manifestation of disconnection penetrates all the foundations and acts reciprocally, because negation is a confirmation of the force of destruction. The Invisible Worlds manifest all the powerful energies. How, then, to affirm the Kingdom of Divine Fire? How to reestablish the law of Existence? How to affirm conscious striving for the manifestation of unification? The World trembles from violation of the Foundations, and their reestablishment and unification is required. On the path to the Fiery World let us accept the law of Conformity of Worlds.

247. Life is brought into balance only through spiritual attainment. Spiritual ascent is the only way to individual attainment and to attainment of the Common Good. When humanity is engulfed in its desires and its engenderings, how can one attract energies out of the Subtle World and reconcile them with human actions and aspirations! An impetus toward attainment does not result in an accumulation of energies if the will does not act in affirmation of the initiatives of Good. It was spoken with reason about the distorted mirror. Precisely humanity distorts each great initiative in its warped mirror. Purification of consciousness and of the Teaching is the greatest task of our time. Thus, on the path to the Fiery World let us remember the necessity of restoring the equilibrium of vital initiatives.

248. The law of correspondence must attract the spirit toward fiery realization. The creativeness of the spirit reveals all the possibilities for communion with the Subtle Worlds. Overcoming coagulated thought will give the tension which will correspond to the formula of the Subtle World. Just as the spirit can refine a densified thought-form, so can it densify subtle forms. Each concept will actually sound conformably to these refinements or densifications. The spirit can rule its refined aspirations. At first it is necessary to become accustomed to the refinement of one's feelings, in order to saturate the spirit with necessary attraction to the World of Beauty. Thus the conception of conventional standards will be replaced by the true concept of Beauty. The revelation of refinement of feelings must certainly be introduced into life.

249. Penetration into spatial depths reveals new forms. It is possible to create with a densified thought-form a great many affirmations admissible for our life. Each thought-form is in need of spiritualization by the human spirit. Contact with different concepts of the Subtle World bestows the possibility of spiritualizing these forms. Thus, each striving for refinement of feelings will produce fiery manifestations of beauty. One can accept the law of fiery striving for the refinement and the densification of thought-forms. Construction on the earthly and the super-earthly planes can be unified in these manifested aspirations. Broadening of the horizon and of the boundaries of creativeness will be the pledge of new forms and new steps. On the path to the Fiery World let us exert a fiery striving for the refinement of feelings and the densification of thought-forms.

250. A conscious regard for spatial records will provide an approach to different higher energies. The harmonization of various vibrations will institute perfect physical relationships between thought-forms and energies, which will assist in densifying thought-forms. The essence of the relationship will be affirmed as a correspondence between the Subtle World and the Earthly. Refinement of forms depends upon striving for beauty; therefore each more refined concept of a form draws beauty nearer. Therefore they are right who affirm that the path to the Fiery World lies through the heart and beauty. Therefore Cosmic Construction is being refined by manifestation of spirit-cognition.

251. The process of building of the New World is confirmed by fiery means. The energies being generated are introduced and gathered together under a manifestation of particular rays which direct those domains which are to be creatively intensified. The creators of the planet fierily propel these energies, and, indeed, they will possess the power of densification and refinement.

252. The realization that the spirit contains in its seed that quality of the Light which can become aflame in striving, can verily serve as the eternal motive for ascent. Each spirit must sense this unity with the Light, which lives fierily in the seed. Why, then, not strive for that force which can awaken the best impulses in the spirit! Each spirit manifests its possibilities by partaking of the Fiery Source. Only separation from the Light leads the spirit away from the fiery path. When this higher concept is awakened will the spirit be directed to the fiery quest. Spatial Fire summons man to the attainment of higher energies. On the path to the Fiery World let us cognize with the heart the power of the seed of the spirit.

253. The essential nature of man can be transmuted by the invocation of better vibrations. Only such a reminder will give man access to a higher status. At the present time humanity is found to be continually in the vibrations of the lower spheres; therefore the lower Manas motivates life. The contact of the Ray of the higher spheres will truly give that vibration which will rouse the consciousness. Perception of the spark of Divine Fire in the seed of the spirit will lay the foundation for a new humanity. Precisely it is necessary to establish in the spiritual structure that in which religion has not succeeded,

and to apply to each affirmed manifestation the law of attraction. For realization of the Light in the heart will propel toward the Light, but darkness will dwell in darkness. Thus let us remember on the path to the Fiery World.

254. The will of a warrior spirit can direct an entire army to the good. The will of the warrior spirit can direct an entire militant world. The will of the warrior spirit can affirm new channels by which constructiveness can proceed. Therefore any and every wall can be destroyed under pressure of the warrior spirit. The warrior spirit which discloses the fiery horizon is the spirit which affirms the Higher Power. The warrior spirit can saturate each manifestation proceeding along with the Cosmic Magnet. The warrior spirit can overcome many tensions. The warrior spirit creates and constructs new possibilities. Thus let all who are on the way to the Light apprehend the significance of the directing warrior Will, because those who follow the warrior Will are following Fire. Thus let us manifest understanding toward the fiery bearers of Our Will.

255. An external appearance of striving toward the Teaching of Good does not advance the consciousness, does not broaden thought, does not open a wide horizon. Actually only a penetration into the very essence of the life of the spirit will result in the needed force of upliftment to the Higher Image. Each striving inwards produces a new manifestation of the penetration of the spirit into the light of Beauty. The forces of the spirit are saturated with Cosmic Fire. The consciousness can actually bring the Fiery World and the Subtle nearer to itself. The significance of aspiration into the Worlds lies in the understanding of the depths of spirit and heart. Thus, on the path to the Fiery World let us be conscious of striving for the regeneration of spirit and consciousness.

256. When the consciousness stands still, its condition can be likened to petrification. In such a state people resemble stone idols. These idols of spirit affirm the perdition of the planet. On all paths are encountered these idols of spirit. Judging by what is obvious, one may affirm the manifestation, as it were, of life, but no life surrounds the idols of the spirit—verily, only death and dissolution. Who, then, will assert that such ossification can give the planet its needed equilibrium! Verily, idols of the spirit engender cataclysms and catastrophes. This ossification infects the atmosphere just as does the most frightful epidemic. That is why it is so necessary to purify the space and each affirmation of life. Only purification will help save the planet. Seldom is understood the manifestation of the fiery Bearer of the Sword of the Spirit. But the “Lion of the Desert,” the Sun Spirit, travels the way of the great Light, and with him go We.

257. The principle of life has been cultivated in all the higher Principles and is contained in life as has been preordained by Existence. The application of all the higher Principles is the very basis of life, for each higher Principle is affirmed as the very breath and movement of life. A higher principle is space itself, and the force of all vital manifestation. Each affirmed principle can bestow its attainment, preordained by Beauty. Therefore it is necessary to become familiar with the application of the higher Principles. Demarcation of the Principles does not produce equilibrium. Verily, the principle of creativeness produces that greatness which is predestined for the planet, but the choice

is in the hands of humanity. Light or darkness, construction or destruction, this is to be decided by mankind itself. On the path to the Fiery World let us carry with us a striving toward Fire and the principle of Beauty.

258. The cleansing of space is reaching into all undertakings. The time has come to make evident the forces marching with the Light and those marching with darkness. Indeed, the temptation of the Prince of darkness is therein that he promises repose, but We say—it is the last hour! Only an accelerated purification will make possible the salvation of the planet; indeed, this is not a matter of eons, nor even of many years. Actually fiery explosion will save the planet. Fiery explosion must be displayed in every manifestation. Only the cleansing of space, only the purification of the consciousness, only the purification of the Teachings, will produce the manifestation of purified explosions of the spirit. True, the darkness is becoming dense, but when the tension of the forces of darkness reaches its limit, then will the Forces of Light affirm Their might. Thus one should be prepared for the acceptance of great tension. Light conquers darkness!

259. The awakening in the seed of the spirit is roused by fiery flashes, which can be variously manifested. The saturated consciousness can evoke the flashes of true accumulations of the “chalice.” The fiery heart awakens striving by its tension. The foundation of manifest fires awakens the seed of the spirit by establishing new potentials. Therefore one must study vibrations and apply them to life, for each manifestation can serve as a bond between the spirit and spatial Fire. One must accustom oneself to sense the seed of the spirit. Thus, by straining the forces of the spirit, let us be affirmed in the higher quests.

260. One should study the network of circumstances. There is a sort of surrounding network of subtle currents which, according to the necessity, leads to that current which furnishes the best magnetic force. One should know how to assure each undertaking. According to the given seed it is possible to determine the effects in everything. If man would take the great seed of the task in its potential, then indeed the World would be a great reflection of the Higher Will. Therefore it can be affirmed that the Higher Will purposes but man disposes, and thus perish the best sprouts. There is only one path of success—when the spirit realizes in all its might the affirmed seed of the task. But instead, people re-cut everything to their own pattern, and only pitiful remnants remain. Thus, it is necessary to strive in all fiery beginnings and to understand how to accept the seed bestowed by the Sovereign. Once uplifted to the Highest, we may also dwell with the Highest. On the path to the Fiery World let us cognize the Higher Forces.

261. When constructing, one must remember about great correlation. Those who have adhered to the Source of Light must understand that burning of the spirit is beauty and shield in the service of Good. But only those bringing beauty know all the greatness of Service. Therefore it is necessary to note those who defame the manifestation of the Teaching. Many more slanderers of the Teaching can be found among those who have adhered to the Path than among the open enemies. You have pointed out with reason

the misunderstandings that inflict blows upon the Shield. Actually it is an application of unfit manifestations. Who will be a follower, if the Teaching is merely an abstraction? It is possible to trace each deplorable consequence precisely as a neglect of understanding of the Living Ethics. Fiery is the heart which knows the affirmation of Service with the Teaching. I manifest as My Will the installation of the Living Ethics and the purification of the Teaching. Without this there is no path to the Fiery World. The greatest task is to affirm a new subtle consciousness. My Will transmits to the Tara My Teaching.

262. Regeneration of thinking must be affirmed as the basis of a better Epoch. Thinking is a pledge of success, a pledge of new construction, a pledge of a mighty future. The transformation of life is indeed affirmed by transmutation of thinking. In each manifestation one can trace how thinking undergoes either evolution or involution. Besides inspired thinking, there acts the impulse of kindling the thought. Therefore the law of striving produces that conformity which brings the Worlds closer through a saturation with creative fire. To ponder over the trend of thinking already helps to shift the consciousness. Thus, on the path to the Fiery World let us direct our thinking toward a better future.

263. The construction of the future will manifest the needed turn of consciousness. Regeneration of thinking produces its own fruits. Thus, construction of the future takes place by the saturation of space. Great is the time, and formidable.

264. In this time of world obstruction there is only the one path of regeneration of thinking. Precisely it is important to awaken the consciousness. Indeed, when the spirit can look back and know that yesterday's thinking has already passed, then takes place the transmutation bringing discernment. Indeed the expiring time can indicate to the spirit how all energies pass on and are reworked. But woe to those who wish to encounter the future by looking backward! For the spirit overburdened with yesterday's remains is laden with a massive weight. With such a burden one cannot ascend the Mountain, one cannot pass through the Gates of Light, one cannot become associated with the luminous Future. Thus, if the Church Fathers summon into the past, the Servants of Light summon into the future. Awakening of consciousness, clarification of the Teaching, and summons into the future will result in a great regeneration of thinking. On the path to the Fiery World, My Guiding Hand shifts energies.

265. Vibrations can evoke in the heart a great many subtle sensations. If man would understand how to make use of affirmed vibrations in order to draw forth subtle feelings from the depths of his heart, it would be possible to avert many evil actions. Science certainly must occupy itself with the investigation of a means of evoking these vibrations. Indeed, sound, color and odor can provide an entire synthesis for the higher sensations. When gross methods of the spirit are replaced by subtle ones, the spirit will possess sensitiveness of perception. Contact with more subtle energies will result in a refinement of the entire way of life. When space begins to resound with subtle energies, one will have to know how to apply them vitally. Therefore it is possible to resort to contact with hardened criminals in the search for new ways for regeneration of the spirit. It is

necessary to find new means for vibrations. On the path to the Fiery World let us ponder on how to purify the spirit of humanity.

266. Humanity attaches significance only to those concepts which are stored away in a consciousness of mediocrity, for it arrays correspondingly each form in its consciousness. Why, then, have all the Higher Concepts not been inculcated? Why so many distortions? Why so many belittlements? Because, in truth, the essence of human quests and strivings has been turned downward. But the task of the New World is to rouse the consciousness and to restore to the World the predestined Image of Beauty. Creativeness of the spirit must indeed be intensified in ascent. Precisely, not to lower the Higher but to allow It to rise. Therefore the first requisite will be to create the Divine Image according to Divinity. When the human consciousness will cease to depict Divinity in a human way, then the attainments of the spirit will be fiery.

267. The paths of earthly forces hold snares there where the dark forces perceive instability; but each plan of the dark forces can easily be destroyed by freeing oneself from those who are non-resistant to evil. Paths of the dark ones will follow those of Light, but where there is open access to the Light, thither the darkness cannot penetrate. For those refined, fiery strata are inaccessible to the dark ones. Paths of partial revelations do not lead to attainments. Forces of Light, directed to world construction, must therefore so flamingly arm themselves against the dark forces which attempt to penetrate into the stronghold with the formula—by thy God. On the path to the Fiery World it is necessary to repeat about these dangers, because many are the attempts to penetrate into the stronghold of Light. Thus, let us remember all the masks behind which the scratching ones are hiding.

268. Fohat, as actually omnipresent Fire, is hardly understood. Equally little understood is the Laboratory of the Universe. The great Inhaling and Exhaling of the Cosmos must be applied to all manifestations. In fact, hardly pondered over is the exchange of forces being projected and returned into the treasury of the Cosmos. Thus, the role of humanity does not consist in borrowing only; there must be included a process of returning the forces with which it has been saturated during communion with the Fire of space. Thus, taking this communion as the Truth, it is possible to reveal why, in fact, there is such a difference between the giving and the returning. The extent of this difference is just the measure of that which on the Cosmic Scales represents the Karma of humanity. The ignorant are astonished that the Subtle World can be chaotic; but one should ponder as to how sparks of Fohat remain not fecundated, and how many forces remain either unapplied or distorted. On the path to the Fiery World one must deeply absorb the understanding of the chaos of humanity's consciousness.

269. Indeed, the very loftiest consciousness strives toward the Fiery Principle, while the lower one creates the Higher Image in its own likeness. The capacity of the small consciousness will determine the created Image, hence so many obvious distortions! How is it possible to fill a small consciousness with a Universal Concept, when all-comprehensiveness leads the spirit into a frenzy. I say—distressing, grievous is human

thinking! A spatial horizon is accessible only to him who knows the Universality of the Principle, for the kingly spirit can merge with the Higher Principle precisely as the microcosm merges with Macrocosm. Hence, a small spirit cannot merge with the Fiery Principle. Fiery power reveals the entire Furnace, manifested to him who senses the pulse of the Fiery World. This life-giving Principle builds life upon Fohat. Thus, let us remember that only a small consciousness denies, but the fiery spirit is all-comprehending. On the path to the Fiery World let us remember about the great Principle.

270. Spatial Fire contains within itself those sparks of Fohat which are attracted to all vital manifestations in the Cosmos. Thus, these sparks nurture each life, and, according to the potentiality of the being, these sparks are multiplied in their impellent attraction. Their rarefaction is connected with the pressure or accumulation in space, hence one can investigate where is taking place construction for good or destruction. One can interlay the strata of space with thought about the fiery energies and with strivings of the spirit. On the path to the Fiery World let us affirm thinking about the impellent thought of Fire.

271. It is affirmed that it is possible to draw blood out of every single thing in Nature. The World holds such vast potential powers that one must penetrate into and absorb the meaning of this great formula. Being accustomed to physical definitions, man applies all formulas physically; but what is needed is to correct this distortion and renew the truth, returning to a conscious employment of higher concepts. It is not blood that can be squeezed out of a stone, but a spark of Fohat, which lives in and animates everything in Nature. And in the spiritual World is the same law. But with the gradual growth of conscious cooperation with the Cosmic Magnet, the spirit acquires that fiery magnetism which corresponds to sparks of Fohat. Nothing of physical psychism has anything in common with this spiritual magnetism. Indeed, the lofty experience of Agni Yoga results in this spiritual magnetism. So powerful is the action of such magnetism that the thought of such an Agni Yogi, by attracting sparks of Fohat out of space, creates through the Will of the Sender. On the path to the Fiery World the attraction of the spirit is a great creative power.

272. People do not reflect upon acts of disintegration and their consequences. How to remove frightful emanations, once having determined that the infection is actually spread by these emanations? It means that for each disintegrative action there must be found an antidote. One should be affirmed in the search for those fiery energies which can resist these poisonous emanations. The aspiring to a Higher Image will give equilibrium to the spirit. Purification of concepts, aspiration to the higher quest, will provide antidote for decomposition of thinking. Thus, each dark dissolution must be removed through quests of good. Spatial fires can dissolve the fluids of darkness. On the path to the Fiery World let us strive for the purification of Space.

273. Fohat penetrates all the manifestations with which life is saturated. Precisely into the spiritual manifestations are sparks of Fohat drawn, for the Cosmic Fire saturates all

identical affirmations. Therefore contiguity with the current of the Cosmic Magnet attracts sparks of Fohat. These fiery assistants affirm each protective action. Just as the protective network acts around the body, so also acts the Fohatic net. The bond between the protective network and the Fohatic consists of the same fiery spirals which emanate from the depths of the centers. Indeed, the Fohatic network is that magnetic body which the spirit, through powerful striving and tension, weaves around all manifestations which it wishes to guard. Thus is the space being cemented with each tense action which goes along with the Cosmic Magnet.

274. Therefore, the flaming heart can affirm each manifestation. For the revealed magnet of the heart attracts sparks of Fohat. Hence the heart, which creates in the name of Cosmic Right, has that powerful force, and gathers together sparks of Fohat and arrays with them those manifestations which are intensified for creativeness. This magnet of the fused heart creates on all planes. Therefore Our Heart creates so fiercely. It is the heart which can contain each affirmed degree of Fire. Such a heart can be affirmed only by Cosmic Right. The Heart which realizes Cosmic Right has all the Fires.

275. Indeed, if the consciousness be affirmed in the fact that only through equilibrium is it possible to develop any swiftness whatsoever, then humanity will become accustomed to thought about the transference of all magnitudes, for each construction is developed through equilibrium. Every consciousness can attain this systematic constructiveness through intensified search for that with which to adorn the treasure of life. Through equilibrium speed increases creatively, and the focus can affirm its own radiation for a corresponding constructiveness. Thus is it important in cosmic reorganization to accept equilibrium as a basic principle. The power of growth of the structure is affirmed in the proportions upon which equilibrium is established. On the path to the Fiery World let us strive for equilibrium.

276. The sparks of Fohat line up into various extended threads and channels of transmission upon which subtle energies can be directed into space. Sparks of Fohat influenced by the fiery consciousness respond and collect together, for they are thus saturated with the fiery emanations of spirit and heart. These currents can resist all spatial assaults, for they are intensified by a fiery will. It has been said, "He who raises the sword perishes by the sword." Precisely, not the sword of the spirit, but the destructive sword whose name is the malign striving of selfhood. Truly, the sparks of Fohat can resist this sword. Where there is the crude physical sword, there is also disaster. But lofty and invincible is the sword of the spirit, for with it abide the Heavenly Forces.

277. When hostile forces disclose an assault, it is needful to think about foresight. The servitors of Light must realize that actually not only do the hostile forces breed treachery, but the menace of treachery and destruction lies precisely in omissions and in slumber. Rightly has she who guides under the Star of the Mother of the World spoken about the fact that a leader values truth, for on the field of battle it is important to know which swords have been sharpened. Only selfhood impels the spirit to the suppressing of

truth. But an irresponsible warrior can cast each beautiful beginning into destruction. Not to conceal but to reveal is a most primary duty of the servant of Light. Verily, when truth is concealed, the servant of darkness can act through a servant of Light. But is it likely to be so with the Rule given to the servant of Light? Is it ordained thus by the Hierarchy of Light? Has it thus been set forth, that the forces of the Hierarchy of Light must be expended in fiery currents of help in order that a servant of Light betray not, through his irresponsibility, selfhood and untruth? Thus, let him who inflicts so many blows upon the Shield of the Hierarchy of Light remember.

278. To affirm that the World can continue on in a state of happy comfort is equivalent to an affirmation that existence can be prolonged without a regeneration of the spirit. Indeed, only the obscurity of dissolution can affirm that dissolution does not exist. But the Forces of Light, standing on guard for evolution, affirm precisely the danger of destruction. The trend of the World's Karma is revealed in all events. On the path to the Fiery World the consciousness must be saturated with a fiery understanding of purification through the path of spiritual regeneration.

279. There is no evil to equal the offense of faint-heartedness. In it is hidden treachery; in it is concealed a fraudulent magnanimity; in it is secreted a ruinous half-wayness; its master is Satan; its motive power is selfhood; its actions include construction with the one hand and destruction with the other; its face displays aspiration but its reality manifests egoism; its domain is a manifestation of selfhood; its affirmation is selfhood; its evidence is compromise, and each of its manifestations for good is a self-affirmation and justification of obvious destruction. The pledge of selfhood lies in the foundation of faint-heartedness.

280. The consciousness which is impelled to affirmation of regeneration of the spirit can vanquish each will which leads to conflict against the spirit. But the dark forces and ignorant deniers will not adhere to this affirmation. One must aspire to those currents which proceed with the Cosmic Magnet, for there are so many destructions around the sources which engulf the spirit in their whirlpools. The spiral of the whirlpool carries away into the depths, but the spiral of spiritual ascent propels upward. Thus, one must manifest a conscious attitude toward present occurrences, for there is much of significance accompanying the spiritual regenerations. On the path to the Fiery World let us follow the spiral of spirit and heart.

281. The Heart of the World can manifest its forms in each conjunction of energies. Each new combination of forms affirmed with a new energy is actually an expression of the Heart of the World. Indeed, cosmic creativeness can be used to define the action of the Heart of the World. In fact, to all the manifestations of the Cosmos, in which the magnet intensifies all attractions, one can apply this concept. For indeed, the power which collects all suitable energies, acts consciously. Spatial fires are subject to the law of attraction of the Heart of the World. Subtle is the world of manifested attractions, and each wave of attraction assembles new combinations from the energies propelled toward union. Therefore the Heart of the World creates quick conjunctions. There are so

many fiery attractions in the Cosmos!

282. The Heart of the World contains all the properties of cosmic energies. Each force of attraction acts according to the law of the Heart of the World. Each form and the process of concerted actions create according to the great fiery command of the Heart of the World. A manifestation of fiery conjunctions has its own power of unification which gathers together cosmic energies. Verily, all human actions can be saturated by the Heart of the World. But for this great action it is necessary to feel the pulse of the Fiery World. In this fiery creative power it is verily possible to regenerate the consciousness of humanity. On the path to the Fiery World let us strive for creativeness in unison with the Heart of the World.

283. Each cosmic combination leads into a succeeding action; becoming, as it were, a nucleus for a new regeneration. Out of this movement grows a spiral, and the Heart of the World attracts all the spirals of creativeness. Thus, the spiral refers to the sphere of activity of man, to group Karma, to the formation of states, to the conceptions of epochs, to the attraction of particles of atoms, and to all the creations of the Cosmos. Therefore each thing born in the Cosmos brings its own spiral movement, which, in its turn, tenses the adjacent spheres. Thus, currents of Cosmic Fire are distributed by the Heart of the World. The Fiery World consists of these fiery spirals.

284. So, too, does creativeness proceed according to the spiral, and each vital attraction or repulsion creates its own spiral. That is also why spirals of the Masculine and Feminine Principles proceed in such divergent directions. The Masculine Principle strives for seizure, regardless of the heart of man. The Masculine Principle makes bridges for its achievements by stepping upon hearts and heads. The issue is not brain power, for potentially the Feminine Principle contains the same fires. But the Feminine Principle is in need of freedom for heart expression. When it becomes customary to allow the Feminine Principle to live and develop its potentiality toward regeneration through its feeling of continuous giving, then will the Feminine Principle outdistance the Masculine in all directions.

285. The World is covered with the ulcers of human vices and defective engenderings. Incalculable are the human diseases of the spirit which infect the planet. One of the greatest ulcers is untruthfulness. When the World is crumbling away soap bubbles are no shield. When it is necessary to act in defense of such great affirmations as the Banner of the Lords, then it is inadmissible to resemble warriors carrying paper shields. It behooves us to give credit to the dark ones for their speedy actions and foresight, for each day can be considered the Day of Eternity. Therefore, in the days of the destruction and reconstruction of the World, it is important to affirm the principles of true constructiveness. Therefore, each damaging distortion will be considered as an obvious blow upon the Shield. Indeed, faint-heartedness and selfhood are the brothers of distortion. The practice of untruthfulness becomes a habit, and egoism displays its harmful effects. Therefore, when the World is crumbling, it is well to ponder how to destroy all distortions.

286. The Heart of the World manifests its affirmation to all Existence. Each World, each atom has its heart; and the power of attraction conforms to each designation. The center of the planet may be considered as that reflection which issues from the Heart of the World. Each ray propelled from the Heart of the World already unites other worlds; thus life is saturated with rays emanating from the Heart of the World. And these fiery energies are intertwined, being reciprocally tensed in the process of creativeness. The law of fiery spirals is affirmed by the Heart of the World. On the path to the Fiery World let us be affirmed upon the realization of the Fiery Heart of the World.

287. The sunlike quality of the heart is manifested in courage; when the heart knows no terror; when the self-sacrifice of the Agni Yogi carries the spirit away into different spheres above the earth and below the earth; when the spirit untiringly creates with all the fires of the heart; when sensory perceptions manifest resonance to all cosmic manifestations. Verily the spirit knows the Heart of the World and it also knows how invulnerable is the Shield of Hierarchy. The sunlike heart of the Agni Yogi knows that full chalice of the World which is produced by the coming of the great Ray; for the unification of the Worlds is the highest creativeness for the Agni Yogi. Thus, each sphere of Fire is a creative power for the striving Agni Yogi. The Macrocosm, in palpitation, evokes in its microcosm identical vibrations. Hence equilibrium is established when fiery energies are united in space. Just as projectiles of destructive energies, emanating from one center, fly in different directions, so does the sunlike heart of the Agni Yogi absorb into itself all cosmic energies by concentrating them in space. On the path to the Fiery World let us remember the sunlike heart of the Agni Yogi.

288. Hence, each of Ur.'s centers is so sensitive to catastrophes. Hence the heart absorbs all energies as in a spatial funnel, feeling each vibration. Therefore the sunlike heart helps in the purification of space. The impetuous heart goes to meet each fiery energy half-way. Such impetuosity is possible only through fiery self-activity, which is attained on a highest step of fiery transmutation. Therefore each cosmic vibration is felt so sharply. When We indicate earthquakes, one should not always expect external manifestations. One must first of all bear in mind those tremors which take place in the depths. Therefore those pangs which are felt so deeply by the centers, have a relationship to the depths of the Earth. Thus, the sunlike heart senses all fiery manifestations.

289. The power of the spirit and the will can create cosmically then when the potential is sunlike; for to have an effect upon another aura it is indispensable that the source itself be one of higher energies. Therefore, all experiments in this direction must be conditioned by a higher, subtler energy. Each source intensifying its currents of will along with the higher energy affirms a cosmic influence. But each spirit which heightens its currents in order to saturate another aura with them must be especially careful in affirming the sending, for there is no more subtle process than that of the fiery sendings. Therefore, in the treatment of illness through such sendings one may make use of only the higher energies and pure fluids. One may develop these sources if one's spiritual

development has been attained through the transmutation of the centers. Thus, the concept of spiritual sendings must enter life as a higher manifestation. On the path to the Fiery World let us remember this fiery requirement.

290. The Heart of the World raises all manifested energies toward constructiveness, which rules the Universe. Cosmic striving holds in its tension each energy of spatial Fire. But the cohesion of all cosmic creative forces, as well as the directing of them, is subject to the Heart of the World. The unification of Worlds also depends upon this supreme Principle which kindles all lives. Thus, the cause of all primary causes is the Heart of the World. Each torch of life is set aflame by the Heart of the World. The consciousness which acquires the fiery vibration of the Cosmic Ray, senses the vibration of the Heart of the World.

291. If science would penetrate deeper, and go into research of the fiery atoms, which serve as life givers for every manifestation, then it would be possible to discover a great many basic causes. But a constant requisite is that the search be most vigorously pursued, for the propelled quests must actually go as far as the fiery atom. Studying only the external traces of various reactions, it is impossible to reach the fiery solutions. So much has been said about the fiery essence of the World; therefore thorough study of the manifest vibrations of all the subtle currents and energies and their interaction must be made. The spiral which unites the fiery atom with the Universe must be investigated in all its powerful manifestations. On the path to the Fiery World let us be affirmed in the conception of fiery interactions in the Cosmos.

292. Interactions between bodies should be investigated, because as the condition of the physical body acts on the condition of the astral body, likewise the astral body reacts on the physical. A sickly state of the organism is reflected on the astral, and a spiritual indisposition of the astral body is reflected on the physical. All spiritual experiences have their influence on the astral body as well as on the physical. But these manifestations must be analyzed with subtlety. Each experience on the astral plane does not leave its impression immediately on the coarsely healthy body. True, when the subtle body collects around itself all the poisonous fluids which infect the astral body, then an infection also breaks out in the healthy gross body. In the infected astral body there results the affirmation of interaction. The astral body easily absorbs all the fluids of the physical body; therefore, each violation of equilibrium is first reflected on the subtle body. Hence, it is so important for the physician to know the spiritual state of the patient. During illnesses and the fight against them, one should have in mind the concordance of the bodies and the indissoluble bond between them. Such sensitive relationship must be acquired on the path to the Fiery World.

293. When subterranean and supermundane fires are raging, it is indeed necessary to manifest great caution. The Center of the Earth is so intensified, because the attraction of different strata acts reciprocally. The tension of creative centers is affirmed by spatial Fires. Congestion of the blood can confirm the state of cosmic tension. Therefore it is so necessary to guard the centers. Spatial Fires are raging.

294. The causes of diseases lie in the root of the bond between the physical and astral worlds. The body reflects all the effects from affirmations taking place in all the strata and recesses of the Cosmos. It seems to be clear as to what an indissoluble correlation exists between Macrocosm and microcosm, but, except for the enlightened consciousnesses, this concept is not taken into consideration and does not advance scientific investigations further. If it were known how atmospheric pressure influences the organism, would one not strive for realization of this link, the power of which saturates each cell of life with its Fire? The bond between the bodies and the interaction of currents must be investigated, for it is impossible to determine precisely the condition of the organism and its ailments without establishing the fiery correspondence. Sensitive investigation of the spiritual and physical states will provide the possibility of discovering the fluids of dissolution.

295. Study of the centers and their reaction to spatial Fires will disclose to humanity the approach to the Fiery Cosmos. Indeed, the heart most of all demonstrates conformity and correlation. Heartache reflects cosmic manifestations, and this fiery condition must be subtly noted, for it is a reflection of the reaction of the subtle body. The physical heart cannot but record this fiery state. Thus, for example, one with an ailing heart cannot but observe this correlation, and a so-called neurosis of the heart is nothing else but a subtle condition of the heart which resounds with the Cosmos. Therefore it is highly important to observe carefully the heart in connection with cosmic manifestations.

296. The liberated spirit always aspires into the higher spheres, but the spirit attached to Earth remains for a long time enchained in the lower strata of the Astral World. The bond between the physical body and the astral is not easily broken during earthly consciousness. The occurrence of a rupture between the bodies recoils painfully on those spirits which manifest earthly attractions. During ascent of the spirit, of course, the liberation is affirmed at the point of breaking away from the Earth. The cosmic law of attraction stands behind this attachment, which is intensified by the energy of the consciousness. Let us imagine a sphere filled with the gases of base desires. Such spheres do engulf spirits which have not as yet been liberated from earthly burdens. The spirit impelled to the Fiery World manifests its own attraction by pressing itself upon all fiery energies. On the path to the Fiery World, saturation of the consciousness by the Higher World produces its spiral which draws the spirit away into the Higher Spheres.

297. The bond between the physical and astral centers is saturated by intensified transmutation during life. Functions on both planes manifest unity, the distinction being merely in that independent activity which is manifested by the centers on each plane. The transmuted centers intensify the centers of the subtle body. But at the same time, while the centers are laboring in fiery tension on the earthly plane, the astral centers have an opportunity to propel the subtle body into the Fiery World. A sensation of pains is manifested on the astral plane and on the mental, but only at the beginning of the ascent. After that, each center, while preserving its connection with the physical body, can function by being intensified in other spheres. There follows a separation of the

bodies, freeing the subtle body from pains. The physical pains then correspond to the creative tension of the astral centers. Thus do the Worlds act in mutual intensification. On the path to the Fiery World let us be affirmed in fiery transmutation.

298. At the threshold into the Subtle World striving plays the decisive role. Striving into the higher spheres gives the spirit the strength to break away from the Earth. The greatest task is to teach every living being to aspire. In the construction of life, the breaking away and the attraction to all vital manifestations must be equally cultivated in the heart, for such spiritual equilibrium will reveal many hidden aspirations. Surely, an open window into the Fiery World and a striving in the heart for the fulfillment of life's laws impel the spirit to broad constructiveness. Actually a conscious attitude of an earthly being toward the World being traversed by it, and a fiery realization of Infinity, disclose the World of higher existence. The liberated spirit knows the breaking away from Earth and all the joy of creativeness of Beauty. On the path to the Fiery World the fiery spirit strives for eternal construction.

299. Exchange of energies can be accomplished by the human will. Observations upon the organism can yield results in this direction. However, for the attainment of results, it is necessary to know the condition and the consonance of the centers. First of all one should study the tension of the centers, for this tension is a powerful accumulator. Exchange of energies must bring about a disclosure of each aspiration. The manifestation of fiery energies conforms to cosmic upheavals. And each epoch has its manifest signs of accord between Macrocosm and microcosm. Indeed, the receptivity toward subtle energies reacts on the consciousness and on the entire organism. In fact, this exchange of energies has in its basis the fiery consciousness, which acts as link and magnet. Fiery thought is the first requirement for perception and ascent. The heart knows when the Cosmic Fire, attracted to the fiery exchange of energies which are propelled to the organism, compresses the centers; and the spirit can create together with the Cosmos. The free will serves as a magnet which attracts the Cosmic Heart to the Fire of the centers. This connecting magnet is the creative power of the Agni Yogi. On the path to the Fiery World let us especially affirm this connecting power.

300. This exchange of energies extends into all the functions of the organism. This regulator saturates the organism and distributes the cosmic energies. Sensations during earthquakes are not merely echoes of Cosmic Fire but are precisely an exchange of energies. The creativeness of the fiery centers affirms a most powerful cooperation. Therefore, tension, anguish, and also absence, indicate an exchange of creative energies. Space is filled just now with various processes of constructiveness. It is difficult even to imagine how the fiery thought of the Agni Yogi penetrates into the spatial strata. Verily, the fiery heart builds by the most fiery means. Thus, the saturated heart gives rise to fiery construction.

301. Equilibrium in the distribution of energies in the organism is brought about through knowledge as to how to allocate consciously the forces flowing in. Currents can intensify this or that center in which there is an influx of energies which in turn can propel a fiery

vortex into the region of the center which is in need of saturation. The breathing serves as such a regulator, through a subtle manipulation of the fluids of Prana. The application of regulation in the organism must be regarded as one of the principal requirements for equilibrium. Thus, through exchange of energies is affirmed the necessary regulation of fluids and vibrations.

302. The World is in need of reconstruction. Manifestation of purification is indispensable. The fire of the spirit and heart affirms a new principle. Thus let us build. A miracle is at the door.

303. Spirit and Matter are united in space. While being unified they begin their existence in their sphere of germination. In this unity forms of life are created, and they pass through their circles of perfectionment. Being unified with matter, the spirit can be liberated only by the path of perfectionment; for, from the moment of realization of the act of liberation, the breaking away is accomplished. In the Cosmic Laboratory these two principles—unification and liberation—are the fundamentals of creativeness. Only impetuosity of the spirit leads to deliverance, which reflects upon consciousness and heart. Striving of the spirit creates a most subtle vibration. Thus, the liberated spirit knows the cosmic fiery vibration. The manifestation of spirit and matter must be sought in each affirmation of life. On the path to the Fiery World let us strive for deliverance from matter.

304. When we speak about Spirit and Matter, we should have in mind the higher meaning of Matter. But speaking about the liberation of Spirit, we refer to those manifestations which can be called material life units. It must be known that in speaking about these unifications under various forms a downfall of the spirit is understood. For the spirit, being made manifest in matter, must aspire to the higher functions together with matter. Matter is impelled to creativeness which gives rise to forms of life. And the spirit must know specifically how sacred is the sojourn in matter. The cosmic concept of the Feminine Principle as Matter is so lofty—the Truth is so far above the worldly understanding! Only a pure and elevated consciousness can appreciate this comparison. It is difficult to dissociate Spirit from Matter.

305. The Subtle World has been so isolated from the human consciousness that only enhanced transmutation can disclose the path to refinement and to unification of the Worlds. There has actually occurred an ossification of consciousness, and man has become so dissociated from the Subtle World that the tension of subtle energies is inaccessible to him. Only the cooperation of the bodies on the different planes will bring the needed transmutation. It has been said, with reason, that only a miracle will save the World. Verily, the earthly aspiration is not in the direction of that transformation. The creativeness of the New Epoch requires a spiritual realization. The course of events on the Subtle Plane does not correspond to the course of events on the earthly. Verily, a striving will, emanating from the fiery heart, creates a karmic wave which produces a vortex drawing in the corresponding energies. These waves are disclosed in cosmic reconstruction as the basis of creativeness, and also as the energies which sustain the

planet. Only on these energies is it possible for the World to build its future. Thus, on the path to the Fiery World let us be conscious of the power of great constructiveness.

306. The consciousness which is impelled to the Higher Worlds, is able to draw from the treasury of the Cosmos. Those who affirm that man has a limited capacity for revelation shut out by this all possibilities. The fiery consciousness affirms measures which make for the evolution of the Cosmos. The attraction of energies from Space is the basis of creative power, for records and manifested energies can be mutually intensified through conscious attraction. Man is a source of knowledge and is the most powerful transformer of cosmic forces. The symbol of the transmuter must live in the heart. On the path to the Fiery World let us strive for the attraction and transformation of spatial energies.

307. The condition of the spirit during the crossing into the Subtle World is subject to the state of the consciousness. Withdrawing from life with the most subtle striving, the spirit is unable to harmonize its vibrations, and thus for a time remains within earthly limits. Yet not only does the sojourn in the earthly state place a burden on the spirit, but, indeed, the conflict between physical emanations and flashes of the higher magnet makes the dwelling of the spirit in the lower strata very burdensome. The feeling of hopelessness which man so sharply senses gives rise to many torturing experiences. Indeed, hopelessness becomes the lot of him who lacks refined aspirations. While on the earthly plane man can atone for his Karma, but in the Subtle World man is dependent upon his aspiration. Space is filled with ones who have not expiated their Karma on the earthly plane. Thus, the exalted spirit knows not these fiery torments. Refinement of the spirit is the key to the Gates of the Fiery World.

308. Fiery energies, being drawn into tension by some center, can often cause enhanced actions of the energies of this center. Partial action of energies gives a center the power to manifest partially. These tensions lead to those partial manifestations which bring into error consciousnesses of small discrimination. With reason has Ur. pointed out those manifestations, evoked by the tension of one center, which lead to psychism. Truly, each opening, saturation or irritation of the centers gives a sharp direction to the fiery energy; but only conformity between the state of the organism and the spiritual awakening produces, as an inevitable effect, the opening of the centers in highest tension. A partial pressure will produce a partial attainment which may prove to be a very dangerous manifestation. On the path to the Fiery World let us strive to realize the higher tension of fiery energy.

309. Much has already been said about psychism, nevertheless this scourge of humanity is insufficiently understood. Psychism blunts each aspiration, and higher attainment remains inaccessible. The sphere of activity of a man engulfed by psychism is limited within a charmed circle in which all the energies which retard growth of the spirit find their fitting place. Psychism embraces the manifestation of the lowest energies, and the fires of the centers are extinguished by these precipitations. With psychism there is inevitably to be found disorder of the nervous system. In addition, the

breaking away from vital functions closes the path to self-perfectionment. Creativeness is blunted, and there is established a passive state which makes a man an instrument for the influx of all kinds of forces. By reason of relaxation of the will, control is weakened, and by this the attraction of various lower entities is increased. He who wishes to approach the Fiery World must battle with these forces of evil.

310. The accumulations of countries are being weighed on the Cosmic Scales. The preponderance of the forces of destruction is unquestionable, but transmutation of the spirit and purification of space and of humanity will afford a new destiny. The reconstruction of the planet will touch upon all values, spiritual and material. Each center, manifesting its Karma, will produce a new tension. Humanity passes through a fiery cleansing. A new affirmation will be revealed upon the horizon of the planet. In truth, a fiery purgatory will reach all the ends of the World. On the Cosmic Scales, for the good of the Universe, are found both the sword and fiery transmutation. Thus, for the planet's good the Fiery World draws near.

311. Each great reconstruction summons from space great energies. Nets of constructiveness are cast far beyond the limits of the earthly spheres. But together with all the pressure of the Forces of Light, there are intensified also the forces of darkness. As one substance manifests a reaction against contact, another, likewise, reacts to each dislocation. During cosmic transformation space reacts to each vibration. Indeed, events are being compressed, as is a substance through chemical reaction. Spatial Fire begins to assemble new forces, but subterranean fire seeks to break through. So, too, the forces of the spirit are expanding, manifesting their strivings subject to their accumulations. A great transmutation draws near and the Fiery World awaits an affirmation.

312. Least of all does humanity understand the indissolubility of Karma, whereas this cosmic law is applicable to every manifestation. Actually, man is not only a monad concluding its evolutionary path; he is a part of the Monad of the Cosmos. All the monads which are conceived in the one Monad of the Cosmos carry responsibility for the existence of the entire Universe. The bond between man and the manifestations of the Universe is mutually nurtured, and thus it is important to recognize how one generator of evil retards all advancement. The course of events indicates to what an extent history repeats itself. At the root of this lies the manifestation of the same monads. Indeed, the Karma of great construction points out the indissolubility of the bond between the prince of darkness and humanity. The fall of powerful foundations is inevitably reflected on mankind. But the resurrection of the spirit can mean resurrection of every manifestation of life, including even the fallen Angel. On the path to the Fiery World one must reflect upon the indissolubility of the paths of the monads with that of the Cosmos.

313. For affirmation of actions and of progress it is indispensable to be imbued with the essence of the acting manifestation. When action premises a great goal, each step must conform to the destination. One cannot mix the great with the insignificant. One cannot

mix treachery with the higher destination, or a lower impulse with a higher goal. Such a confusion inevitably causes a sharp reaction. Each higher destination is in need of fiery saturation and non-resistance to spatial designations. Besides higher vigilance, a conscious discernment of the forces of Light and darkness is indispensable. Only steadfastness and conscious fearlessness will bring victory.

314. The condition of the planet is so catastrophic that only the most intensive action will hold people back from savagery. Those who assume the Fiery Vigil of cosmic events can only keep guard over this saturation in unparalleled tension. In the defense of humanity it is necessary to contend with manifestations of imperfection, faint-heartedness and fear. The Karma of humanity consists of a mosaic of the most terrible atonements. Only the fiery guard of Hierarchy will save humanity. On the path to the Fiery World let us assemble all the best swords of the spirit.

315. The consciousness which has been illumined with an understanding of the immutability of achievement, can welcome the New World. Such a consciousness will adopt a striving toward the conflict against darkness, and will know how to oppose all the progeny of hell. Many worldly pronouncements may be said to be hell-born. For the sphere which surrounds humanity is saturated with the products of the actions of mankind's Karma. The concept of achievement within one's heart will reveal all paths to it. The fiery battle fills all spheres. A manifestation of creativeness speedily intensifies new energies. On the path to the Fiery World let us imbue the spirit with consciousness of achievement.

316. The essential nature of one's striving depends upon the potential of the spirit. The urge for confluence with the Cosmos directs the spirit to the significance of unity throughout the Universe. The realization that the spirit is manifested as the engenderer of all that exists, and as the bearer of what has been engendered, will compel man to understand all Karmic ties. All the existing laws of Cosmic Construction indicate this unbreakable unity. How otherwise could the events of the world be explained?

All Light-bearers manifest vigilance for this unity. Nourished by the unity of Cosmic Fire, each spirit compares equally with a spark of Fohat. On the path to the Fiery World let us strive with regenerated consciousness for union with the Cosmos.

317. One must also meditate about the quality of good, for this concept is much abused, when every expression of weakness and foolishness is taken for good. Rightly has it been said that one should defend Truth and fight evil. The quality of good is a great saturation of action by justice and by the heart. Through higher justice the fiery consciousness manifests its own attraction toward the creation of better Karma. Attraction of the heart is always saturated with fiery energies. The quality of good must be understood in all the higher measurements. Let us strive for the improvement of the concept of the quality of good.

318. The present condition of the World corresponds to the stratified sedimentations

accumulated by humanity. The manifestation of the conformity can affirm those cycles which are ensuing; in them will be reflected all the expiations of Karma, and each cycle will introduce its new step. Speaking about cycles, let us keep in mind the transference of cosmic conformity. Truly, let us look upon expiation as fiery construction. These cycles will be instituted by three causes—the transmutation of old accumulations, purification of space, and the molding of a great future. The transmutation has begun. And as monsters rise from the bottom of the seas, so is all rubbish rising from the depths of the rabble. In the Furnace of the Cosmos much is being melted down for the useful construction. The efforts at transmutation will attract each Karmic action. The condition of the planet creates an inevitable Karma, woven by the engenderings of humanity. But on the path to the Fiery World it must be kept in mind that the purification of space will bring a great future.

319. Action depends upon the tension of that sphere in which the spirit abides. As intensity of striving affirms the power of action, so does resistance saturate action with the essence of the consciousness. The different planes require different measurements in the expenditure of energies. Where the dense World requires exertions, the Subtle World not only does not require them but allows easy locomotion. The dense World affirms that force which overcomes all resistances. But in the Subtle World the principal lever is the accumulation of spiritual aspiration. To overcome opposition in the Subtle World is possible only through spirituality. It is wrong to think that the Fiery World is merely a reflection of the Earthly World. For, while the strata of the Subtle World represent the reflections of the earthly strata, in the Fiery World there are strata which preserve earthly spheres in their evolutionary growth. In these strata are marked out all the currents of evolution. They are not only the Treasury of the records of space but are also the Cosmic Laboratory. Such strata occupy the loftiest spheres. The ascent of man depends upon his attraction to these spheres.

320. In the consciousness are contained both power and all the weapons of victory. The directed consciousness can move huge masses, but the consciousness must surmount all obstacles, as only the fiery paths lead to Us. Therefore, on the path to the Fiery World it is so important to be conscious of the goal and its attainment. The attraction of the spirit toward the goal creates the shortest path, and can reveal every possibility for attainment. Indeed, creativeness of the spirit leads to the destination of fiery achievement. Let us accept each affirmation of the great Hierarchy of Good. On the path to the Fiery World let us remember that achievement is the corner-stone upon which is being constructed the great future.

321. Of all the destructive energies one should mark the vibration of fear, because fear can destroy each creative vibration. If it were possible to relate all the occurrences engendered by fear, humanity would be terrified by these forms. Fear recalls that frightful Gehenna, which creates such encumbrances on the earthly plane that the path to the higher spheres is cut off. But in addition, fear intensifies dark forces by giving them an impulse for evil actions. But even by the simplest examples of life one may become convinced as to what an extent fear destroys the most affirmed destination.

Furthermore, each action of fear on the subtle plane destroys innumerable possibilities. The manifestation of fear is a barrier against each undertaking. Indeed, the power of perfection bestows purification against fear. On the path to the Fiery World one must eradicate fear, for its products are destructive.

322. Standing before the Lord means to comprehend the Guiding Image. Standing before the Lord means to devote oneself to the Lord. Standing before the Lord means to turn one's gaze to the Highest. Standing before the Lord means to deliver one's heart to the Lord. Standing before the Lord means to serve the Hierarchy of Good. Standing before the Lord means to manifest understanding of the Service of Light in space. In sending thoughts of good beforehand, we already create those channels through which energies of Good can be collected and brought together. When the great reconstruction of the World is going on we must direct our affirmations to the assistance of the constructions of Light. Thus are new bridges created. On the path to the Fiery World let us stand before the Lord of Light.

323. The order of life has become so disconnected from the Cosmic Magnet that all human products tend toward monstrous forms. The development of forces has proceeded by a channel directed to destruction. Thus millions of dark souls are being incarnated; souls which have lost the bond with the spirit. For many centuries multitudes of souls have striven toward a way of life rather than being; and life has been directed by these desires. Each action is reflected in the Karma of the World, and the salvation of humanity can come only from inner realization. For this alone it is necessary to awaken the best energies, for Cosmic Justice is manifested there where there is attraction. There is no escaping Karma; there is no transmutation of energies without tension of the will. On the path to the Fiery World let us strive for realization of the immutability of the law of Karma.

324. The transformation of the World always evokes tension of all the energies of the Cosmos; and spiritual possibilities appear as saturated impulses of the new paths. Regeneration of the planet inevitably evokes all creative aspirations on all planes. Contact with the currents of space is intensified and becomes very painful; for all strata are permeated by gases from the dissolute actions of mankind. Be not astonished when you sense this spatial load. Regeneration of the World has roused all energies. And the transmutation produces its consequences. On the path to the Fiery World, understanding of the spatial conflict is indispensable; thus let us be affirmed in the victory of the Fiery World.

325. The sunlike heart of the Hierarch illumines the existing tension of things as a result of cosmic reconstruction. The beclouded consciousness of humanity does not know the cause of the disintegration which is taking place. People speak about the Wrath of God, they voice their fears when faced with floods of misfortunes, but they speak not about the Hand which retaliates for that which the hands of men have put together. Cosmic Justice brings not reward but merited action. Thus must humanity understand that which is created by Karma. Spatial Fire is raging, saturated with the affirmations of Light and

darkness. The Cosmic Scales know the Higher Justice. A Cosmic Ordinance draws near. The sunlike heart of the Hierarch is impelled to creativeness by Fiery Command.

326. Humanity, in the position of an obvious mutilator of cosmic laws, produces those effects which are being reflected in all events. Indeed, for centuries the idea of perfectionment has departed from mankind; and the spirit which imbues the multitudes is precisely that of rushing to the creation of a cul-de-sac. The whirlpool in which mankind has sown its desires has created that disunity which has violated cosmic laws. Human qualities attract some spirits which incarnate without having any spiritual aspirations. The condensation of such strata above the earth forms a solidly compressed sphere. This sphere is so filled with the display of concupiscences that rays piercing these strata must be increased three-fold. The creative power of rays is especially intense when affirming new possibilities. On the path to the Fiery World let us affirm the consciousness in the necessity for purifying space.

327. The World is atremble from the tension. Events are being compressed. On all planes the energies of Light consist of all strivings to create a better future and to preserve the World from destruction. The forces of darkness creep in under many masks of Light, trying to destroy that created by the Light, and, where possible, to destroy the foundation of constructiveness. In this grave epoch of Armageddon, it is especially necessary to be conscious of the forces which set in motion the actions of each day, of each event, of each manifestation; for the time of choosing has come and there is no middle course on the path to the Fiery World.

328. The condition of the supermundane planes moves events onward at an accelerated pace. The supermundane strata are being, as it were, shifted because striving toward the Earth rouses many dormant spirits. Before great events the supermundane strata are always awakened. A testing is begun, as it were, for the spirits, which may choose their path. Consciousnesses which are ruled by low impulses can be impelled only to the lower levels. But there, in the same way as on the earthly plane, the servitors of Light stand on guard, and the final Call can summon the spirits to the choice. These Calls resound on all planes. On the path to the Fiery World let us remind about the Final Call.

329. The World is experiencing a most tense time, and the layers close to the planet are saturated with energies which strive for transmutation of the supermundane strata. The condition of the planet is so acute that every supermundane affirmation is intensified in creative efforts, for it is needful to create a powerful counterbalance to darkness. Spirits which are found on the earthly plane in ignorance of the fiery transmutation taking place, may be burnt in the Great Battle, because the mighty conflict requires evidence of one's belonging to the element of Fire. Impetuousness of choice affirms for the spirit a place in the Cosmic Battle and in the Cosmic Victory. Knowledge of the paths to the Light is a task ordained in the Fiery World.

330. Fanaticism pertains to the most violent manifestations of cruelty. Other

manifestations in the Cosmos which appear so destructive cannot be compared to fanaticism, for this feeling destroys the heart, it destroys all exalted feelings. Verily, Satan himself saturates the world with fanaticism. Truly, the crimes of destroyers do not compare with the frightful blasphemies of fanatics. The actions of fanatics contribute to the dissolution of each higher Teaching; for the Karma of these godless ones, under the mask of faith, affirms the most horrible destruction. The conditions of life reveal the process through which such Karma creates. Truly, these fanaticisms cause streams of blood to flow. The construction of the New World requires regeneration of the consciousness.

331. Those vibrations which saturate the World respond to the qualities of lower manifestations. Improvement of the planetary vibrations can take place only through the tension of humanity. The center of all manifestations is mankind, which reflects all strata. Vibrations are so disharmonious that it is difficult to establish a connection with the Higher Worlds. Vibrations which contribute to disunity have the lowest quality. Therefore the lower strata can admit the infiltration of low vibrations, while higher radiations do not reach the Earth. The saturated World awaits the great epoch of Regeneration of the Spirit. The permeation of space with vibrations which assist the establishment of higher radiations is the task on the path to the Fiery World.

332. Man represents in himself a magnet, the qualities of which are quite multiform. Best of all, it is possible to reveal that influence which either the Higher Forces or the dark enslavers exert on man. When the centers and consciousness are correspondingly developed the force of the magnet becomes invulnerable, because this magnetism becomes a conformer to the Higher Force. But the spirit which is saturated with low currents cannot attract. Magnetic currents are directed only by forces which attract them. By losing attraction, it becomes impossible to respond to a vibration. Man is the magnet—thus let us remember on the path to the Fiery World.

333. How, then, is it possible to expect successful results, when the seeds, laid into the foundation, bear within themselves a potential of dissolution? The process of planting the seeds is, indeed, that fundamental on which is molded the main foundation. The stones of which the foundation is composed must be used with the most exact perspective of the entire structure; a breach in them can wreck the entire building. The process of planting the seed must be looked upon as the potential of all the following consequences. Thus the husbandman is solicitous about seeds. But woe to the plougher who is ashamed of his field! The seeds which are planted too deeply may come up too late for the harvest. Deep planting of the seeds exposes the earth to suffocating brambles. The process of planting seeds is a most important one. Creativeness of the potential works by invisible effects for him who is stupid and blind, but the essential nature of the field reveals a frightful aspect of consequences for him who does not harken to the Voice of Justice. Woe to the plougher who did not estimate correctly the planted seeds. Only the great is suitable for the great. Only from the luminous germinates the luminous. On the path to the Fiery World one must remember the great significance of the process of planting the seeds.

334. The most frightful bane of humanity is its narrow world outlook. The best people think that the adoption of their horizon is the principal key to the salvation of the World, but their world outlook goes no farther than the boundaries of the physical world. Representatives of the church promise people salvation of the soul, but beyond the physical world they do not go. National leaders direct the thinking of their peoples toward reorganization, but further than the lower spheres they do not lead. Thus one can enumerate all the degrees of human leadership, and become horrified at the blind alley into which humanity has entered. Verily, only the reconstruction of the World and the regeneration of consciousness can awaken the energies needed for the maintenance of the planet. We untiringly repeat about the vital necessity of purifying the consciousness, for the last hour has come for the cleansing of that which has been created by mankind. Let us apprehend in the heart the Fiery Command to assist the reconstruction of the World.

335. The consciousness of humanity is so distorted that for construction one is obliged to make use of even such stones as contain barely a spark of aspiration. In the Laboratory of Nature one is obliged to extract one substance from a mass of substances and discard all else. The laboratory work of the human structure reminds one of this reworking. In view of the existing human terrors can it be expected that the direction of the Cosmic Magnet will be taken? If this seemingly harmonious existence were to be exposed, every spirit would be terrified at the disintegration of the fundamentals. A harvest of hatred has taken root in the consciousness and must be eradicated. We cannot name even one religion which, while praising the Lord, does not give utterance to blasphemy. Distortion of the Teachings has produced an ever-living terror. Precisely, the Teachings have been reduced to the human level, and the temples of man are not temples of the Lord. And the word of the Lords is not affirmed by humanity, because the Teaching of Light has been lost in the obscurity of the human consciousness. Only the heart tempered in battle and knowing the complexity of life can understand all the darkness of humanity. One can say that the World will be saved by regenerating the consciousness.

336. The equilibrium of the World has been violated to the very limit. Spiritual striving proceeds apart from matter, and instead of unity there is derived a frightful disunity and dissolution. All unapplied energies remain in the earthly strata, and instead of finding employment they are borne into a chaotic vortex. The spiritual quest is also carried into a chaotic vortex because the isolation of mankind severs the currents from the Higher Spheres. Equilibrium does not come about without the participation of all spatial and human radiations. On the path to the Fiery World, the basis of equilibrium is affirmation of the beginning of the Enlightened Epoch of the World.

337. Human intolerance toward everything high has converted people into degenerates. Upon all concepts and principles man has imposed his stigma. In each higher affirmation man has displayed his blasphemy. Not the World is cruel, but man. Not the World affirms injustice, but man; for man's choice of the path of isolation and selfhood

has brought on a most threatening destiny. Intolerance toward everything high and enlightened has become the disgrace of humanity. The purification of the consciousness is the great task on the path to the Fiery World.

338. If people would only understand the whole power of the magnet contained in the heart! Of all the fiery energies this constitutes the greatest potential power. For the magnet of the heart no obstacles exist, because the sunlike heart knows how to affirm great action. The sunlike heart creates the Cosmic Ordinances and guards the Teachings over an extent of thousands of years. If people would understand that all impediments yield before the powerful fire of the heart! Thus the magnet of the heart creates, and there is no power like this Sun of Suns. Thus let us remember on the path to the Fiery World.

339. The process of the creation of a pure atmosphere parallels the creation of a channel for the reception of fiery energies. Each manifestation of life is filled with poison created by human society. This poisoning is equal to the most terrible hotbed of diseases. Often people are amazed as to why there are so many difficulties; why so many misfortunes and miseries. The human mind does not grasp the fact that dissolution is far more powerful on the spiritual plane than on the physical. The physical world has its visible symptoms, but the infection on the spiritual plane is so strong that often it indicates how the processes of existing evil are maturing. Therefore, traitors and agitators and doers of dark deeds are most frightful violators of Cosmic Equilibrium. Therefore, on the path to the Fiery World let us develop within ourselves discernment of faces, and let us strive for the establishment of Equilibrium.

340. The consciousness of humanity has become so saturated with the dust of usualness that it is necessary to break through this wall. A single kindling of a consciousness is ineffectual before that terror which darkens the consciousnesses. A completely fallen consciousness can arise more quickly than that one which hides itself under various manlike masks. Take a consciousness imbued with self-conceit and with its own great importance in the world structure; when this consciousness destroys the construction of Good, it is hopeless. It is important to know about such a consciousness on the path to the Fiery World.

341. Even a little foresight should whisper to man how much the World is atremble, how tense are all spheres, in preparation for spatial and earthly battles. Even a small consciousness can be imbued with thought about that reconstruction for which the whole World is getting ready. Even those who are unwilling to understand whither human engenderings are leading, must realize that inevitable Karma which leads on all paths to a great Reconstruction. One can only be amazed at the extent to which humanity dwells in a state of mirages. Clear understanding must be striven for on the path to the Fiery World.

342. The Cosmic Will directs consciousnesses to understanding of the necessity of equilibrium; indeed, of that equilibrium on the spiritual and the earthly plane without

which the different spheres cannot be unified. The spiritual plane appears as something so strange to the majority of humanity! Above the limits of the very lowest spheres mankind does not penetrate, and the lowest psychism is the result. That toward which man is striving becomes his manifest tyrant and his scourge. The subordination of humanity is, indeed, affirmed by these concupiscences. The Cosmic Will summons to regeneration of the consciousness. On the path to the Fiery World let us strive for the realization of equilibrium.

343. The structure of the earthly atmosphere and of supermundane spheres is mutually tensed. The composition of the earthly strata is saturated by all the emanations arising from all the actions, thoughts and vices of humanity. One need not be astonished at the quality of the manifest interaction, for the currents are intermingled and the composition of the atmosphere becomes a reflection of what is taking place on the Earth. The equilibrium of the World can only then ensue when humanity shall manifest higher radiations, because all the spheres surrounding the planet are infected by the emanations from earthly actions. Only purifying radiations produce those gases which rarefy the condensed strata; thus each good cleansing produces its own channels. On the path to the Fiery World the purification of space is the great task.

344. There are so many energies manifested that it is necessary to understand what kinds of ingredients make up the planet's atmosphere. A study of its chemism can easily reveal those stratifications which surround the Earth. If we speak about earthly evaporations, then how much more important are the evaporations emanating from spiritual actions! The time is coming when the atmosphere of assemblies will be analyzed. It will be possible to determine the strata saturating different living quarters. Since earthly strata attract supermundane entities, it will be possible to determine the composition of the atmosphere within a wide radius. The study of human radiations will reveal vast horizons. On the path to the Fiery World one must become aware of the need to know the composition of the atmosphere.

345. Tension of the higher energies of the spirit is one of the most powerful creative channels. Tension of the spirit concerns the subtlest energies in the depths of be-ness. It is impossible to let such potent creativeness escape with impunity, for only in the depths of be-ness is it possible to be in contact with the most direct energies. Through contact with the depths are revealed all the qualities which govern all creative origins. Therefore humanity has lost its fiery receptivity because it has clung only to the external manifestations of space. When tension of the spirit will lead mankind to a conscious realization of the creative depths, then it will be possible to affirm the principle of the Fiery World in beauty and in the subtlest creativeness. One should develop this aspiration on the path to the Fiery World.

346. Spiritual development must inevitably open the eyes of man to those frightful errors which are roots of evil. Inadmissible are discussions about the stronger or the weaker principle, for such discussions lead to lack of co-measurement. Cosmic Equilibrium is not maintenance of stronger and weaker principles. In fact, this human division is what

has brought the Cosmic Scales to such a condition. And only atonement by humanity for the violated law will result in new constructiveness; for it is possible to divide mankind only according to established potential. Often man does not even understand what has affirmed the equilibrium on Earth. Cosmic Laws must be looked upon as prophetic Commands. Therefore humanity must learn to adapt the small to the great. In the reconstruction of the World a most important care will be the establishment of the cosmic laws, precisely by the Cosmic Will, not by the earthly. Thus, on the path to the Fiery World only equilibrium reveals the Gates.

347. In the future reconstruction of the World, on the higher spheres there will not be access for those who do not understand equilibrium. Long incarnations will be necessary, to study how to create cosmic equilibrium. Indeed, empires have fallen, nations have fallen, countries have been destroyed, all because the greatest question, that of equilibrium, has been reduced to nothing. Therefore it is so important to affirm the significance of the feminine principle. Precisely, not in the household measuring scale, but in that of the state. If the planet is retained, then future countries will flourish only through equilibrium. We will even admit a preponderance on the side of the feminine principle, because the conflict will be very intense. Indeed, Councils of Ministers will have to include women. Woman, who gives life to a people, must also have a voice in the making of its destiny. Woman must have the right of voice. If woman were accepted, as was ordained, the World would be quite differently impregnated. Thus, only affirmation of the law of Existence can restore the order of man.

348. Humanity has so far departed from a true contemplation of the World, that all that exists becomes illusory. Do, indeed, people wish to know those roots of evil which destroy constructiveness? Closing the eyes to the existence of evil and its source abases man to a still lower level. The fact that the evil principle exists as opposition to Light is long since known. Just as good is manifested in limitless ways and aspects, so also is darkness. True, mankind prefers the way of unmanifested evil. Indeed, such darkness is very attractive to the small consciousness because it is not necessary to expiate flamingly its actions; and the personifications of evil assume such an attractive application! The consciousness of mankind is truly deprived of co-measurement! Therefore only the purified consciousness can accept Light and its antithesis—darkness.

349. A horizon which takes in only limited concepts always isolates man from the Higher Principles of the Cosmos. The unity of the Cosmos can direct the spirit toward the contemplation of Fire. The consciousness turned to the Principle of Unity can understand the chain which unites all the higher concepts. It can be affirmed that dissolution is manifested as the result of those actions which disunite all the fiery principles, because, throughout the multiformity of cosmic manifestations, in the basis of all structures lies Fiery Unity. Thus, for the institution of Beauty and of the Higher Principles, one must fierily comprehend the magnitude of Unity.

350. The planet is completing a cycle which leads everything to summation. The time is

coming when each principle must manifest its entire potential. These rings are looked upon in history as downfall or renaissance. But these rhythms must be regarded as the triumph of Light or darkness. The time has come when the planet is drawing near to such a circle of summation, and only the most saturated tension of the potential will result in victory. The circle of summation awakens all energies, for in the final battle all the forces of Light and darkness will take part, from the very Highest down to the dregs. Sensitive spirits know why there is being manifested so much of the Higher, side by side with the guilty and the inert. In the conflict, before the circle of summation there will be contentions of all spatial, earthly and supermundane Forces. On the path to the Fiery World the co-workers must remember the Ordinance of the Cosmos.

351. The circle of summation is the Highest Ordination. The circle of summation manifests its Will also for the Fiery Right. The circle of summation is manifested as the highest creativeness of the Cosmic Magnet. Therefore all Commands and events are led down to the present time. Thus, in the Luminous Ordinance the might of the prince of this World likewise intensifies all its forces. Therefore Cosmic Right enters into life. Realization of the circle of summation reveals many structures which saturate the World with Light and darkness.

352. The World is living through those stages by which have been signalized all the decisive moments in the history of mankind. Stages of destruction precede construction. Creativeness, having been tensed, calls all energies to life. That epoch into which humanity has entered will inevitably manifest all the potentials of forces, for this epoch is a decisive one, and a turning point in history is approaching. Surely, the condition of the planet has not come about by accident, and each tension bears witness to that current which is engulfing all spheres. If the conflict is inexorable, so will the victory be decisive. For all forces and spheres participate in this Cosmic Battle. On the path to the Fiery World one must take up the Sword of Light for building the New Epoch.

353. Waves which engulf nations arise out of the national Karma. In Cosmic Construction each epoch leaves its waves in space. When the date draws near for magnetic attraction, all waves begin to act—thus Karma is unavoidable. When in ancient Scriptures it was said—“All is from the Heavenly Father,” by that precisely the law of Karma was voiced. All is created according to these waves, which depart into space and preserve an everlasting bond with the planet. The bond between Worlds, supermundane and earthly, is conditioned by these waves. The records of space consist of these waves, and nations create their own historical redemptions. The realization that everything passes into the waves of space can awaken best aspirations. On the path to the Fiery World let us manifest a striving for the betterment of the national Karma.

354. The magnetic tension is very fiery. Each energy is manifested in its most powerful form. One must regard current events as the expression of all potentials. The most inalienable tension reigns in the World, for the epoch of regeneration of the spirit propels all energies to higher transmutation. Therefore both Light and darkness manifest so grimly their potentials. Beautiful is the time when all events are signaling an ensuing

great reconstruction. Saturated space carries out the will of the Cosmic Magnet. The Fiery World is revealed before fiery consciousness.

355. Bodies are transmuted each according to its essential nature. Just as the physical body transmutes and refines blood to an evolutionary extent, so does the subtle body transmute its corresponding essence. The bond between these processes is especially important to observe, because in the process of transmutation of bodies there is attained a correlation which so fierily cooperates with space. While at the beginning of the process of transmutation the physical body strains the centers of the subtle body, after saturation of the centers by fire the subtle body holds power over the physical. This fiery process transfuses psychic energy from body to body. The power of the subtle body represents a panacea on the physical plane. Indeed, the feeling of transmutation differs on the physical and subtle planes, because the sensations depend upon the tension of the spheres. The purification of matter and spirit likewise takes place only through the fiery energies and centers, strained in spatial atonement. The Fiery World is thus accessible to the consciousness which knows the bond with spatial Fire.

356. The earthly and supermundane centers display corresponding tensions when events are being propelled toward reconstruction. There is no affirmation on the planet which is not intensified by the fire of construction or by the force of destruction. Soldiers of Good manifest the preponderance in the Cosmic Construction, and each manifestation of the Light has inherent supremacy. For, even notwithstanding the apparent triumph of darkness, cosmic creative power is being saturated with fiery Justice. Therefore, the spiral of creativeness of spatial Fire leads events to its fiery triumph. Thus, on the path to the Fiery World let us remember that the Subtle World manifests a conformity with the earthly.

357. It is possible to trace how events are being crowded, how clouds are piling up, how all the centers of the planet reveal their sharpened trends. Even limited minds can see that the chart of the World is being altered. Verily, not much time remains before the great events. Reconstruction of the World is going on in all quarters, and apparently affirmed comfort is only a mirage, for each energy is found to be in a state of transmutation. It is not difficult to confirm the fact that the Cosmic Scales are oscillating. Thus, on the path to the Fiery World let us strive for saturation by the Cosmic Magnet.

358. If people would only understand with what foundations it is possible to build a better world! If humanity would only reflect upon the concepts which permeate life! So many higher impulses could become awakened in the consciousness, so many dormant energies could act, if humanity would only accept the Principle of Service, inasmuch as this has been affirmed by all the Higher Forces! All the fiery qualities of Service are precisely based on devotion. Verily, this quality is the basis of constructiveness. On the path to the Fiery World it will be necessary to affirm this foundation.

359. A strengthening of the subtle body accompanies each exalted transport. The subtle body contains all the spiritual centers; conscious nurturing of it can produce great

possibilities. The essential nature of the subtle body depends upon these spiritual saturations. The usefulness of these nurtures can be great for the physical body. Each transport of the spirit strengthens the centers of the subtle body; contrarywise, each center of the physical body, which is saturated with lower energies, acts destructively on the fiery centers. The subtle body is in need of spiritual nourishment. The constant bond between bodies can thus affirm a conscious exchange of energies. On the path to the Fiery World let us cognize the reality of the bond between the bodies.

360. Human construction is in need of true foundations. The way construction is proceeding at present, the World is threatened with destruction. All Cosmic Reconstructions require higher foundations, for the creating spiral is affirmed in ascent. But, the foundations of humanity are found to be in a state of intense dissolution. All cosmic processes manifest transmutation upward, but the will of mankind has steered into a blind alley, for the circle of selfhood is reaping its harvests. Therefore, cosmic fire is not being utilized in transmutation by humanity, and instead of evolution involution is the result.

361. Transmutation is inevitable, in the whole Cosmic Plan. Only fiery reconstruction will yield new creative energies. The Cosmic Magnet creates and intensifies all that exists, for dates are approaching which will compel everyone and everything to participate in the Cosmic Battle. Space is in need of a discharge. The Cosmic Scales affirm the process of agitations; throughout all space resounds the call to a final tension. I affirm that the transmutation of energies will produce new steps in evolution. Therefore one must strive with heart and spirit toward the Fiery World.

362. One may picture how the Cosmic Scales are fluctuating when there are placed on one of the cups of the Scales all the historical events which have preceded the present time. And if the future World be gazed upon, one may see how the battle is growing. One may be convinced as to how spatial fires are spreading. One may observe how the Heavenly Forces are being equipped with fiery armor, and how earthly forces condense each spatial manifestation. It is important to think about this, because Fiery Reconstruction must meet with the consciousness manifesting understanding of what is taking place. The fiery fluctuation of the Scales creates vortexes which are a danger to unstable ones but which uplift to the Higher Worlds those who are flamingly aspirant. Amidst the oscillations of the Cosmic Scales humanity cannot choose a middle path, for only Light or darkness will be contending for the victory. On the path to the Fiery World let us keep in mind the Cosmic Scales.

363. If the consciousness of humanity could compare the eternal with the transitory, then would be made manifest flashes of understanding of the Cosmos, because all the values of mankind are based on an eternal foundation. But humanity has been so imbued with respect for the transitory that it has forgotten about the Eternal. Whereas, it is demonstrable that form changes, disappears, and is replaced by the new. Transitoriness is so obvious, and each example of the transitory points to eternal life. Spirit is the creator of each form, yet it is rejected by humanity. When the fact is grasped

that the spirit is eternal, then, too, will infinity and immortality enter into life. Thus, it is imperative to direct the spirit of peoples to the understanding of the Higher Principles. Mankind is engulfed in effects, but the root and principle of everything is creativeness—and it has been forgotten. When the spirit shall be revered as sacred Fire, then will be confirmed the great ascent.

364. If we but ponder upon just what suppresses the higher concepts, we inevitably arrive at a consciousness which compares everything with the lower manifestations. Bringing everything down to compare with the lowest is a labor of the dark ones, and humanity is indeed subject to these tendencies. Every one instinctively has recourse to this destructive action. Therefore the condition of the consciousness is the best indicator of all epochs and all human directions. Whither leads such error as the losing of connection with the Fiery World? Purification of consciousness will indeed give access to the higher energies. On the path to the Fiery World one must contend with the dark consciousnesses.

365. The destruction of the contact with the higher energies actually isolates humanity from the Cosmos. How is it possible to exist in the Cosmos without any comprehension of world evolution? Thus, a conscious relationship to world evolution includes indirectly an understanding of Hierarchy as a life-giving Principle. Precisely, psychism and mediumism turn man away from the Higher Spheres, for the subtle body becomes thus so saturated with lower emanations that the entire being is altered. In reality a most difficult process is contained in purification of consciousness. Man does not precisely differentiate between the fiery state of spirituality and psychism. Thus, we must overcome the terrors of psychism. Actually, the ranks of those instruments are filled by the servants of darkness. Thus, on the path to the Fiery World one must contend with psychism.

366. Just as the consciousness can be a pledge of fruition, so can it be manifested as dissolution. Limited thought can prove to be a conduit for all dark manifestations. Therefore, thought can be developed into a great vital beginning or it can destroy each origin. Limited thinking shatters all possibilities, because the process of constructiveness is based upon the growth of consciousness. How can one aspire to the Highest Ideal without broadening the consciousness! Surely the Higher Image can be realized by the fiery and fearless consciousness, because there are no limits to a fiery consciousness. Thus, on the path to the Fiery World one must strain all one's forces for broadening of consciousness.

367. The condition of the planet is becoming worse because of the consciousness of humanity. The forces of the spirit are expended on the affirmation of destruction. A faint-hearted cowardice toward all concepts which do not correspond to the present consciousness, is leading humanity to the borderland of destruction. The forces of the spirit can bring mankind out of the rut if mankind will purify its thinking. Each great principle is that prime mover which uplifts the spirit. A search for the higher principles is the primary task. The Existence of the World is affirmed by fiery principles. Therefore,

aspiring to the Highest should be a most essential task. Humanity must ponder upon a reformation in its actions. The Karma of atonement draws near. Each striving must be directed toward the Source of Light. On the path to the Fiery World let us manifest in action the achievement of great realization.

368. When understanding of the Fundamentals of Being burns clearly in the spirit, then the abyss of life ceases to appear impassable. When the realization of achievement burns in the heart, then the day of the future appears near. The horizon, which takes in the World in all its structure, embraces all transitoriness and apparent Maya. Thus space is saturated with the creative power of Fire and with future construction. Knowledge of transitoriness results in a feeling of breaking away from the Earth and impels the spirit to those planes where man verily dwells in his fiery essence. On the path to the Fiery World let us manifest aspiration towards the spatial energies which aid the spirit in passing over the abyss of incomprehension.

369. Indeed, the abyss of incomprehension is the path by which humanity is now proceeding. Verily, contemporary thinking is the proscriber of psychic investigations. Yet, so much farther and deeper is it possible to go by knowing the division and the connection between the three bodies. Because, if the physical body is already formed, the astral body has been almost formed, and the most subtle, mental, body has been formed only by the chosen ones. But those who have been initiated into higher fiery energies, and who know the fiery transmutation of the centers, can affirm fiery manifestations. All other manifestations must be divided into two categories. The first, when the spirit cannot pass over the abyss because the mental body has not yet been sufficiently formed, so that the spirit cannot appear beyond the limits of the lower strata; the other category, when one center is manifested partially. It must also be remembered that the Fiery World is inaccessible to a spirit so long as the higher centers have not begun to be transmuted. But above all stands the spirit which kindles its own spiritual Fires, for its mental body creates correspondingly. On the path to the Fiery World one must sensitively discriminate in psychic manifestations.

370. Advancing the consciousness is as difficult as moving a mountain. The most immovable consciousnesses are, indeed, the old and ossified ones. This refers to all those who proceed looking backward and not into the future. I affirm that the ossified consciousnesses require powerful measures, just as do those who do not develop beyond the limits of childhood, for co-measurement is needed in appraisal of events. Ossification and backwardness can destroy the most immense possibilities. Therefore it is most important during construction to remember that the grave time requires fiery measures. On the path to the Fiery World let us manifest understanding of the power in the uplifting of the Fiery Sword.

371. Measurement of the degrees of consciousness over the extent of the last centuries places man now near the zero point. And so many gates have been opened before the horizon of humanity! So many beacons have been placed everywhere, so many summations shown to be possible! But uplifting of the veil must impel the spirit to true

fiery attainment. To what, then, are we to be held as witnesses, during this saturated giving, when the World is atremble at the Battle of Armageddon? The ponderous power of creation can be turned into a festival of the spirit, which will reveal to the World a resplendent future. But the extended Hand must not remain rejected by human lack of understanding of the path of Light. On the path to the Fiery World, one must understand the urgency of striving toward the Light Origin.

372. How little do people reflect upon those fundamentals which are shown to be the foundations of construction, whereas this process is a most essential one. Into the foundation of construction is laid a most substantial and steadfast affirmation. Of all the supports the most fiery one is the magnet of the heart. To exclude it means to leave the structure without a soul, for the magnet of the heart contains all the cosmic saturations. The magnet of the heart is the synthesis of all subtle energies. The magnet of the heart consists of the accumulations of thousands of years; in it is expressed Karma and attraction. Just as it is impossible to replace the sun, so also does the heart remain a powerful creator. Thus on the path to the Fiery World it must be especially remembered that the fiery magnet of the heart is the basis of construction.

373. Karma is creating its effects throughout the World. A conscious attitude toward world reconstruction can establish a basis for the New World. The present trend has so widely deviated from the manifest Cosmic Magnet, that, truly, all the Forces of Light are assembling to assist humanity. Constructiveness is being intensified on all planes. Amid Armageddon can one possibly imagine any sort of security in those regions of the World which are subjected to reconstruction? The array of Spiritual Forces will lead humanity out of its blind alley. The period of transmutation will bring higher energies to the World. On the path to the Fiery World let us apply all our forces for the new construction.

374. The consciousness of the majority of people does not penetrate into the depths of the cosmic structures. Not reflecting upon the significance of principles, people become isolated from the Fiery World. All creative abilities are in need of this cosmic association, for this association affirms the co-measurement which humanity has lost. Man, who has been predestined by the Cosmos to be a builder and co-creator, has turned himself away from this crown. Completing his circle of actions, man has not adopted the cosmic principles as a basis; therefore the Fiery World differs from the world created by man. Everything is refracted in the consciousness in non-conformity with the laws of the Cosmos. On the path to the Fiery World one must manifest realization of adherence to cosmic laws.

375. The attraction of the magnet of the heart acts powerfully at a distance. These currents awaken resonances in conformity with the force of the sending. Indeed, one must resound correspondingly to the extended thread. The creative power of the heart is unlimited and immeasurable in its might. Aspiration toward the awakening of energies refers to the most essential principle of the development of creativeness. The development of this lever requires a fiery consciousness. Thus one must understand the urgency of such development of the heart. On the path to the Fiery World let us be

affirmed upon the understanding of the lever of the Fiery Heart.

376. The strata which humanity creates, surrounding the planet with them, become more and more congested, because that life which has been instituted on the Earth hinders not only spiritual discharge but also the physical. The conformity between the Worlds in Space thus depends upon the saturation of these strata. In cosmic space each manifestation calls up an entire chain of effects. And the atmosphere of the Earth forms, as it were, a crust, spotted with dark stains. Knowing how much the Worlds are in need of nourishment by the higher energies, one can imagine the effects of such isolation! Those who stand on Eternal Watch direct the rays of Light, straining all their forces. On the path to the Fiery World let us manifest understanding of this tension in which the Forces of Light are saving the planet.

377. The Cosmic Battle which overtaxes space encompasses the entire Cosmos. In this battle are being solved many problems, and these solutions will be turning points in history and will affirm new principles. Each energy is being transmuted by these fiery conflicts. The turning will be sharp, but the fearless consciousness knows the joy of the spirit. For only daring can turn the spirit to the new future. Only the knowledge of this Cosmic Battle reveals understanding of the current events, for Karma is crowding everything together. Fiery fearlessness will lift the veil of tomorrow and will affirm the cause which is taxing the space. Therefore search for the cause will reveal the effect. Thus the Fiery World will be affirmed as accessible to humanity. Thus let us turn in heart to the Fiery World.

378. The manifest Battle summons to a discernment of the paths which lead to Light and to darkness. During the cosmic tension of all forces, this discernment is indispensable, for space is saturated with fiery arrows. Every consciousness must be imbued with affirmation of the fiery Battle. Verily, during such fiery tension of manifested arrows humanity must straightway accept that direction of salvation which has been indicated to it by the Forces of Light. To the assistance of the planet are sent fiery currents; they must be received with spirit and heart. On the path to the Fiery World it is especially important to realize the power extended for the salvation of mankind.

379. On the path to Service it is important to remember the necessity for honesty, for this is the first requirement in building. Distortion of facts is distortion of the structure. Only self-deceit impels the spirit to distortion. The Karmic mirror reflects these distortions, and the spirit which manifests a Karmic evil-interpretation, inflicts injury to the entire structure. Why, then, has humanity so enwrapped the planet with false emanations? Distortion of truth, distortion of the Teaching, distortion of principles leads to destruction. In this blind alley dwells the spirit of man who lives by egoism. One is obliged to sweep away the dust, and crevices yawn in the littered structure. Verily, ulcers of the spirit hinder the erection of the building. One must sensitively distinguish tolerance and moveability from those qualities which are so chaotically revealed in experimentation with people who turn about where neither conscience nor honesty nor truth call to the spirit. On the path to the Fiery World the first requirement is honesty.

Thus let us remember.

380. The accumulations around the planet are a most condensed mass. If that mass were to be investigated, it would be possible to discover many useful things. Precisely, this atmosphere contains substances which attract to the Earth corresponding energies. If these substances were investigated from the point of view of subtle energies it would be possible to observe that each substance is saturated by human emanations, arising out of the psychic activity of man. The aura of the planet collects all the energies which constitute the essential manifestations of mankind. Therefore the purification of space is a task of prime importance on the path to the Fiery World.

381. How can one attain fiery initiation without actual struggle? How can one pass through life without a real battle? Only a low understanding can have a conception of higher attainment without tension. To pass through life and attain means to pass along the edge of the abyss, means to pass through sorrow and tension. Just as the Cosmic Laboratory transmutes these energies of the heart, so do human souls pass through purgatory on Earth. Without this fiery attachment to Cosmic Fire the heart cannot know initiation into the Higher World. On the path to the Fiery World one must remember about the purgatory of life.

382. The World is submerged in effects created by human deeds. Can one be surprised at what is taking place on the planet? Gases formed by the spiritual smotherings in human structures have dammed up space and enwrapped the planet in darkness. Human aspirations correspond to what is going on. The earthly and the supermundane strata are saturated with manifestations created by the evil-doings of mankind. The strata are in truth mutually infected. This is an obvious karmic action. On the path to the Fiery World measures must be taken for the affirmation of new karmic effects.

383. Cosmic energies have gathered flamingly around the planet and are piercing the thickness of the earthly atmosphere in concentrated currents. The state of humanity depends upon these currents, which are physically and spiritually manifesting their effects. Physical and spiritual epidemics come from the thick stratifications, and one may trace their influence in the flow of events. Each epoch has its omens, which appear out of the accumulations of results of the actions of humanity. These stratifications can be sensed from out of space, becoming again sources of actions. In this manner does the law of eternal transmutation enter into life. On the path to the Fiery World let us manifest understanding of the law of eternal fiery transmutation.

384. A transport of the spirit is a fierily creative energy. Transport of the spirit saturates each manifestation with the best aspirations. In cultivation of the heart one should especially discern these creative energies, which saturate the spirit with the most subtle emanations. During ascent it is so important to refine all the senses. Building is always intensified by transport and striving of spirit and heart. The attraction of fiery energies from space has in its basis every exalted feeling. How important it is to awaken all fiery aspirations! On the path to the Fiery World let us strive for realization of joy in Service to

the Great Hierarchy of Light.

385. The will which is impelled to creativeness with the Cosmic Magnet can erect many lofty constructions, for the consciously directed will creates intensely. Therefore, the choice of paths and the knowledge of the direction can saturate the spirit in fiery striving. Humanity does not accept this law of the consciously directed will; hence so many errors. It can be affirmed that each human action is begun without a true understanding of its application. Thus, in human life goal-fitness is conspicuously lacking. On the path to the Fiery World one must remember the great law of conscious direction of the will.

386. The conditions of existence place the spirit in dependence upon unification with cosmic currents. It is indeed necessary to develop the consciousness in this direction. When mankind will become intensely occupied in conscious labor, then will all energies be accessible to it. The vicious circle is indeed created by humanity itself, and the cul-de-sac is also a creation of man. Enlightenment can come only through a conscious relationship with cosmic energies. Isolation from the Higher Forces has led to certain events which have so strengthened their course. On the path to the Fiery World let us manifest a conscious relationship with the cosmic energies.

387. The most frightful bane of humanity is self-destruction for the sake of obvious selfhood. A man who affirms that in serving his own ideal he must destroy all others not coinciding with his path, is a destroyer of the fundamentals of evolution. The Cosmos requires expression of all that exists, and on the spiritual plane equalization cannot take place. All the higher Teachings have in their foundation the same Source, and will not destroy that which serves as spiritual food. Verily, he who demands the equalizing of all fundamentals, of all Teachings, reduces each great fundamental to dust. The scales do not waver much between atheism and hypocrisy. Thus, on the path to the Fiery World let us remember who tears down the foundations of construction.

388. During the decline of an epoch first of all is observed a split amidst inner structures. When spiritual downfall overcomes the national consciousness, these signs are especially clear. Looking over a chart of the World, one can easily be convinced that dissolution precedes the renaissance which can be brought about only through regeneration of the spirit. Quests of the true renaissance lead to renewal of the spirit and of principles, and thus a new constructiveness can be affirmed. New construction cannot be approved without a veritable renewal of the spirit. The Service to Light must inspire the spirit with courage to manifest fiery constructiveness.

389. The best definition for the harmonized aura is a subtle combination of energies. In this constituency can be found all creative energies, because when the aura is harmonized all the subtle ingredients can be held in conjunction. The harmonized aura unites the unified consciousness and the unified heart. In each tension of harmonization a particular current can pass without any injury when the forces of the poles are identical. The same law is applicable to sendings, for the sender and receiver must conform to one and the same vibration. Therefore the factor of the heart is so important.

And if it is possible to act mentally at a distance, then the power of the heart is incomparable, for the heart can awaken all the dormant energies of remembrances and accumulations of the past. Thus is it needful to understand the power of the heart as a manifestation of the Fiery World.

390. Karma always manifests its signs. This coming year will manifest also its own requitals. The Karma of the World and the peoples' march will indicate the effects of world events. The Forces of Light imbue all world movements. On the Cosmic Scales will fluctuate self-renunciation and obvious ill will. Thus, in all reconstruction it will be possible to observe cosmic agitations which will reveal the Power of Light in the final Battle. Thus do We saturate space. A new step of saturation of construction is at hand. Thus by the tension of all forces will We conquer.

391. Receptivity to subtle energies is always accompanied by refinement of the organism. Besides, it must be remembered that the consciousness assists first of all, for the subtle energies can be perceived only through refinement of the organism. This principle must be thoroughly understood, because usually there results a mixture of concepts. And this misunderstanding and jumbling leads to very dangerous errors. During purification of the consciousness it is very necessary to discern these processes, for people are always disposed toward affirmation of psychism instead of the higher fiery concepts. The spirit who falls into this extremity may find himself so surrounded by psychic fluids that he cannot succeed, even though he may so desire, to be enwrapped by other, higher energies. And in this also let us point to the consciousness as to the salutary agent. Thus, on the path to the Fiery World it can be affirmed that the fiery consciousness will bestow the key to discrimination.

392. A conscious consideration of the force of one's own radiations can produce considerable saturation. A spirit striving for conscious application of its radiations must intensify the manifested power of the heart, for this sunlike source can reveal all paths. Conscious affirmation of radiations is indeed applicable when all higher fiery energies of the heart are kindled. On the path to the Fiery World let us affirm a conscious attitude toward the radiations of the heart.

393. Radiations of the heart have fiery qualities which manifest a powerful saturation throughout all space. If people could but learn to affirm construction through these fiery energies, much could be established in conformity with the Cosmic Magnet. Radiations of the heart have a constructive power, and nothing can be compared with fiery heart radiations, for to their mighty action even spatial energies are subordinated. On the path to the Fiery World one must manifest understanding of this Torch of Torches.

394. To feel the tension of the World is a proclivity of the fiery consciousness. The hidden ulcers of the World can be sensed by the fiery heart. Those vibrations which saturate space remain unnoticed by the consciousnesses which have fallen into the rut of world movements. Only the heart which consciously takes upon itself these ulcers can truly be called a co-worker of the Cosmic Magnet. The consciousness which is

isolated from the Cosmic Battle does not draw near to the Fiery World, for this fundamental discernment is indispensable, when the World quivers in the conflict of the Forces of Light with darkness.

395. A particular property of the subtle spirit is recognition of the qualities and merits in man. The broader and subtler the consciousness, the more graciousness it contains, for only the limited consciousness deprives all of merit. A heart cannot be truly great without this fiery quality. Truly, the fiery heart knows how to affirm the tribute of the giving and generous heart. Saturation of the heart by these fiery qualities manifests its own strife. Great is the injury to the spirit when a physical affirmation takes precedence over the fiery essence. The fiery heart knows how to manifest recognition of fiery constructiveness, for on this foundation can be erected staunch pillars. Leaders and kings have been affirmed by this fiery quality alone. In the world structure there have been many destructions when this fiery quality was absent. On the path to the Fiery World this fiery property must be remembered.

396. I affirm how needful it is to manifest the fiery quality of recognition of merits, for without it the new structure cannot be affirmed. This must be very steadfastly remembered; throughout the entire line of Hierarchy it must be followed. An action of Karma heavily atones for each expression of ingratitude, and even the Forces of Light abandon a spirit to its own resources when these fundamentals are scorned. And up to the highest steps the law is one and the same, for this quality must be attained by inner fire, and the spirit itself must develop this property. We do not intrude into the consciousness when We see the absence of this fiery fundamental.

397. Innumerable are the causes of diseases, and science must analyze these causes. In this it is necessary to have in view the structure of all planetary life. Analyzing diseases one should study the spiritual and physical currents. Likewise the environment has its influence, for group aura proves to have a strong effect on a sensitive organism. We have often heard that during epidemics the better people are the first to depart into the Subtle World, and such diseases often carry off many sensitive spirits. This needs to be investigated, for not always is insufficiency of psychic energy the cause of falling ill. "Microbes" of spiritual infection which saturate space actually overburden the sensitive organism which provides a large store of psychic energy. It can be traced how often in critical moments an illness solves the accumulating drama of life, and often a third spirit takes upon himself a burden created near him, bearing it voluntarily and with tense care. Physicians must very attentively investigate the circumstances surrounding and preceding illnesses, for they may discover a hidden key to many sicknesses.

398. So, too, the fire which menaced the Mother of Agni Yoga on the heights was a synthetic discharge of spatial fire. Besides fiery transmutation, this fire, as it were, transmuted all the surrounding atmosphere. This occult and physical fire, verily, expiated all the manifestations which had been accumulated in that space. The subtle organism has many functions. The functions of the fiery spirit are so diverse. The Agni Yogi unburdens space and absorbs all emanations. He is a mighty warrior, battling with

darkness, and he is that power which the dark pack is endeavoring to destroy.

399. The rise and fall of psychic energy is conditioned by various causes. The most important factor must be understood to be the actual quality of spirit of the bearer of psychic energy. As for the fiery spirit, even during the largest decline of psychic energy, its store is never completely exhausted. But the earthly spirit is affirmed only by the lowest energies, which very easily swallow up small stores of psychic energy; since this higher Fire is brought forth by the tension of the higher centers, by higher aspirations and higher feelings. The manifestation of psychic energy is, as it were, crystallized during a decline, but the fiery spirit is able to inflame these crystals by heart tension. A transport of the spirit can even manifest the potential of the store of psychic energy. Therefore the fiery spirit cannot exhaust its store of psychic energy. This store can burst ablaze during an inflammation of the centers. It can practically disappear during expenditure in battles and during sendings at far distances, but this sacred crystal cannot entirely disappear. Its action only alters its rhythm and its properties, as well as its tension.

400. The store of psychic energy is inexhaustible, and during spiritual strivings its strength is multiplied. At the time of spiritual aspiration this energy becomes a constructive impulse for new supplies. The properties of this fiery energy are thus multiform, and its potential surpasses every other energy, because the life contained in it can transmute all other energies. Psychic energy in its activity can overcome each opposition if it be consciously directed. The manifest source becomes exhausted only when it is not supported by conscious striving. Through attainment of the spirit, through fiery saturation, this sacred fiery source of life intensifies all vital functions.

401. The crystal of psychic energy can, as it were, grow dim during great tensions. But this temporary condition does not mean extinguishment, for, while there is compression from without, there is fieriness of spirit, because the potential of the crystal is, as it were, manifested in the fire which flares up from the very seed of the spirit. Psychic energy also gives form to the subtle body. When psychic energy compresses an energy, then that energy correspondingly compresses the subtle body. Clairaudience through fieriness depends upon the state of psychic energy. True, it is necessary to pay attention to each expenditure of psychic energy, for it must be remembered that one and the same source of psychic energy creates at distances and on all the other planes. Thus should be affirmed this fiery source, for in it is contained the dynamics of Fire.

402. The means for compressing psychic energy are highly multiform. Exalted thought or joy of aspiration, transports of the spirit and each inner saturation with power, can multiply the manifestations of psychic energy. Precisely, it is from within that this sacred source can be replenished. During great agitations or grave illnesses the crystal of psychic energy may be filled with new power through those energies which are nourished by the higher centers and by exalted feelings. Therefore faith, directed toward the Source of Light, verily works miracles.

403. During the kindling of the centers it is possible to observe different saturations by psychic energy. Fiery transmutation engulfs, as it were, and condenses the crystals of psychic energy. Labor of the centers engulfs all energies, and after a working over the crystals are condensed by new ingredients which contribute their saturations. These saturations are manifested in various functions of the centers. Psychic energy is distinguished also by its quality, and its refinement can permeate the higher manifestations of vital functions which are intensified on various steps by different qualities. And similarly, as creative Fire spreads out over the Universe, so does psychic energy pass through its many stages in being refined. Thus, the source of creative power depends upon affirmation of the force of psychic energy in all its potentiality. The development of the forces of the spirit is actually the potential of psychic energy.

404. Psychic energy also manifests in other forms, and it can be transmitted by means of a magnetic current. However, such transmission can take place only when currents and auras are harmonized, but when counteractions result psychic energy is swallowed up from without. These engulfments may take place as a result of anything from vampirism up to conscious destruction. Likewise, thoughts which saturate the atmosphere can either compress psychic energy or destroy it. Spatial Fire contains these crystals. Often the aura of places, where occur irritations or creative actions, is saturated with corresponding crystals. The quality of energy conformably saturates space.

405. Psychic energy intensifies centers during their transmutation. A state of tension in one center naturally diminishes the influx of psychic energy to the other centers, hence a feeling of imbalance. But after each transmutation the influx of psychic energy is stronger. The manifestation of psychic energy takes on a special quality after transmutation. The contact with Cosmic Fires has a powerful reaction, and psychic energy is then subjected to a greater tension. This permits the spirit to make use of psychic energy consciously during sendings. Thus, tension of the centers is revealed as a great transmutation of psychic energy.

406. Saturation of the centers by higher Fire intensifies psychic energy. When the Fire of the centers is raging, psychic energy is also found to be in a state of highest tension. Balancing these fiery forces after transmutation results in a new kindling of the centers. The process of compressing psychic energy proceeds in conformity with the transmutation. The centers collect within themselves crystals of psychic energy which affirm the power of the transmutation. The Agni Yogi manifests a powerful straining of energy, which creates in conformity with manifested spatial Fire. The treasure of psychic energy can create a powerful panacea. The consciousness which assists the striving of the spirit toward transmutation of the centers performs a fiery action.

407. It is not always possible to know immediately whither a current of psychic energy has been directed. It is impossible to decide immediately, when the currents are going in different directions and exercise the same influence, for the expenditure of psychic energy in creative actions emanates from one source. The current of psychic energy is

reflected on the heart and on the whole organism, therefore it is difficult at any one moment to determine the direction in which psychic energy is creating its saturations. Heart anguish can be the result of many causes, but one should not attribute it only to the weight of the burdensome manifestations of life, for the cause may be the opposite. When a current of psychic energy is directed into space, a sensation of heartache is inevitable. One must carefully discriminate in these wonder-working manifestations and not confuse them with forebodings.

408. Directed psychic energy is particularly intensified by the Fire of the spirit. Tension of the will multiplies the supply and forces of psychic energy. One may become convinced in life how a manifestation of tensed psychic energy resists and counteracts different barriers. Currents of psychic energy are capable of magnetizing the surrounding atmosphere to such an extent that, indeed, there is established round about a sort of fiery current which shatters all encroaching evil energies. Conscious tension of the psychic energy of fearlessness is a great armor. Conscious application of these saturations erects a fiery wall which protects the affirmed position. The creative power of psychic energy is infinite.

409. The consciousness can intensify those levers which are requisite for the strengthening of psychic energy. But for this there is needed a very subtle discernment, because the subtle consciousness makes use of forces in creative tension, but the gross consciousness and the destroying spirit force the levers toward evil doings. Psychic energy in human hands is a most fearful weapon.

410. During cosmic eclipses manifestations of dark forces are made tense for the reinforcement of their actions, because equilibrium is upset and it is precisely in this state of disturbance that the dark entities manifest their force. Cosmic eclipses particularly accentuate events, for they help provocative forces to manifest. The action of the battle is enhanced and the events become accelerated; the darkness thickens, but the Light conquers and the new Star glows more brightly.

411. The condition of humanity, deprived of a store of psychic energy, is clearly expressed in events which heighten the clash of the Forces of Light and darkness. All currents are so obviously being forced in different directions, which indicates how little the source of psychic energy saturates the peoples. Surely spiritual death, the exhaustion of psychic energy, the destruction of higher aspirations, all denote that condition in which humanity finds itself. Striving for higher attainments gives wings to the spirit and compresses a store of psychic energy. Of course, the flame-like psychic energy is in need of actual application, therefore fiery aspiration appears as such a powerful accumulator of psychic energy.

412. It is indeed impossible to build with faintheartedness, for it brings dissolution everywhere. An intensified constructiveness requires an act of highest striving—there is either brimful victory or worthless faint-heartedness. If it could be made clear to the human mind how harmful are half-way measures and compromises, the process of

construction would proceed differently. But humanity is ailing with these horrible ulcers and We are obliged to exude bloody sweat in corrective measures. This is the state of tension in which the Hierarchy of Light works. Verily, bloody sweat covers Our brow.

413. Transports of the spirit or sudden misfortune are equally effective in forcing the flow of psychic energy. This manifestation is easily understandable during transports of spirit, but during misfortune many subtle reasons can be perceived. In time of confusion, of course, psychic energy cannot be condensed so as to begin to act. But through daring of the spirit psychic energy can burst forth as a powerful flame, forming, as it were, a shield against encroaching evil. One can take exercises in these concentrations of psychic energy and find that the tensed will is able to compress a store of it. Cowardice can, indeed, only extinguish the supply of psychic energy. Therefore, develop a store of psychic energy and sharpen daring, for in this source is contained so much power!

414. The heart especially intensifies psychic energy, and each heart experience is reflected on the store of psychic energy. One may speak about the chemical death of a man when the supply of psychic energy is exhausted. One may speak about resurrection when psychic energy begins to be accumulated. By a subtle study of methods it would be possible to discover means of intensifying psychic energy, but for this one should know the condition of the spirit. But a fiery composition of psychic energy can be compressed only through a fiery stimulus. In combating illnesses it is possible to focus psychic energy as a powerful factor. Through purification of the consciousness it is possible to intensify forces of the spirit which are revealed as motive powers of space. In the heart can be found levers for the fiery resurrection of psychic energy.

415. The spirit which realizes in life the power of tension of psychic energy can count upon the strength of psychic energy also during the crossing into the Subtle World. Our subtle body is fed by these saturations, and the fluids of psychic energy form the subtle body. Indeed, through transmutation of the centers psychic energy acts increasingly strongly, and the centers gather these powerful fluids for strengthening of the subtle body. When psychic energy is accumulated by exalted feelings, the transmutation of the subtle body is correspondingly saturated with fiery energies. Thus, it is important to intensify one's forces in a fixed understanding of the power of psychic energy. The action of fiery energy intensifies all the succeeding manifestations of life.

416. Psychic energy penetrates all tissues, establishing equilibrium throughout the organism. During sickness psychic energy flows away from a certain center, weakening the function of the glands. Psychic energy is then impelled to those centers which are able to support and maintain equilibrium. The glands depend so much upon psychic energy. Swelling of the glands may be explained as an ebbing of psychic energy. The weaker the flow of psychic energy, the greater the swelling of the glands, because the physical development is being affirmed without control. Therefore all growths, up to cancer, can be attributed to the ebbing of psychic energy. Spiritual equilibrium can help to eradicate many illnesses. The more prolonged the ebbing of psychic energy, the more

malignant will be the diseases.

417. The establishment of equilibrium in the growth of psychic energy can be attained by different means, but the chief one will be spiritual conditioning. During the assault by hostile forces, one can observe how a spiritual transport begins to focus psychic energy, and the process of concentration of fiery manifestations is multiplied. But there may also occur an attack wherein, as it were, the entire store of psychic energy is depleted. This is usually connected with inability to raise the fiery sword of purification. Amidst manifestations of cosmic growth of psychic energy one should distinguish growth from within, and particularly when it is accentuated by self-activity of the centers. The condition of the fiery centers corresponds to that Cosmic power which condenses prana. Thus Macrocosm and microcosm are expressed in the fiery action. Through fiery transmutation the properties of the centers come to resemble the subtlest manifestations in the Cosmos. Through the compression of psychic energy the heart becomes sunlike.

418. The currents of space are subject to the influence of psychic energy. It is possible to compress or discharge currents according to the inclination of the will. The currents of space are subtle conductors of our psychic energy. It is possible to carry out various experiments with powerful sendings of psychic energy. Just as tensed psychic energy makes invulnerable currents in space, so also can weakened psychic energy strew broken threads in space. Spirit and heart are powerful sources for the condensation of psychic energy.

419. When psychic energy is propelled into space there is an intercompression of currents, creating a powerful impulse. When the spirit is strained in sendings of psychic energy, directing its entire forces to one goal, then the currents of space respond to the tension of the psychic energy, and harmony results in the way of mutual compression. Consonances of currents are those channels which can isolate the sendings of psychic energy; and that is why We say that the spirit can play upon the currents of space. Each fiery saturation of the centers is such a powerful resonator of space. Currents are subject to these powerful intercompressions. The manifestation of a harmonized unified aura can verily work miracles. Verily, the spirit plays upon the currents of space.

420. The spirit plays upon the currents of space under varying conditions. The saturation of space by psychic energy during sendings at a distance intensifies the currents of space. During rarefaction of space the currents are also tensed with psychic energy. A conscious attitude toward the processes of psychic energy will reveal many marvelous manifestations, for it will be possible to establish a mutual pressure of psychic energy and the currents of space. Thought-creativity is saturated with these mutual tensions in conformity with cosmic conditions and with the spiritual state. The power of psychic energy is unlimited in its manifestations.

421. The heart governs psychic energy. The crystal can multiply its force, which is saturated with fiery energy. In striving to compress psychic energy one should discern

subtly which impulses actually create. Because upon the quality of the impulse will depend the tension of psychic energy. Thus, fearlessness and fiery striving for achievement will produce crystals of psychic energy. These crystals are soluble with difficulty, for they consist of the most fiery substances. Therefore, manifestations of the fiery centers can be revealed only to the spirit which knows fearlessness and the power of fiery aspiration toward achievement.

422. Harmonious currents form channels in space which enable sendings to reach their destinations. Through these channels psychic energy can be sent, and the currents will be correspondingly intensified. Spatial Fires can be unified with manifested sendings of the spirit. Harmonized currents create powerfully. Psychic energy saturates each structure. Verily it can be affirmed that to intensify psychic energy in a fiery transport means to affirm each construction. In the heart are laid powerful levers of creative power, and upon this sun of suns depend the processes of creativeness.

423. Not seldom is a fiery miracle concealed in the heart, but it can be revealed only through continuous striving for its manifestation. Pure Fire glows brightly when the joy about a miracle is born. It should not be supposed that it is possible to attain only through a temporary recollection. But pure Fire, without ashes, can shine when all is filled with aspiration.

424. It is asked—what most of all hinders every good beginning? Reply—precisely absence of magnanimity. No creative attainment, no cooperation, in fact no community is possible without magnanimity. One can observe how through magnanimity labor is made tenfold easier and, it would seem, nothing could be simpler during an inspired work than to wish only for the good and for success of one's neighbor! Joy is the result of manifested labor. Joy is a great helper.

425. Here is a hastening disciple, bearing a chalice filled with possibilities; if he stumbles, violating the laws of trust and magnanimity, what becomes of the possibilities?

426. Only in unity is strength. This has been known since time immemorial, yet people have always transgressed this law. Precisely unity is needed in order to carry out a difficult task. If humanity were willing, it could work miracles through unified striving. But the small, sporadic efforts at saving the planet are very weak. Again We are obliged to repeat about the necessity of unity.

427. Victory in the spirit predetermines the outcome. Therefore it is so important to find the basic approach which is right. So much strength and time can be saved, and so much so-called grief avoided.

428. The Great Toilers in the Spiritual Domain are the beauty and joy of the planet. Humanity must render gratitude to these Helpers.

429. Humanity must study more carefully its thinking. It is necessary to establish in

schools the science of thinking, not as an abstract psychology but as the practical fundamentals of memory, attention, and concentration.

Actually, besides the four named branches of the science of thinking, many qualities require development—clarity, speed, the power of synthesis, originality, and others. It is likewise possible to cure irritability. If even a portion of the efforts spent on sports in schools were allotted to thinking, the results would soon be amazing.

Indeed, the lives and sayings of heroes and the Great Toilers in the Spiritual Domain must be made known in all schools.

As darkness is the absence of Light, so is ignorance absence of knowledge.

430. The necessity of concentration has been often spoken about. In the face of constant problems concentration is for co-workers an indispensable quality. It is needful to display concentration in all small works as well.

In antiquity concentration was considered a manifestation of first degree importance. All Teachings repeat about concentration, regarding it as an indispensable quality.

431. The grandeur of the Cosmos is so little realized. At best, people speak about the warmth of the sun. But the solar system is in the Cosmos as an atom in the sun!

432. The process of cosmic impact is constantly growing, yet the adaptability of the Earth grows worse. One may observe that scholars are beginning to recognize the effects of cosmic currents. It is not to be wondered at, since the currents are becoming so much stronger! The manifestations of the heaven's radiations, and even the rainbow, have a big significance for the surroundings. But I speak precisely about manifestations not subject to measurement by present day apparatus.

Subterranean fire is in an uproar, but how little attention do scholars pay to this significant circumstance! True study in fact must be more than a mechanical recording of force reflections.

433. The appearance of new and unexpected menacing world events is at hand. The manifestation of unexpectedness must be especially noted in the impending epoch.

If one compares the world of the twenties with the present, and applies the same rate of progress to the future, then it is obvious how difficult it is for people to form an idea of the future of the World.

434. The New World has new conditions and requires new actions. It is impossible to enter the New World with the old methods, therefore do I thus summon to regeneration of the consciousness.

Some the New World fills with terror. Some the New World appalls with work. In some the heart palpitates at mention of the New World—seek the latter.

435. It is especially difficult for people to understand the fiery nature of things. Each stone is filled with fire. Each tree is saturated with fire. Each cliff is as a pillar of flame. Who, then, believes this? But so long as people do not realize the fiery basis of nature, they cannot draw near to certain energies. Great is the significance of realization or even of admission or affirmation of the manifestation of Fire. One can speak about Fire as the source of light and warmth, but such a concept will be only belittling the greatness of Fire. With the radiance of each object are the Worlds connected. But few have convinced themselves of this radiance. Sojourn in darkness prevents understanding of the Light.

436. There is a great misunderstanding about the idea of the fieriness of actions. People assume that fieriness is contained in impetuous outcries and movements, but, as a matter of fact, Fire is expressed completely otherwise. Remember how the expression and the fulfillment of certain wishes did not at all conform to the crude human understanding. The most noisy and tearful desire was not fulfilled, but the calm thought received fulfillment. The Fiery World is far removed from earthly demands. The element of Fire is so subtle that it is in accord with the energy of thought. A word can already prevent the access of Fire. Therefore ancient invocations were based on rhythm, and only later, in the course of time, were perverted by cries and groans. What was indicated was heart prayer. One may become more speedily united with highest Fire in silence than in a verbal request. Thus upon all manifestations of life one may learn how to come close to highest Fire.

437. Intuition and so-called sensitivity will pertain to the Fiery World. People are not occupied with the question why only certain persons are gifted with sensitiveness. In an apparatus indicating fieriness it is possible to observe also the endowment of intuition. Likewise, the manifestation of the oscillations of a pendulum denotes straight-knowledge, in other words, fieriness. Not seldom do We speak about the same thing under different names. It is not easy to fix in the consciousness the fact that such a distant fieriness is close to all life.

438. Clairvoyants cannot see at a command. The disciple understands that conditions of higher receptivity cannot be demanded in coarse language. A step of higher development is reached when the disciple begins to value each supermundane chord. But even while flying away into the Supermundane the disciple does not abandon the Earth. Such a concurrence is called a proper bonfire. Its flame arises without any curvature. But few can uplift such a weight. How can one fly without breaking away from the Earth? Does this not mean that one must lift with himself the whole Earth? But how to understand such an impossibility? When the fiery basis of all that exists is realized, then there is no such thing as gravity or weight. By augmenting one's thought about the Fiery World it becomes possible to lift great weights. But one must remember the law of co-measurement.

439. Who is he, who is prepared to fly? Only the man who has not debased his own fiery merit. Not many are the Upholders of the Earth. People have managed to forget the Giants who uphold the Earth. With what words and forms is it possible to recall to mind the nature of things? We shall not weary of repeating.

440. The Fiery World has its expression under the name of psychic energy. Thus will people understand more readily. Everyone will agree that there exists within him something for which there is no name in any language. Force or energy will be more readily accepted than a fiery spark. Humanity is highly opposed to Fire. Fire consumes but does not create—so people think. Therefore, at first, name it psychic energy, and only to a developed consciousness speak about Fire. It is more acceptable to say that musk, phosphorus, or amber are close to psychic energy than to say they are close to Fire. The first consideration, in everything, is not to create impediments.

441. The Fiery World easily enters the consciousness of a man who has to do with minerals, since he has often been surrounded by sparks given off by solid bodies. His consciousness apprehends more easily and more graphically the Fire of space.

442. All the secretions of man are too little studied. They can call to mind so much about psychic energy! Already the remarkable contents of saliva have been spoken about. It can yield the same evidences as photographs of radiations. One has but to separate the saliva of man into its various constituents to see its different phases. Furthermore, at times something indeterminable in its composition will be noted. Something reminding one of psychic energy. In some particular cases a significant deduction may be drawn. How useful is the cooperation of the observant physician!

443. One should again and again repeat about the power of observation. Not often is it put into practice, but only acuteness of observation is of assistance in distinguishing the sparks of the Fiery World. Do not hesitate to use a variety of expressions in reminding friends about the power of observation.

444. Ponder that Karma does not by-pass traitors. Not vengeance but justice is irrevocable. One should understand how Karma turns and strikes unexpectedly. One should be a steadfast warrior. In My lives I was rarely killed, avoiding it by means of vigilance. Thus preserve Me in the heart as a talisman. The manifestation of confusion is not fitting for the Fiery World.

445. All is first built in the Fiery World, then lowered into the subtle body. Hence, whatever is created upon Earth is only a shadow of the Fiery World. One should firmly keep in mind this order of creation. People must know that a great deal of that which is created in the Fiery World has not been as yet lowered into earthly delineations. Therefore the ignorant judge according to earthly evidence, but the wise smile, knowing the reality. This order in creativeness is simple but is not very intelligible to the ignorant. But even they know that statues are obtained by pouring a mass melted by fire into a

fragile form.

446. Much of that which has not reached earthly solidity has already been completed in the Fiery World. Therefore seers know that which must be, even though it is still invisible to the eye of limited vision. For the same reason much dark dross is being formed around significant manifestations. People sometimes understand that a particular good is, as it were, plagued by a particular evil. The process of casting metals can remind about the transfusion of fiery decisions into earthly forms.

447. The Fiery World is, as it were, drawn in spirally by the events taking place on the Earth. But not many will apprehend why there are certain unavoidable intervals between fiery decisions and their earthly embodiment. Indeed, the chief factor lies in the fieriness of the primary structure.

448. If a psychiatrist were to collect cases of unusual ailments he undoubtedly would perceive points of contact with the Fiery World. If a specialist in neurology would assemble the facts about inexplicable occurrences, he could assist in the study of psychic energy. Even the apparatus of our physiologist in Calcutta can furnish hints toward the same energy. Different names are employed but the meaning is the same. People do not like to hold to already existing terms, and thus they merely complicate the study.

449. To reflect upon true causes will already mean a contact with the Fiery World. Thus it is needful to strengthen one's penetration into the causes of cosmic manifestations. Will not the human spirit participate in them? It is especially necessary to observe the conduct of those people to whom assistance has been rendered. Whoever rejected St. Germain has had a dismal destiny. Rejected assistance is turned into an enormous burden—this is the law.

450. People inquire about the causes of infection, about the properties of blood and sperm, but they completely forget that at the base of these lies psychic energy. It preserves against infection; it is found in the properties of secretions. It is useless to take into consideration a mechanical summary of collected information if attention is not given to the participation of psychic energy. People call a certain immunity an influx of faith, but not without reason is a state of ecstasy called the radiance of the Fiery World. And such a radiance protects man against infection. It purifies the secretions, it is as a shield. Therefore a state of joy and exaltation is the best prophylaxis. Whoever knows rapture of spirit has already been cleansed against many dangers. Even ordinary physicians know how changeable is the condition of the blood and secretions. But few connect this with the spiritual condition.

451. One should not be enslaved by statistics; one can fall into error. It was not so long ago that the mental level was calculated according to the dimensions of the skull. Thus psychic energy has been largely forgotten.

452. One cannot study about the Fiery World without investigating how man conducts himself in moments of so-called misfortune. The spirit which has undergone preparation says—we shall conquer, and dons its fiery armor. But the weak and pitiful in spirit is crestfallen and thus admits a great infection. Do not think that this simple truth should not be repeated, the majority of people are in need of it.

453. People often do not understand the necessity of imagination. But how otherwise to represent to oneself the imminence of Fiery Images? All is born in Fire and cools down in flesh. One must be able to imagine the path to fiery germination out of the dense World. Only such a fearless representation makes Fire non-consuming.

454. Fiery conception leads to simplification of the very essence of earthly life. So it was when Fire began to condense manifested forms. Likewise, learn to understand references to revertible state: the fiery in the dense, the dense in the fiery.

455. Certain forms are invisible and cannot be detected by the eye. Thus must one understand many gradations of images.

456. The Hierarchic bond is one of the manifestations of the Fiery World. Actually only fiery hearts are able to understand the significance of such a bond; only they can perceive the web of the bond, which maintains the regular order of the World. Chaos does not weary of making attempts against these bonds. In addition to dissolute chaos, the forces of evil also attempt to break in and tear the threads apart. Such battles should be accepted as inevitable. Only understanding of the conflict can bestow true courage. Victory is then when one knows what precisely must be saved. Yet the Hierarchic bond is already the greatest Victory. It is necessary not only to submit to this bond but also to grow to love it as the only Shield.

457. Betrayal is first of all a violation of Hierarchy. It is inadmissible, as it means opening the gates to darkness. When betrayal is mentioned in each book, it means that this monstrous thing must be apprehended from all sides. It can reveal itself during the Call and Illumination, and on the New Path, and amid Fire and Infinity; it can strike at Hierarchy, and injure the Heart, and even contend with the Fiery World. The viper of betrayal can creep into all paths, and everywhere can be put to rout.

458. Any benevolent unity is desirable. But it is not unity when upheld by a rotten thread. If a cricket can disturb a structure it means that the striving has not been great. Amid the fiery battle an inviolable unity is imperative; only thus is an unassailable monolith set up. Such monoliths are needed.

459. In ancient Teachings the Fiery World was far more often mentioned than at present. The peoples have a concept of Fire not as a higher element but as a most ordinary circumstance. Science and the newest discoveries proclaim much about the fiery power. It is a matter of complete indifference by what paths will the cognizance of the Fiery World again return. But in evolution it must be revealed as the basis of further

advancement.

460. One should not talk about anything in a way that completely disengages it from what has gone before. Spiral rings must almost touch each other, otherwise the spiral is not a strong one. Therefore introduce the new almost imperceptibly; it is no calamity if someone says—all this is old! The new will be accepted thus more readily. Often you may refer to the fiery basis of all discoveries. Let them be called by different names, but the essence will be the same. So many mishaps result from obstinacy in the matter of names! Therefore, never insist upon a particular name.

461. One may imagine a man who by the path of science has stumbled upon the presence of a fiery substance, but has not the imagination to bring it into life. Indeed, how unfortunate is such a blind man! He has heard supermundane voices, yet space for him remains empty. Precisely, he fails to realize that he is like a blind man in the middle of a completely filled amphitheater, who takes the whispering of the crowd for the murmurs of the sea. No one can convince him that he is mistaken. People consider that mechanical means of cognition are entirely sufficient, but these will not lead people to a transformation of life.

462. They are right who try to depict reality by means of luminous points. They awaken a consciousness of the fullness of space.

463. The mind does not love fire, for it is always contending with the heart. The mind does not love wisdom for it fears Infinity. The mind attempts to limit itself with laws, because it does not rely upon flights. Thus it is possible to discover the earthly principle, and also flights into the Fiery World.

464. Each solemnity is already a union with Fire. Who then can overcome you? Against Us no one is strong. Yet We love battle; otherwise it is converted into torment. Let there be found patience greater than Ours! But darkness is impatient. In this it is finite. Labor is in everything, and battle is already an affirmation of labor. Affirmation is courage, therefore We are so concerned about it.

465. He can have visions who will admit them and whose heart can endure them. Fiery visions can be withstood only very rarely. Even the subtle bodies inspire terror. People should not complain at the absence of subtle visions. Even the beginning of their approach already fills one with terror. But none of the good beings will frighten one. On the contrary, they will guard against evil entities. Thus, the dense world is not accustomed to fiery perception.

466. Already various societies are in session for the purpose of becoming acquainted with the Subtle World. But usually those present are afraid, and thus they reduce the manifestations. Fear is a fire extinguisher. Thus it is time to accustom oneself to the Supermundane World. Fear spreads throughout the aura and acts widely. Indeed, one who is afraid already weakens all those present. Courage must be natural. Mere

suggested courage is of little effect. Let us keep this in mind, for daring emanates from broad realization. Once such a step has been attained, it never forsakes a man.

467. One may observe examples of cruel obsession. It is needful that physicians fully understand such a beastly condition in order to know how to cut off the infection. It is right to isolate the obsessed similarly as lepers. Certain degrees of obsession may be incurable. Brain and heart may degenerate from dual pressure, but the steadfast, upright, cognizing spirit knows not obsession.

468. An awesome manifestation will again shake the Earth. Let people ponder—why? An ancient tale relates—“A king became unjustly angry and his best city fell in ruins. But the king did not reflect about the cause of it and again became filled with unjust anger. And lightning devoured his best harvest. But even then the king did not come to his senses, and he became so incensed that a plague carried off his people. Then began to shine a miraculous sign on which was written ‘Murderer’. And the unjust king fell lifeless and condemned.” Thus knew the ancients about the effects of injustice.

469. Without reason do people consider the boundary lines of the supermundane spheres to be far distant. No one is aware of the exact boundary with the Subtle World; the consciousness cannot grasp it. And likewise that between the Subtle and the Fiery World. But these boundaries are immeasurably close!

470. The ignorant are contemptuous of fire-worship, yet they themselves surround their shrines with fires. Of course they do this in order to surround that which is most sacred with that which is most pure. Light and Higher Power attract the human consciousness. Not fire-worship, but cognition of the quality of the pure creative element. The sculptor cherishes marble and clay but he does not worship them.

471. There was a time when the earth opened and swallowed up traitors. Who then can picture the tenfold worse fate of contemporary traitors? They themselves least of all understand it. An evil destiny! The manifestation grows, and subterranean wrath is growling.

472. Can a worthy man meet on the path viper or scorpion or tarantula? Indeed he can. The longer the path, the more encounters. The difference is merely in this, that the faint-hearted can be stung, but the courageous will not be hurt. Thus, let us not consider that the best messengers will not be marked by the dark creatures. Let us call to mind all the examples.

473. Manifestations can be either subtle or connected with the dense world. Not rarely do dark entities strengthen themselves by the presence of creatures of earth which they attract. Thus, there may appear some stray dogs or cats or mice or annoying insects. Dark entities strengthen their substance from animals. Repeatedly has the Teaching pointed out the participation of the animal world in subtle and low manifestations. Sometimes they cannot manifest without the participation of animals. But for the

courageous spirit all such manifestations are as nought. Let the tarantulas crawl, but it is very important for science to know these connections of animals with the Subtle World. I do not advise having animals in bedrooms. Certain people themselves sense the practicality of such vital precautions, but others, on the contrary, aspire, as it were, to attract invisible guests.

474. Let us say to all traitors—you have convicted yourselves. The fate of traitors is indeed self-imposed. Unendurable is the yoke of a traitor. Whither then so many unfortunate ones? They are disguised as beggars, thieves, murderers. Usually in their pouch are to be found old debts. The traitors do not understand what debts they are paying. But manifestly they bear the weight of payment.

475. The Fiery World is atremble from betrayal. This onslaught of chaos is against everything manifested.

476. Often the right concepts are uttered, but without true realization. The flaming glance very rightly calls to mind fiery energy, which is sent in the glance. The strong, warm handclasp is told about; again rightly, because it recalls the very same energy which fills all emanations. But people do not attribute the power of the glance to Fire; they think about the flash of the eyes or the muscles of the hand. Thus are forgotten the definitions which were taught at one time. Forgotten are many true concepts and many have been distorted. People simply reiterate, not attaching significance to very necessary denominations.

477. The World is atremble. Again the depths of the seas are restless. But these depths are not being taken into consideration. The dates for many submarine shifts draw near, but it is not customary to think about such processes. If people knew how to think about the elements and the supermundane Spheres, their thinking would be turned more easily toward the fundamentals. Why can only a few think about the most essential?

478. One who has been chilled by frost brings cold with him. Mothers caution their children—don't go near the cold man. One who has been warmed by the sun carries warmth with him. People wish to warm themselves in proximity to him. Is it not the same with the flaming heart which is in communion with the Fiery World? People hasten to the glowing heart to warm themselves, and avoid the deadly cold—thus it is in all Existence. Simple and close is the presence of the Higher World, but earthly consciousnesses drive away the ethereal flame with stone blocks.

479. Accustom children to detect the currents of life-giving warmth. Help the children to smile joyfully at a true manifestation of Existence. Keep them from the worship of phantoms. Not necessary are fictions when the World reveals its marvelous structure. Thus, all space is filled with the rays of the wondrous Worlds.

480. Some people strive for knowledge while others are afraid of the Light. Is it not better to search for the cause along the boundary line of Fire?

481. Nothing ever turns back, but all is impelled infinitely. Happiness is indeed in infinity. Each limitation is already a wrong against higher creativeness. Limitation is a prison, but flight into Infinity already creates the swan wings. Thus, not without reason has been used the name—Swan.

482. The moon is only good for one order of manifestations, as actually in others it is not beneficial. Over and above its reflected rays one can better study the radiations of the Fiery World. Repeat to lovers of the moon about the low order of its rays.

483. Everyone knows how difficult it is to discover the cause of failure in a very complicated apparatus; somewhere something has been bent, and its performance yields no results. No one observed precisely when took place some small negligence. But it has taken place, and it is not only necessary to stop all operation but also to take the whole apparatus apart. So it is in the Fiery World: resist it with the least carnal desire and all relationship will be violated. But worry not the little ones, otherwise they will begin to fear such an element. Fire loves courage and impetuosity. But the courageous hero will not belittle himself with carnal thoughts. Impetuosity will help one to fly over the dark abysses. There is much darkness, many chasms, many dark traitors. Let Light shine above the darkness!

484. Steadfastness is an attribute of the shield; the strength is not in it, but in the directing hand. Fire is manifested to the eye but realized by the heart.

485. Let us rejoice at the manifestation of victory. People will still not see it for some time, but it is already here. Wait, impatient ones, not the eye but the heart determines victory. When a fiery structure is already realized in the Subtle World, then may the hearts of the builders rejoice. Those who sleep do not feel it if they are carried out of the house, but space is already singing.

486. Why do I insist that notes be taken down each day? So that the rhythm be not violated. Whoever has absorbed the value of constancy is already close to the Fiery Gates. One must prepare oneself for constancy in everything. Thence comes indefatigability, thence comes invincibility.

487. People love to talk about a miracle, but are afraid of each approach to the Subtle World. We divide people into three categories—the dense ones, those who admit the Subtle World, and those who cognize the Fiery World. Divide those whom you meet along these lines.

488. A remarkable year draws near. But many do not grasp the significance of current events. Even those who have heard are wishing that events would be carried out according to their own imagination. Usually each one wishes according to his nature, but observe current events without prejudice. Fix your attention honestly, knowing that a great date is ensuing. Doves will bring you not only an olive branch but also a leaf of oak

and laurel. Likewise Our sacrificial offerings are not a chance occurrence but are as steps of the future. Indeed, unalterable are the dates of great knowledge. Learn to love creative conflict. Know how to put your ear to the Earth and to illumine your hearts in great expectancy. Let the ignorant desire evil, yet the dates weave the fabric of the World. Learn to discern. Learn to fly toward the ordained. Many are the garments and the veils, but the meaning is one. The pre-ordained year draws near.

489. People are wondering of what use are such small conquests of the elements as levitation, passing through fire, sitting on the water, or being buried underground? Only a symbol of mastery is indicated in these exercises of discipline. But the Fiery World is not attained by a test of the heels or by breathing exercises. The World of Beauty is attainable only through the heart. Let us not censure all those who devote themselves to severe practices of discipline, but let us hasten by the path of heart exaltation and rapture.

490. Austerely and tensely, yet also joyfully, should this year be passed on the Earth for those who are wise. I affirm a powerful rotation of energies, yet there too it is possible to awaken sleeping ones. Not obviously does the King of Glory arrive, but by the wise His step is heard. Leave the dead to bury the dead, and rejoice in the formation of life. Say to friends—take notice, observe sharply.

491. Certain perspicacious people speak about the approaching end of the World. In describing it they talk as they were taught to think in elementary schools. They are little to be blamed in this, since their heads have been filled from childhood with the most monstrous ideas. And yet, they do sense some sort of end of something. Though dimly seen, still their spirit has a presentiment of some kind of change. They are called false prophets, but such a judgment is not fair, for in their own way they sense the end of an obsolete World. Only, they are unable to distinguish the external signs. Indeed, near is the hour when superfluous scales begin to fall, and the World of Light begins to come into being in joy. The most important processes can be carried out visibly-invisibly.

492. When forewarnings are given, it is easier to distinguish events. Already something is being born, but the crowds are occupied with amusements. Already an explosion is prepared, yet the crowds rush into the hippodromes. And ancient seers knew of many changes which are now clear to historians. But their contemporaries only knew how to stone all those who were far-seeing. Is it not thus also today?

493. It is difficult to think about the Fiery World without mobility of mind. He cannot take in all the sparks who does not know how to turn about in resourcefulness. Thus one must reflect upon the fiery link with each manifestation of life. People little study the manifestation and reaction of electricity on the nervous system. Each man can investigate upon himself how a current of electricity reacts on the quality of his pulse. Spatial electricity and condensed magnetization will react differently. The pulse will show a quality of significant tension. In general one should not reject any observations made upon oneself. People may be lacking in power of observation, but knowledge of oneself

is instructive.

494. Consider this problem: if longevity is increased, and diseases will cease to be, the birthrate may be doubled. Calculate the situation then on Earth within a hundred years, and a thousand. In this way you will apprehend why some things are not being overcome. In addition, you will apprehend why life of the spirit is placed at the head of the future. The appearance of a new measuring rod of existence can save the Earth. But present understanding is especially far from the Truth. The past year has disclosed unprecedented gaps in the consciousness of people.

495. Prayer is expression of best thought. All beliefs prescribe praying to the Highest, in the best expressions. It is correct to advise people to approach the Highest with the most exalted thoughts. We always point out the high utility of exalted thinking. To whom then can one send thoughts if not to the very Highest? I advise to let no time be lost when it is possible to converse about striving toward Light. Not a petition, nor a dispute with irritation, but an aspiring heart-exchange multiplies lofty Grace. People must learn to think, meaning that it is proper to affirm thought about the Highest—some clearly, some hazily, yet all by the same Fiery path.

496. The guiding teacher will not censure a neighbor and thus make difficult the path of those whom he leads. Each teacher will rejoice when his disciples hasten forward and find delight on the path in thought about the Highest. It is not necessary to employ compulsion where there is a flame. The best action is that of the heart. Very carefully guard the heart quality. This quality comes by way of many sufferings, but the Fire of the heart is sacred Fire.

497. The ignorant are exasperated by sufferings, but those who are familiar with the great examples understand bitterness as sweetness. Thus knowledge is the fiery path. Is it not inspiring to know how near is the path to the Fiery World?

498. Is it possible to want to have false thoughts? When the day of photographing the aura comes, many will attempt to replace their habitual thoughts with something more beautiful just invented. Indeed, people know how to shed simulated tears. Petty cunning individuals will try to conceal their essential natures, but the film will prove to be quite revealing. A remarkable experiment will take place. Hypocritical thought will only make the picture worse, spattering it, as it were, with dark spots. Thus, new cunning will not be successful. Sincere, inherent thought produces clear rays. The needed sacred aspirations will have clear colors. Soon advancement will be made in the photographing of the aura. But it is difficult to reconcile the polarity of the photographer with the photographed person. Many trials will be required. Likewise is needed a particular, as it were, ozonising apparatus, for purifying the surrounding atmosphere.

499. Spirituality is both an earned and natural quality. On the middle steps it can be cultivated, but it is necessary to begin such transformation from birth. One must provide a pure atmosphere, not darken the imagination with base views, learn to rejoice at the

truly highest and beautiful, eschew luxury and any form of filth. The spiritual man will not be a hypocrite, nor will he be liar nor coward. He will cognize labor as an indispensable means of perfectionment, but his heart prayer will be flamingly beautiful.

500. The worst of all is to understand humility as mediocrity. Humility is the worthy carrying out of Service. Is standing guard before the trusted gates insignificant? Not insignificant is a resolution to perform better labor. Standing before the Fiery World cannot be of no account. But true Service lies in the toil of patient endurance and perfectionment. Such quality pertains to the Fiery Path.

501. You already know that objects can be made to change place by thought or psychic energy. The ignorant ask—why is not the fiery energy of thought subject to everyone and at all times? Ignorance can even reach the extent of such nonsense. A child asks help of an adult where his own strength is inadequate, but ignoramuses are not ashamed to ask such silly questions. In the Subtle World everything is moved by thought, but the dense World only rarely admits subtle qualities. The laws of such admissions are complex and not always are such invasions into the Subtle World admitted. Apparatus which can confirm the physical reaction to thought can be only very primitive, because the nature of employment of fiery energy lies not in the domain of the will but in that of the heart. The heart does not admit evil, but the will can occasion calamities. When the World will come to realize the value of the heart life, then will the flesh be transformed and draw near to the laws of the Subtle World.

502. It is important to understand to what extent people's consciousness has become petrified. Therefore, do not give it food which it cannot assimilate. Side by side with the difficult give also the easy; otherwise people will not listen. The letters of the Teacher are inevitably diverse, because directed to different consciousnesses. This is not contradiction but simply the best way. Thus, accustom yourselves to deal carefully with consciousnesses, as with fire.

503. It can be observed that children not only use the words they have heard but introduce words of their own. These will provide clues as to the nature of the inheritance from previous incarnations. One can easily observe the true inherited character and gather evidence of some valuable peculiarities. Even from among the very first expressions of an infant it is possible to form an idea of its inner consciousness. It has not by accident turned its attention to this or that object. Also very significant are the unexpected words uttered in its very infancy. We have already spoken about practically the same thing, but now We are mentioning it from the standpoint of fiery energy. It can be observed that in childhood there is much electricity in the body, relatively the same quantity as in adults, which means that the elements of the fiery body have been fully implanted. The seed of the spirit has been already embedded.

Mothers, remember that children observe and are conscious of more things than you surmise. And many manifestations escape notice: for example, a frequent glowing of the child's body, as well as gestures and occurrences of anger or repose. Erroneously

people think that the child's aura is inexpressive. One may see in it not a little of the burden it has brought back.

504. Taking certain remedies is tantamount to poisoning. It is necessary to reexamine the field of medical compounds. Side by side with these poisons there are such medicines as precious balsam, and others of which you know, which have been forgotten. One must not reject life-giving substances, no matter how the adversaries rise against them.

505. The silver thread is a radiant symbol of the link and of trust. It is possible to bring the concept of the bond into such a state of clarity that the thread will be almost perceptible. The appearance of the Image of the Guide will no more forsake one than will the thread of the bond. But the will is free; it can snap the strings of any harp whatsoever. I already have told you how lamentably sound the strings which are forever broken. Verily, even in the raging of the most frightful obsession are heard the wailings of the broken strings. Amid chaos, most shocking indeed are the moanings from such ruined threads. Diseases are born of such criminal actions. Traitors break the most sacred threads. That is why betrayal is the worst offense against the Fiery World. What, then, can be more shameful?

506. People lose sight of the fact that rays fill space. Can one sever a ray? Can one cleave the lightning? The eye of man can sometimes pierce a stone wall, so strong is even the ray which is subject to man. But is it possible to apprehend the power of spatial rays? Therefore it is needful for people to understand responsibility for their actions.

507. A certain king sent his army into battle and awaited on a hill the outcome. There he saw horsemen hastening away and exclaimed, "Victory, the enemy is fleeing!" But those near him said, "Alas, that is our own beaten army." The king smiled, "My warriors carry spears, but these horsemen have neither spears nor banners." But his advisers whispered. "They have already thrown away their weapons." Thus the defeated king for a long time imagined himself victor. Likewise it may happen that the victor erroneously thinks himself beaten for a considerable length of time. The dates of sowing and of harvest are not the same. But the fiery heart may have a premonition for which there is no supporting evidence. The Fiery World is reality.

508. Why call fiery energy psychic? Only for better assimilation by the majority of people. They can still reconcile themselves to the manifestation of psychic energy, but the concept of Fire is completely inadmissible to them. Do not frighten those who are already afraid. Let them enter through their own doors. A layer of names does not disturb the essential nature of realization. People fear that which from childhood they have been told is dangerous. But it is not possible for the great energy to have only one appellation.

509. Whoever cannot pass around an observed object on all sides is no investigator.

510. Only an invincible attraction enables one to cognize the inexhaustible Teaching.

511. To the dark ones all appears finite—therein lies their darkness.

512. Do you not think that audible discharges, as drops of dew, are also from fiery energy? When you become accustomed to perceive everywhere the presence of fiery energy, then everything in life will be transformed.

513. There is consolation in Infinity and in realization of the constant presence of the Higher Force.

514. It is possible to augment fieriness by direct or indirect means. Indirect means include the rhythm of movements, of singing of lamentations, but simpler and more natural is the bonfire of the heart. All indirect means can be reflected on the organism. Even massage can help one limb and disturb the equilibrium of others. The same imbalance is observed in the tightening of the skin to destroy wrinkles. This is but temporary, as they will thus the more quickly become apparent. Obviously, equilibrium must be upheld by natural paths. Not a squeezing out by the muscles, but fieriness, nurtured by the heart, is useful. Equilibrium between heart and muscles is the problem of the future race.

515. Little does man think about his inheritance, about reconstruction. His mind is swayed between two extremes, and the path of prudence is abandoned. The process of employing fiery energy is being presented by the fakirs, and evokes only an empty curiosity.

516. One may add a most useful exercise—to preserve silence and direct one's thoughts to the Most High. A wonderful warmth suffuses one. Indeed, not the fire of combustion is needed but the higher, creative Warmth. The wise gardener does not set fire to a beloved blossom.

517. Does not a fiery gaze compel people to turn around and even to tremble? Any tremor is already near to Fire. But there can be Fire of a hot body and of a cold one. During high temperature the extremities can become numb; this condition accompanies the great Warmth of the heart.

518. A state of silence is sometimes filled with discharges and lights, but there can be a deep silence when nothing stirs—which is the greater?

519. Among the interpretations of the pyramids pay attention to that one which delineates the three Worlds. The top represents the Fiery World, where all is one; the middle part represents the Subtle World, where the essences are already separated; and the base is the dense World. This division is the most profound, and the gradations between the Worlds are symbolically portrayed by the pyramid. Such a symbol is truly significative. The dense World so widely separates the natures that it is even difficult to

perceive how they can be fused into one on the Fiery summit. Yet the pyramid was built for the summit. Its foundation was laid only to bring all sides harmoniously together and to completion. Let each one ponder on how many times the point of the summit will be contained in the foundation. The fiery point must rule the unbridled, rudimentary stones upon the earth's surface. A great deal of just care must be applied in order to safeguard the Fiery completion. One must think about the summit. One should not be concerned that already in the Subtle World the essences are clearly separated. The edge of the pyramid may be divided into four parts, also into five, seven, eight, or any other number, but the three Worlds will remain the foundation of the basic division. One may imagine over the visible pyramid the identical invisible one, in an infinitely expanded concept. But this is beyond earthly language.

520. Often people complain about the monotony of their external life. But any external life whatever depends upon the riches of the inner life. The external life is but a hundredth part of the inner. Therefore the inner life is the true one.

521. When I say—guard the health, by that I am not sending you to a physician, and I urge you not to be alarmed. By no means would We develop a sickly hypochondria. We wish to preserve your health. No one can say that it is unnecessary to guard the health. The carriage must roll along the ordained path toward the beautiful goal. Take away everything pertaining to Karma and the goal will be really beautiful. But with which do people mold the larger Karma—the inner or the outer life?

522. The inner life influences Karma a hundred times more. Examine any crime whatever, and it appears small in view of the inner preparation. How protracted is such preparation! So many near-by consciousnesses have been poisoned by such creeping preparations, and so many better possibilities rejected—yet people do not think about this wrong. Again remote from the consciousness is the fiery energy, which alone can put an end to this crawling corruption. So easy is it to arrest decomposition by timely cauterization.

523. The dispute about allopathy and homeopathy must also lead to synthesis. The wise physician knows where it is advantageous to apply one or the other principle. Even sweetened water may be applied with benefit. Let us not forget that spatial rays are highly allopathic and it is impossible to avoid the doses administered by Nature. The laboratory of the human organism is likewise highly allopathic. However, in such disputes let us be conciliatory.

524. Try asking someone how he senses within him the action of fiery energy. Perhaps first of all he will mention a burning sensation in the esophagus. Thus, little attention is paid to the significant manifestation of the organism, as first of all people turn their attention to the consequences of their own excesses. How to explain to them where lies the line of good sense? People are afraid of good sense because it may prove them guilty.

525. The Teacher has been asked what is concealed behind the Fiery Veil. When He pronounced the word Aum—no one perceived its full significance of Highest Power. People have asked whether this Superfiery Force can be manifested also among earthly creations. It has been stated that it can. People were again confused, for if this Power lies outside of the elements it would seem impossible for one to embrace it. The Teacher has said that there are no earthly words for expressing the Highest Radiances, but sometimes their signs can be observed. Let us learn attentiveness.

526. The Teacher will show how the disciples can avoid dangers when the link is strong. The link must be understood in all its vitality, not only on holidays but amid all labors. Indeed, such constancy is inaccessible to many. The Sacred Fire must always be alight.

527. Everyone has met people who emphatically denied the existence of the Subtle World. Their argument was that they had never seen it. But, likewise, many people have not seen the inhabitants of some remote parts of the planet yet none the less a remarkable life has been flowing there. Therefore it is foolish to ridicule the investigators. Though they may not have made mathematical calculations, still their heart knows the right direction. At the call of the heart do the Fires of enlightenment flare up.

528. In the Subtle World only at times do the Lights of the Fiery World glow. The inhabitants of the Subtle World revere such manifestations as salutary sacred shortenings of the path. Thus, even the Subtle World understands the higher step as a very rare manifestation. But on the Earth contacts with the Subtle World are not so rare; and even the radiances of the Fiery World occur there. Why, then, are the incarnate dwellers so filled with negation?

529. Clouds rush along, but the ship reaches the harbor. Yet the sailor must not think about the watery depths under the hull of his ship. Likewise, there are abysses around, and one should not be frightened by them.

530. It is right to assign to co-workers the collecting of parts from the Books of the Teaching pertaining to separate subjects. Thus two results will be achieved—they will read the books more attentively and they will ponder as to what is pertinent to each different subject. In time one could collate these excerpts for inexpensive separate publications. The Teaching of “Living Ethics” is needed in diverse strata of people. One could combine the simpler themes and pass them on to those requiring preliminary knowledge. With each passing day people are more in need of a greater aspiration toward the understanding of the spiritual life. The confusion of the World demands new paths.

531. For what reason then are people being tormented here? Why are sufferings not diminished? Why is hatred so strongly in possession of hearts? The shield of the spirit has been forgotten. There is nothing supernatural in a reminder about the Fiery World, where the coarse knags are being burned away. People consider bodily cleanliness necessary, but after ablution by water there is need of one by Fire. One may understand

that water pertains to subtle ingress, but further along Fire is needed.

532. Though earthly fire may go out, the Fire of space is never extinguished. Is not the elemental conductor eternal? Not without reason are torches used even in the daylight processions.

533. More attention should be paid to longevity, to change of character, lack of electricity, new kinds of diseases, and other things noticed by a vigilant mind. The Teaching alludes to many changes, but also in life there can be seen the unusual. Though people may not admit the chemism of the Luminaries, it nevertheless exists and creates the various periods of life.

534. Note this remarkable fact: when a man begins to notice around himself a manifestation of spiritual life, he never fails to call himself an occultist. Whereas it is simpler to consider oneself able to see. Occultists are rather those who remain in darkness, in secrecy. Hence, there should be given an essential cleansing to some concepts. Otherwise many may fall into the abyss of conceit and insanity. Affirm everywhere that the spiritual signs are a part of natural existence. But those ignorant of them deny them, for they are blind. Much have those who see had to endure; the blind cannot stand talk about the Light. Therefore do not enrage those who do not see. So much is taking place just now that only those completely blind are paying no attention to the fiery signs.

535. The ability of the child about whom you spoke is a direct proof of what was said earlier. When a child makes use of pure psychic energy, it knows that which is inaudible to others. But when the will of the reason acts, then the current of basic energy is broken off. It has been prescribed—be simple in spirit, which means to allow pure energy to act. Do not impede its current; grasp the fact that violence by the reason only impoverishes one. Thus, a scientist knows which book he should take from the shelf not through reason but with straight-knowledge. People are right when they act by this unassailable straight-knowledge.

536. Soda is taken for the abatement of diabetes. A vegetarian diet is beneficial, especially oranges. Musk is not for diabetes, but it is useful for equilibrium. It is possible to cure diabetes in the beginning by suggestion, if the action is strong enough. Indeed, milk with soda is always good. Coffee and tea, as well as everything which generates internal alcohol, are not useful. This disease is often hereditary through a generation; therefore it is impossible to foresee the illness.

Likewise, it is inadvisable to trust in all the kinds of musk from various animals. Only the musk deer has the proper diet.

537. The dark ones should not vouch for their victory. They should not boast of their seizure. Already the axe has been revealed and the tree will not withstand the hand of justice.

538. Some people think that it is possible to change Teachers without danger, but they forget the three year period, and the seven-year, through which the bond is woven. You have read already about the ignominious end of apostates. Thus does the Fiery World safeguard the right of justice.

539. Reflect upon the confusion which encompasses the spirit of traitors. That most frightful, gloomy sinking into darkness, that most perilous breaking of the fiery bond. It is as if for traitors the sun and the moon were the same, and in their madness they would overthrow the sun. Indeed, the madness of traitors should be studied by psychiatrists. One may observe the paroxysms which are followed by terror. From the one side they appear to be ordinary people, but from the other they no longer belong to the planet, and the spirit knows what such a path is like!

540. Betrayal presupposes trust on the opposite side. And the greater the betrayal the stronger was the trust. As hammer and anvil produce a strong spark, so does creative trust obtain from betrayal a fiery force. Very ancient is the history of the reciprocity of opposite principles. Along with events of beneficent significance there are also taking place monstrous betrayals.

541. A true mechanic is he who does not turn the wheels of the machine of some one else. Because of his love for the work, a natural mechanic tries to improve each apparatus with which he works. Devotion to the Fiery World must include the refined observation of all its manifestations. But it is possible to pass by the most significant manifestations without paying attention to them. Space is linked with each human organism, but do many pay any attention to such reactions? If a sensitive organism re-echoes distant earthquakes and eruptions, and trembles at atmospheric manifestations, the same thing occurs before great events. Already long ago was it said that the better people will become specially sensitive, while the rubbish of Kali Yuga will grow deaf and dumb before the great events.

542. Why are people amazed at many cases of children who remember their past? Precisely nowadays are being born many such evident intermediaries between this and the Subtle World. They also remember about their sojourn between the earthly lives, but people do not know how to question them about this. The important thing is not that they remember about buried gold, but that they can tell about precious sensations. Thus takes place a rapprochement of the two Worlds, and this circumstance precedes great events. But for a long time not many will apprehend to what an extent everything is changed around them. Remember the old tale, how the king was being taken to execution but he was so far removed from reality that on the way he was much concerned about a stone that fell out of his crown.

543. A foundation of great events lies in the alteration of spatial rays, in the drawing together of the Worlds, in the renewal of consciousness, which will produce a new attitude toward life. Already much is being revealed.

544. Is it not indicative that music over the radio does not charm snakes? There is a great number of such proofs in small examples. At the root of it all is the very same psychic energy. Everywhere these manifestations can be observed.

545. It is true that mostly sick and so-called abnormal people are the ones who manifest a link with the Supermundane, and therein lies a great reproach to humanity. Indeed, the healthy people ought to sense the nearness of the Subtle World. But the distinction between the sick and the healthy has become confused. People have covered their reason with a crust which has given rise to prejudices. Behind this fence the Subtle World is not visible. So-called abnormal people are usually free from prejudices, and because of this they do not lose contact with the Subtle World. Indeed, so often during illnesses do people see through both past and future; some have viewed their past lives and recovered forgotten aptitudes. A new boundary must be laid between the state of torpor and true health. New discoveries are of no help. People must receive such shocks that they are rendered able, without any fever, to preserve the memory about the past and that which is ordained.

546. During extraordinary dangers clairvoyance flashes out, which means that it is possible for something to shake up the sediments of the consciousness. The same thing occurs during epilepsy, when in the words of the afflicted the heavens are opened to him. It also means that clairvoyance is possible amid earthly conditions. Indeed it is instantaneous, too quick to be marked off by earthly time. And also in this lightning timelessness there is apparent a quality of the Subtle World. Of course, dreams are also timeless, and yet they may contain a great number of events. By various examples we can recall that which formerly was quite known to everyone.

547. It is asked why so much evil is permitted. How conceited are such utterances! Who can judge how much darkness has been burned up and how much help extended? You, too, send many good thoughts, and help through them. It is possible to kindle many Fires, not knowing where nor how. It is precisely as when letters addressed to a blind man eventually reach and help some one who can see. One should send arrows of fiery justice. The Fiery World is maintained by justice.

548. I hear the question—why so many words about betrayal? Precisely for the reason that there are so many betrayals. When a cobra creeps into the house there is much said about it. Before an earthquake serpents crawl forth. Just now there are many such snakes.

549. Experienced telegraphers can, without employing the voice, talk to each other by scarcely noticeable touches. So too in the Subtle World, the voice is not needed and is replaced by swift thought, but sound does not leave the World. What could be more beautiful than the music of the spheres? And people forbid conversation during music. They are right—the sound is so subtle that the noises of speech can produce the most irritating dissonances. The Subtle World in its higher spheres sounds indeed beautifully.

When it is so burdensome on the Earth, thought can lift itself up to the Supermundane Spheres.

550. One can observe that there are appearing whole groups of people formerly connected with each other. One can likewise perceive that during a certain incarnation a common interest toward the past creations of a person begins. One can notice, as it were, a spiral of manifestation and concealment of creativeness. One should observe such paths, for such attention brings closer the understanding of the Subtle World. So, too, do appearances of groups merit study; as indeed not only friends but also enemies may come together. Here you notice a friend who retains his disposition of long ago. Likewise you see ill-wishers, who, while they do not harm you personally, hinder those near to you. The entire complex interweaving clearly indicates the strong bonds which take many lives to live through.

551. Some will not understand about the necessity of indicating the Subtle World and then later forewarning against it. Yet there is no contradiction. The higher spheres of the Subtle World deserve attention and respect, but the lower ones can be harmful. The pure in heart are not subject to the infection of obsession, but tainted hearts can attract frightful entities. Also, there should be no discordance in understanding of the Subtle World when the Fiery is mentioned. The very summits of the Subtle World are almost touching the Fiery World. Similarly, under certain circumstances the dense World is close to the Subtle. Thus, let us once and for all apprehend the bond of the Worlds as steps of Infinity.

552. Observe that at present people are talking about the beyond more than ever before. A deeper understanding is showing itself. Do not judge severely the peculiarity of many manifestations. People are ashamed to appear to be thinking of something besides the bazaar. But spatial currents are acting invisibly. Actually there is taking place a continuous, directed, lucid preoccupation with that which was not thought about formerly. Side by side with madness, touching searches go on. You may guess what country I have in mind. Wonderful sprouts may be expected.

553. Many times have the words been spoken about the necessity for expelling any fear—it is paralyzing. But especially should one free oneself from fear before the Subtle and the Fiery Worlds. For fear before the Supermundane Spheres is the most harmful. One must transform it into joy. Only a few will apprehend this joy. Even though they agree verbally, nevertheless an inner tremor will chill the warmth of rapture. Precisely warmth and light are needed for an easy entrance into the fine garden. Above this fine garden will shine the Fiery Heavens in all their glory. Equally fearlessly should one meet new neighbors. In fact, luminous courage saves one from disagreeable entities. On the earthly plane people try to hide their fear, but out there it cannot be concealed.

554. Despair is called darkness. Such a definition is precise; indeed, it extinguishes radiation and the Fire of the heart grows dim. Such a state is not only harmful, it is unworthy of man; he becomes lower than an animal. It is possible to brave the condition

of despair. The most frightful entities employ it. Behind it stalks terror itself. Where then will be the garden of beauty?

555. One should study psychic forces in different situations. Sometimes a complete repose is useful, but often tension is needed in order to attain a manifestation. Not without reason were different genuflections indicated in monasteries. Likewise, from deep antiquity has the value of silence been known. It must be broadly understood how the dense World serves the Subtle.

556. If, reading writings about the Fiery World, one remembers even the two words—Fiery World—that in itself is good. There could also be a dangerous trend of thought in which one would say—if the Fiery World exists... In this “if” is already contained a great mistrust. No good words could cover such deadly doubt. It means that such a traveller must pass through a great deal before he views the Fiery Heavens. There are many such remarks about the Fiery World; even from people who consider themselves initiated or enlightened. It is of no value to shake the fingers or to whirl in the round-dance, when the heart is silent in coldness. Such a small number wish to prepare themselves for the distant journey.

557. You know that one should speak simply, but people expect the very simplest. One may receive questions such as one is even ashamed to answer. But every mother knows of these questions from her children. The mother conquers her irritation and finds a kind word for the child.

558. Knowing how to bring one’s consciousness down to another’s level is already compassion. Washing a wound is also not always pleasant. But it is still more insufferable to see treachery, yet even such an abomination can be contended with. Victory is so needed for the path. Victory in the spirit is already advancement.

559. Does one become cognizant of the Teaching only in order to tremble at every shadow? It is sometimes helpful to ask oneself how much of the Teaching has been so far applied in life. It is useful to suggest this thought to friends. Let them reflect and write down. Worn out thinking is cleansed by such writings, it is like taking an oath before oneself.

560. The Teacher who has not overcome intolerance cannot mold the future. The Teaching is given for the future. The spirit cannot advance without forging perfectionment. Thus, it is possible to command the attention of listeners, but it is far more necessary to arouse a movement forward. The Teacher does not forbid reading different books. Everyone who fears puts limitations on himself, but the leader summons to a broad cognition. He will not restrain one from good in all of its aspects. This liberality of spirit is indispensable. He who does not even wish to listen is already afraid of something. Thus, the fiery condition requires broad gates and the speediest of wings.

561. A sensitive dog follows from afar the traces of his master. So too in man exists this

fiery sensitiveness, but he tries to suppress it with reasoning. Whereas not a few people will acknowledge that they sometimes sense inexplicable odors. Perhaps it is that the Subtle World sends aromas but they are rarely noticed. People are more quickly conscious of an animal scent than of supermundane aromas.

562. Accounts of wereleopards are correct. The Teaching has already given attention to the indisputable fact of the bond between man and animals. One may see that the fate of such animals is reflected on certain people. Instead of listening to tales about witches one should investigate reports of such wereanimals, of which there are not a few. Verily, the World is full of marvels! Today a man is burned and lives, tomorrow he is buried and lives; then comes a little girl who relates about her former incarnation—thus is life broadened.

563. Reverence is affirmed by indignation of the spirit—this most ancient means is common to all peoples.

564. Is it possible for a most worthy inhabitant of the Subtle World to rise thence into the Fiery World? It is, and his transformation will be beautiful. Through the process of purification, the subtle body begins to shine. Fire begins to spread, and finally the shell falls away like a light layer of ash. Since the fiery essence cannot remain in its former stratum it ascends into the Fiery World. That which was in the Subtle World an insufferable effulgence becomes in the Fiery World the dimmest—such is the ladder. One must become accustomed to imagining many strata of the Subtle World. From deep red flame to the most beautiful radiance of the rainbow, like an agitated sea, these facets are effused and weave all possible combinations. But for the darkness, for the lower abysses, this radiance will look like a distant heat-lightning. Let him who longs for Light not fear to be fiery. A burning on Earth is a symbol of superb transformation.

565. The reality of the force of thought is beyond dispute. Thought creates. But in each book it is needful to review the fact that not every thought is effective. A vivid thought is equal in force to lightning. But each duplicity is destructive and will not produce the desired result. On the contrary, each duplicity produces deformities and most besetting monsters, which remains as horrible nightmares. By various thoughts there are created inhabitants of space which are like troublesome insects! Often people whisk away from the forehead an invisible fly. Often they sense a cobweb. Should one not then be reminded about the consequences of thought?

566. Often disputes take place about the length of stay in the Subtle World. Long periods have been mentioned, but also there can be noted some very brief ones. How to reconcile this difference? Yet in the great multiform Universe all is possible. The inhabitants of the Subtle World can be divided into several kinds: some try to prolong their sojourn from a desire to develop the utmost usefulness—they are the hardest workers. Others try to remain longer in order not to take on the earthly trial. A third group stay on because of their love for the Subtle World. A fourth exert every effort to return more quickly to the earthly experience. It is true, children often incarnate quickly, but

they can be observed to be striving toward many different tasks. It is touching to see children who wish to do better and who are afraid of former conditions; they should be particularly helped. Of course such strivings do not resemble those of a pauper who, because of the loss of his earthly treasures in a former life, wishes to become a rich man. But the chief happiness in the Subtle World is to preserve the purity and clarity of one's thinking. One must know precisely what one desires.

567. It is of no help for people not to think about the future. Each day it is possible to meditate beautifully about a better life beyond the limits of Earth. The more beautiful the imagination, the better are the possibilities engendered there where thought rules.

568. You have seen a toy in which there were many spheres, one fitting into another. The Chinese thus wished to call to mind the sacred Worlds. It is difficult for man to understand the supermundane, inexpressible dimensions. But whoever has seen the color of the Subtle World and heard its resounding, understands that for such a World the best definition is —The Subtlest.

569. Santana, the current of life, transforms and predetermines a great deal, yet there remains a place for free-will. The Rays of the Luminaries determine much, but the bond with the Higher World is strong, and in this respect it will have the greater significance. It may be understood that the Teaching about Guides has a great importance in all faiths. People must realize that to them is given the possibility of passing through the melee and through all straits with the help of the Higher Guides, but that they must not reject the helping Hand. One must come to love the Guide with all one's heart. Not by earthly means does the Guide bring help—therefore one must be sensitively conscious of this fiery thread. Throughout one's entire life can be seen the wonderful protection, if one's eyes are opened. Thus Santana itself is no stronger than the manifestation of the Higher Worlds.

570. What is more dangerous than the boomerang? When it touches the Teacher himself, the weapon then returns with frightful effect. Therefore the concept of the Guru is so strongly guarded. When the manifestation of the Guru is threatened, the evil weapon returns with deadly force. This is not punishment but merely one's being one's own judge. Therefore let us be very careful with the higher concepts, in them we touch Fire.

571. The black lodge has the sole aim of harming Our works and disrupting the planet. People are usually enticed into the black lodge by promises of long life, for great is the fear of death, and also by promises of riches and of great power. Especially nowadays is being developed a desire for long life. People do not think about the life of the Supermundane Spheres as they are greatly attached to the Earth. Among the dark suggestions passion and greed will be apparent; out of them is born the very lowest treachery.

572. Not from poison did the scientist die, but from conjuration. Thoughts attached to a

definite object live for a long time. One can learn how in antiquity thoughts were stratified on an object by particular conjurations continued over a long period of time. The object did not leave the hands of the conjurer, who himself placed it in a secret place. Very remarkable is the experiment of conjuration for lengthy periods.

573. The Teaching of Good must be the friend of Good in all its manifestations. This truth appears simple, yet evil intention continually tries to distort it. The Teacher of Good must be grieved, seeing how the workers of Good become twisted and how they exclude each other. Such a mutilation of Good takes place when someone bears a burden of Good which is too much for him and someone else attempts to carry a double load. And if someone will dare to think about a triple load, he will not find many helpers. Millions of years have not been enough for humanity to learn to rejoice at Good, to grow to love it as something of the utmost utility. The Teaching must stimulate in all the bearers of Good a feeling of broad sympathy. Otherwise it will not be the Teaching of Good but a teaching of egoism.

574. The Fiery Battle—such an expression may be found in many beliefs. Such expression is correct—love, courage, self-renunciation, devotion, all the best qualities are linked with Fire. On the other hand ignorance, anger, irritation, malice, malevolence, and envy also evoke Fire; albeit scarlet and dark, yet nevertheless Fire. Thus the battle of Good and evil will be a conflict of Fires. During such a clash one can see how very different are the Fires engendered by higher feelings and lower passions. Let this division into feelings and passions be accepted. Many can in no wise imagine the distinction, but the color of the Fire will easily indicate the engenderment.

575. It is needful to speak about the dark lodges because there are so very many of them. Often people who are themselves good do not even admit the thought that such an abomination can exist. But one can see the most monstrous transgressions. One can see how the dark ones invade different strata of people in the guise of the most respectable servitors of the general welfare.

576. Pure hearts will perceive the Highest. Only it must be remembered that the purity of accepted concepts depends upon free will. People begin a pure life, as in the home, and also in the heart, according to their own decision. Thus the Guide cannot compel purifying the heart, if there is no desire for it. The best cleansing is through Fire.

577. People often do not know for a long time what goes on in the house of a neighbor. Still longer remains unknown what is happening in another country. Therefore it is not astonishing that that which takes place on another plane is unknown. Thus secret are causes and effects. The material World perceives only a transitory Maya. The more is it sensible to pin hopes upon the future. Our Decree is concerned with real results.

578. A certain warrior came under the protection of a revered hermit. After a victory he came to the hermit and expressed his gratitude for two marvelous rescues. But the hermit said: "Ungrateful warrior, you were saved not two but twelve times. You did not

recognize the most important rescues.” Usually people notice the lesser rather than the greater.

579. The Living Ethics is a bridge to all Worlds. Only in its living application is created an invulnerable crossing. Nothing can pierce the fiery armor. One does not have to be disturbed by the weeds of metaphysics when the spirit knows the path of living thought. Only the measure of good manifests the Fire of Light. With such a lamp it is possible to enter firmly upon the great bridge. Only for the distant journey is the Living Ethics given. One must love it as an aid in the journey.

580. You know that the concussion from a shell or other explosion may be worse than a visible wound, because from concussion a man may lose his balance forever. The same thing results from shock by invisible forces. Each physician can observe identical symptoms resulting from concussion and from invisible shocks. They even speak about the noise of thought or about gusts of warm or cold wind. It is correct that thought can make noise or create a wind. And such an action will be a fiery one, but rarely do people notice such manifestations.

581. Often people talk about contradictions, putting in this category many cases not understood by them. On a hot day people may see a traveler dressed in warm clothing and laugh at the inconsistency. But they do not think about the cold night. Contradictions are usually due to meager thinking. A great number of misfortunes have resulted from unwillingness to think. Not contradictions, but the empty utterance of thoughtless words clutters life.

582. Vairaga is the very sacred flame of renunciation of corporeal things. Forbearance is more difficult in thought than in action. In action even the muscles can assist abstinence, but the thought centers are so subtle that the man who has not attained the art of thinking will not know how to follow the reflexes of these centers. It is said that the Subtle World is far from the material, yet each thought process is already a process of the Subtle World. According to the subtlety of thinking is it possible to imagine the film of the Subtle World. The subtle body is also ponderable, but in the most minute measurements. But the fiery body is already beyond measurement. Scientists can assist in revealing the Subtle World. In all domains is it possible to observe that thought multiplies the other energies; thus new cooperations take place.

583. Who, then, will presume to say that emptiness does exist? Yet so often is this word repeated in ignorance that people become accustomed to it from childhood. It is difficult to extricate meaningless words from the language, yet such a cleansing is imperative; otherwise consciousness will become obstructed with rubbish.

584. Knowing how to purge the consciousness of unneeded concepts means already to get set for the distant journey. Only in such a liberated state is it possible to think about a new consciousness. Joy is born when Vairaga is shining.

585. It has been said—"Ignorance is Hell." Few understand this. Whereas, precisely devouring Fire is the result of ignorance. But one may exchange evil for good and thus alter the properties of the Fire. A wonderful gift is possessed by man in that he can alter the properties of the element. Yet how can humanity enter upon such action if it fails to think altogether about the elements? The Teaching of Living Ethics must set the direction in which the mind of man is to be propelled. Let us not violate free will, let each one make haste in his own rhythm, let each one sense the great vibrations in his own way, but let him sense it and make haste.

586. Never does an evil heart draw near the Fiery World. Like a black stove-lid stands a charred heart. Only malice burns up the life devoted to the ruin of others. Therefore, so much more needed is the sword of Light which, without malice, sheathed in justice, stands on guard.

587. It is always good to talk about the heart. It is timely to speak of that which is urgently needed. Precisely there where is heart is also Fire. The wayfarer does not sally forth without his flint, for he does not forget that he stands in need of it at night. Thus, without heart the night of the spirit approaches. Not so frightening are the impediments, but a stony heartlessness is terrible. No man is without heart, nor animal, nor plant, nor even stone. This means that heartlessness is no longer in the manifested World but in chaos.

588. Worry is a chasm of misery. He who gives himself up to worry is like a man in a burning house. Waves of flame almost consume him. He is full of a desire only to escape from the house. Scraps of thought are tossing about and fill him with irritation. In this chaos fear is born, and the will becomes paralyzed. Hence, one must avoid worry. Yet calmness is not absence of feeling nor inaction.

589. Very dangerous are all adaptations for artificial super-sensation. Humanity resembles a superficial braggart. Only natural achievements are of value. Besides, any artificial adaptations in filthy hands can only lead to monstrous actions. Accompanying filthy thinking, all images will be filthy. The principle element in everything is quality.

590. A nonsensical act often sprouts deep roots. From a small visibility is born a great invisibility. People do not think about beauty and consequently surround themselves with ugliness. First of all—thinking.

591. You already know how necessary it is to reiterate, but repetition itself is in need of art. It is almost, but not quite, the same as the rug on the stairs. To be wearied by the mere fact of repetition itself is impossible, as witness a pavement of identical stones. And those to whom endless repetition is offered may proceed as calmly as they walk along the pavement where each stone has been laid with care.

592. Too often are words used in an incorrect meaning. People speak about the supernatural instead of saying the unusual. The supernatural does not exist in any of the

Worlds. Perhaps a certain thing is unusual for the ignorant, but even this definition is conditional, as that something is unusual only under certain conditions. Thus it would be possible to revise dictionaries considerably. We have often spoken about this, and in translations into other languages you see how needful are various shades of meaning. People do not like to search for better definitions, yet diverse old dialects demonstrate that it is not easy to rejuvenate a dictionary with befitting expressions. It is especially difficult in the case of concepts of earthly and heavenly Fire. There are so many visible and invisible Fires that far more subtle definitions are needed.

593. Around the place of manufacture of high explosives people do not smoke, they wear special soft footwear, they avoid any metallic objects, they do not even speak loudly, and they do not breathe in the ordinary manner. There, where danger threatens their flesh, people are ready to renounce habits, but it never enters their heads that thought can result in a far more dangerous explosion, invisible yet irreparable. Terror helps people to guard themselves against bodily dangers. But the entire spatial life does not exist for them. They can blaspheme at the Great Forces and rejoice at the misfortunes of others, if their own ruin is not immediately visible to them. The loss of spatial co-measurement in Infinity consumes all the better possibilities. Whereas, the present time is precisely the last chance to join the dense with the subtle and even with the fiery. One should begin to think persistently and clearly in the direction of the merging of Worlds.

594. Even the rays have been discovered which make objects invisible. Is it possible that such a discovery does not call to mind the invisible Subtle World? The smallest discovery could be protracted into Infinity. One can see how such a discovery can alter all earthly life. All state foundations could be unsettled by such discovery. The kingdom of machines can be broken up by one ray. Thus, the most ingenious mechanisms can be stopped by an invisible ray. Some may be fearful of such possibilities but others cover them with powerful straight-knowledge. Fire of the heart is stronger than such rays.

595. Soda is useful, and its usefulness is linked with Fire. Soda fields themselves have been called the ashes of a great Conflagration. Thus already in antiquity people knew the significance of soda. The surface of the Earth is covered with soda, for broad usage. Likewise oil of Artemisia (wormwood), is a powerful strengthener of the nervous system. It does not destroy, but fierily cleanses of injurious deposits.

596. Not in temples only was valerian added to the wine, but many Greek wines knew this admixture. Thus, musk and valerian and soda can be combined.

597. It can be observed everywhere how people dismember one concept in their own many ways. Psychic energy is subtle, fiery, divine, Aum. Thus variously is the same principle called, and with each variation it is assumed that a better definition is introduced. Doubling our attention, we see that such dismemberments are not useful. It is again time to begin to synthesize. One should strongly affirm the meaning of earthly

existence. It is needful to simplify it. Above all cares one should remember that the path is long, and that it will be necessary to be supplied with patience and with the thought about everything useful on the path. But this necessity should be found full of joy for oneself. Without this quality the heart will still be confused and thus weakness brought in. Likewise, one should realize that courage is inseparable from joy. Even the most difficult achievement cannot be low-spirited. A slave can toil in depression, but the fiery spirit transforms everything by very luminous joy. And warmth flows out from joy. But call to mind that joy, warmth, and fire live in the heart. Be not averse to reminding about such dwellers of the heart. After all, people do remember about the heart, and each one loves warmth, calling it cordiality. Therefore, know how to speak to everyone about the most joyous, in the simplest words and in the expressions most fitting for all. Thus knock at the fiery door of the human soul.

598. It is instructive to observe how the dark ones, in springing upon everything, merely trying to cause harm, only expose in their fury their own weaknesses. Evil makes a poor adviser.

599. You remember the remarkable case of the small boy who, while blind-folded, performed amazing things. But the solution is simple—he was blind from birth. People did not appreciate his aptitude when his blindness was revealed to them. As if, in view of his condition, he really had no capacities. It can often be seen how people pay attention to the most non-essential circumstances, ignoring the principal one. Certain aptitudes of the blind are wonderful and worthy of observation. Such a state is sometimes called the fiery sight.

600. A hermit wished to progress further in his training in the matter of silence, and, not trusting himself, he patiently and firmly bound his mouth. One day he saw a child on the edge of a cliff, but he didn't succeed in removing his complicated bandage quickly enough to warn of the danger. By the time he unbound his mouth the child had been already carried away by the current. Not in invented bonds lies achievement! Only then do we attain when we cannot but do. He who does not because he cannot, attains nothing. Thus it is in bodily and in spiritual existence. In addition to not doing shameful things, one must also account to oneself why such doings are inadmissible. Thought must be at work. In such creativeness the force of thought is needed. Evolution without thought is impossible. If in the near-by Subtle and in the Fiery World all is moved by thought, then it is not difficult to recognize the continuity of thought. In Infinity, spiral rings, whole cycles of thought, are engaged in manifestation. The most insignificant earthly object represents a transformation of thought. Cannot the very same thing take place in space on a large scale? Thought is Fire. Thought is the engendering of the creative vortex and explosion. Thought is Light and radiance. Thus must Fiery Thought be respected.

601. Artificial calculations, not illumined by the fire of the heart, bring misfortunes and confusion to the world. People lose the meaning of life. Not only for themselves but for all generations to come they leave a heritage of smoke and poisonous fumes. Thus is it

needful to turn to thought as the creative path. Each one possesses sufficiency in thoughts, if only he were reminded from childhood about the treasure, manifested and ordained.

602. Each day passed in unity is already an offering of treasure. It is not difficult to cooperate, it is not difficult not to disturb space. Thus, it is each day possible to fill the sacred storehouse.

603. Thought is sometimes compared with the ocean—the comparison is plausible. Each man has three basic currents of thought. A superficial one—from the flesh, connected with muscular reflections, obvious in the external life. The second already concerns the heart, and contributes to improvement and progress in the subtle feelings. And finally, in the depths of the consciousness is being conceived the achievement of self-renunciation—here the Fiery World will be near. Each man can touch all Worlds; even in the routine of his everyday life he can choose the type of thinking he desires. In order to harken to the voice of the heart it is not necessary to be poor or rich, lofty or lowly; it is not even necessary to be very learned. Verily, thought is an ocean with all its currents.

604. People are inquisitive as to why fiery manifestations are so rare. Let us reply that it is because the heart of the dense world cannot endure such fiery vortexes. Ask those very rare individuals who have had such manifestations. They will tell you that they were almost dead after the fiery Visitations. Through the training of right thinking one can accustom oneself to the possibility of such Communion. But it is a long way from the flesh to fiery vision. Only most uncommon hearts can undergo them.

605. Rock crystals are formed from one fire, yet all are different. One should ponder over such fiery formations. To have them about will be a good reminder of that world of Light whither each one is permitted to aspire.

606. Earthly fire more quickly swallows up a tree which is cracked than a whole sturdy trunk, and the same holds true in all approaches of the Fiery World. When I forewarn about the harm of any fissures, I already foresee how important it is to restrain humanity from any folly. The crevices themselves, as it were, attract and draw in the lower flame. One must avoid all infections, and heartache will diminish. All-embracing thought will be the curative principle. Ask a physician how much longer will run the course of sickness of a man who wishes to be ill. Thus does personal desire indicate the power of thought.

607. The Fiery World is both difficult and easy to imagine. There is no break between the Worlds. The Subtle World bears the same relation to the Fiery as does the dense to the Subtle. Besides visible manifestations there can be invisible approaches. Likewise in the earthly World, sometimes only the pulsing of the heart denotes the presence of a subtle being. The eye very rarely notices, as it were, certain flashes, usually attributing them to chance. Likewise in the case of the rarest spiritual people, it is possible to see a sort of diadem of light above their heads. Such a manifestation is very rare and denotes

the crystal of spirituality. The aura itself seems to roll up into a ring. Hence the ancient idea of the crown, as a sign of distinction, had a deep significance. One should not be astonished that lofty manifestations can become apparent in the most difficult hours. The Laws of the Fiery World are inexpressible.

608. The centers produce ring-shaped radiations. They can begin to shine all at once when the spirit is helping at far distances. Great are such tensions. Not the muscles, not the nerves become tense—the strings of the heart resound. Such a sounding can even be heard. But such tension is frightful for a man who is not accustomed to think about the Higher Worlds. Experienced thinking will apprehend calmly even such manifestation of the crown, and will observe it as something very unusual but valuable. Not often will such tension occur.

609. Astrology is a great science, but it can be ruled by the forces of thought. Thought can indeed have a significance in astrology. Thought creates; thought is a chemist; thought even has an influence on Karma. With such powerful laws does thought contend.

610. Especial attention is paid to dwarfs. As a special race they appear everywhere. One may observe in them not only bodily peculiarities but also a special psychology. No one discerns the cause of appearance of such small creatures; the more so since side by side with them, in the same conditions and families, appear people of lofty stature. But it has already been observed that there do occur unexpected materializations of very tiny beings. Even a clumsily embellished story from the life of Paracelsus recalls how he tried to preserve such small creatures. Of course the experiment was unsuccessful. But even now imprints of very tiny extremities are known. They must be looked upon purely scientifically. The solution will lie in a property of the ectoplasm—hence come both giants and dwarfs. But giants have already been forgotten. Few of them are of interest to anyone and few exceed two meters; and the materialization of giants is rare. But the tiny creatures reveal definitely their similarity and singularity. The dwarfs of southern India and Africa, and the Eskimo pigmies will be very reminiscent of their European brethren. When ectoplasm shall be diligently studied, then its specific properties will be discovered. And in relationship to the Fiery World such study will be a great attainment.

611. A manifestation of eyes can be a distinctive sign of the Fiery World. Thus, not without reason may it be asked why of all the human organism stands out the image of the eyes? It is very simple, for the centers of the eyes are a conduit of fiery energy. The very structure of the eyes appears to be the subtlest among the structures of the dense World. Thus it preserves also the singularities of the Higher World. When a single eye is seen, it will not be merely a symbol but a concrete manifestation which has been seen by others.

612. And in the constitution of races, ectoplasm has its significance. It is linked with the rays of far-off Worlds. Indeed, it can be of lofty or low quality. Likewise it depends upon

the burning of the heart. One can observe in the case of lymphatic people a low quality of ectoplasm, and this makes possible the strange dwarf-like formations. Mediums are frequently lymphatic.

613. The same lymphatic quality can be of assistance to black magic. One must guard against it in every possible way. Do not think that there is only a little of black magic. It makes its nests with the people and also in governing circles. Let science look very deeply into such corrupting endeavors.

614. The curative force of suggestion is very great, yet it can be still more reinforced. To the inner fire can be added the vibrations of Spatial Fire. Under such Fire is understood magnetic force and electricity. Various kinds of paralysis can be cured under such threefold influence. Naturally the magnet above the head of the patient must be of considerable strength. Electrization must be twofold, that is, both bodily and aerial. One may be convinced that through the suggestion of such power even a chronic case of paralysis can be improved. It is urgently needed to study hypnosis. It must be understood that brief suggestions bring small benefit, as prolonged suggestion is required; for the time being the hypnotist should even live near the patient, in order to harmonize the auras. Among other things, this condition of harmonization is altogether not being observed. A strange man may be brought in, surrounded perhaps by harmful tendencies, and the wonder-working force is given a half-hour to show its effect. Any sensible man should understand that from such a casual treatment nothing but harm can come. The fiery force requires a thoughtful consideration toward itself.

615. Even dullness from nervous causes can be cured by the same triple action. Only in such case the suggestion must be very soothing, whereas in the case of paralysis it must be imperative. Many cases of mild insanity can be cured and a healthy condition restored. So many unfortunate ones languish in confinement!

616. Mild insanity is, as it were, a local paralysis. One must establish a friendly contact with brain and heart. Rarely does such heart contact take place. People either fear or scorn the patient. Yet the illness might have resulted not from any fault of the patient himself; a hostile arrow might have stunned him. There are many such cases, where the man himself is not at fault but a malignant arrow has pierced him. It is possible to cure many cases of this kind of madness, arising, as it were, from concussion.

617. It is better when there is plenty of spatial electricity in the air; otherwise the subterranean fire becomes too unbalanced. There is much malice in space, therefore I so urge to guard the health.

618. A therapeutic-psychic treatment must be applied not only after much consideration but resolutely to the very end. Half-way measures, as in everything, are dangerous. It is possible to open up the centers, but to impose upon them any influence so that, instead of a cure, irritation and new infection set in, is impermissible. The employment of increased suggestion requires also the consent of the patient himself. Every

counteraction is dangerous for it could in the end overstrain his forces. It can also be seen that the unconscious condition is also undesirable, as the patient's strong desire and cooperation through will is required. Not only during medical treatments, but in all the manifestations of life, the same conditions are needed. Without them how can one think about the Fiery World? The Subtle World can be reached even in semi-conscious state, but the Fiery World can be approached only in clear and full consciousness.

divider

No one can say that thought about the Fiery World is destructive, negative or anarchistic. No harm can result from aspiring to the Higher Worlds. There will be only co-measurement and a desire for perfectionment. Thus, after reading "The Signs of the Fiery World," nothing will be rejected and profaned. On the contrary, the thinker will learn and attain a joy over and above earthly existence.

We shall return again to the Fiery World, when We shall speak about the higher energies. But until that time let friends learn to love the Fiery World, the World of Light, the World of Beauty!

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www.agniyoga.org

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First edition published 1940. Second edition 1959.

Reprinted November 2016. Updated August 2021.

Translated from Russian by the Agni Yoga Society.×

Entering upon labor, let us beware of weakening in action. Through ignorance it is possible to be filled with thoughts which enfeeble and impede the broadening of consciousness. But let us remind ourselves about the Primary Force. Let us reiterate the principles of the Source of advancement and tirelessness.

The All-bestowing Principle is often forgotten, therefore let us summon all our attentiveness in order to become permeated with the Primary Force.

divider

1. Let us examine the rainbow—observe that there is in it no blood-red color, nor black; among the higher radiations we find only a radiance and refinement of color. Certain colors which are reminiscent of the higher spheres penetrate to the surface of Earth. Some people love these echoes of the Higher World, but others, on the contrary, prefer the densest shades, and in accordance with such a distinction it is possible to classify people discriminately. One who does not prefer the subtle quality of color has not yet reached a state of ready understanding of the higher worlds. Do not even try to approach such a man, he is under a blood-red cloud. Often such people perish, for their

regeneration is almost impossible, and many remedies will fail to benefit them.

2. The physician observes that certain medicines act quite differently on different people. A certain excellent vivifying remedy may act on some people only as an aphrodisiac. People can be tested by their reactions to medicines. A lower nature will draw from substances only the lower, but each entity which is joined to the highest draws precisely the highest. Such a law must be remembered. Even a physician rarely interprets correctly the various effects of medicines. However, there should be commensurateness in everything.

3. Physicians can be true helpers of humanity in the ascent of the spirit. The intellect of a physician must be reinforced by his heart. It should be impossible for the physician to be an ignorant denier. The physician must be a psychologist, and he must not ignore the wondrous psychic energy. It is not strange that the physician is being mentioned at the beginning of these writings about Aum. All those should be mentioned who are responsible for the bond with the higher energies.

4. If earthly substances act so diversely on different people, then how much more varied is the reaction on them of the highest energies! Long ago people understood that for the proper reception of these rays it is needful to bring the organism into a harmonious condition. For this purpose the Wise Ones have indicated the power of sacred invocations. Aum, or phonetically Om, was such a synthesis of sonant strivings. Prayer and inward concentration are excellent attainments which render healthful the state of the spirit. Each one in his own way has contributed a manifestation useful to spiritual concentration, whether he sought the solution in music, in song, or in the dance; there have even been crude methods leading to intoxication and frenzy. There were many deviations and errors, but fundamentally man was striving to create a particularly exalted state of mind, promoting the reception of the higher energies.

5. A man cannot spend his life without experiencing, though it be but once, the warmth of the heart. Indeed, this will be a fiery sensation, but when it is encircled with a luminous diadem and rainbow, it is then merged with the higher energies. People should not talk and complain that nothing is accessible to them; on the contrary, throughout earthly life they can already sense the great energies. The earthly body cannot always feel such manifestations, it would burn up. But in a lofty state the spirit can nevertheless experience the rays of Grace.

Let people not complain, but live more purely.

6. When you ponder deeply, you will perceive Our path. We are ready to help wherever the law permits. We grieve when We see that people, not having reached the line of salvation, as madmen cast themselves into the abyss. How many thoughts are expended in order to reach the simplest and best result. Yet often the madmen dare to assault the Highest while they are still enveloped by darkness. This is similar to the casting of a stone into the waves of the ocean. True, it may create a little splash, but it

can hardly affect the mighty current. Thus it is with all attacks against the great energies. The most savage assault is shattered against the rock of the unconquerable spirit. The boasting of the dark forces only indicates their madness. All-powerful Aum will overcome the most insane and violent attack.

7. At the present time much is being created. In vain may some one think that something does not exist when it is already in existence. Thus it is also with entire nations—some proceed as the dead, others as the newly born. Thus it is in everything.

8. You know well the lightning speed and the suddenness of thoughts sent from Above. The difficulty in remembering such thoughts indicates to what extent an alien energy is intruding into the usual stream of consciousness. Such forgetfulness depends not upon the quality of consciousness, but upon a completely different condition pertaining to powerful energies. It must be noted how difficult it is to retain such sendings in the memory. Ordinary efforts to remember are of no avail; if sendings are recalled, it is in some unexpected way, that is, through contact with a similar energy.

The ancient wisdom taught that for recalling such sendings it is necessary to press upon the third eye. This counsel was very wise, for by simply pressing the bridge of the nose with the fingers one can cause the center of the third eye to retain the ray of the thought. Likewise, you well know that the state of highest Samadhi is dangerous for the earthly body. The power of the higher energies may not be transmitted through fragile vehicles, yet by overcoming the usual state of disharmony one may render less dangerous the contacts of the higher wings. Again let us recall the various means for bringing oneself into an exalted state. From antiquity people have attempted by special means to shield themselves from danger in contacting the Higher Forces. But the best expedient will be constant thought about the Higher Forces. By such means psychic energy becomes accustomed to the possibility of reaction to the Higher Forces and, in order that it be not shaken, the nerve substance is reinforced accordingly. Of course even one's best friend can cause a shock if he enters unexpectedly.

9. Very few people remain unterrified if told what actually surrounds them. Let us enumerate the rays and all the chemical influences, both from the far-off worlds and from Earth itself. Indeed, reflected and refracted rays differ greatly from the basic ones. When, however, man hears that instead of his being surrounded merely by air in the earthly sense he is surrounded by crystals of granulations and even by continuous explosions, then many hearts become terrified. Of course the air is blue and empty, Earth firm and immovable, and the sun plays the part of a lantern! Ask the shopkeeper on the corner—his conception will be not very far from these beliefs. Only a minority of people attempt to think about their surroundings.

10. Unwillingness to think conceals the entrance into the future. Meanwhile let us picture to ourselves the difference of consciousness in each century. The difference in qualities of consciousness is amazing. Often the degree of ignorance will be almost identical, but its qualities will be different. These fluctuations must be noted in the history of culture,

and a most remarkably steep spiral will become evident. Let us observe how these circles of the spiral have almost touched each other at times, and then receded in order to return upward. Therefore one may be an optimist.

11. I can rejoice when I see the warriors full of vigor. There are many paths and the persecutors will pursue them in vain. Moreover, each battle with darkness is a worthy action. Each dispersion of darkness is the duty of man. The hero calls forth the dragon with a trumpet call in order to slay it. As long as the serpent is underground, people will have no peace at their hearths. Each extermination of evil will be construction of the future. The hero cannot be disheartened.

12. Psychic energy and the transmittance of thoughts from without are manifested widely through creativeness, through research, and through discovery. The sendings may be human ones, or those of the Subtle World or the Fiery World, or finally, those from the ineffable highest spheres. Often it is not easy to distinguish the degree of these transmissions. For this it is necessary to be highly observant of oneself and one's surroundings. Upon alert observation one will succeed in distinguishing certain signs.

Earthly thoughts readily settle into the consciousness, but evil thoughts can provoke a shock to the nerves of an unpleasant nature. Thoughts from the Subtle World will produce a certain heart palpitation and are not so easily assimilated; they may even cause a headache as if the brain were being pierced. Fiery thoughts flash like meteors, and when a flight of fiery messengers kindles the surrounding atmosphere there results a roaring sound. The manifestation of fiery thoughts is accompanied by fires, and it even intercepts the current of usual thinking. Fiery thoughts are very transitory and are easily forgotten. But the rarely attainable, luminous transmissions of the higher spheres are like lightning, in both their unexpectedness and their penetration of the heart. Only exceptional people can endure these lightnings. One may enumerate many signs of thought sendings, but it is especially important to accept the fact of such transmissions.

13. One should realize in the heart that people are not torn away from the higher worlds. Such a resolute consciousness helps one to recognize one of the greatest wonders—into whatever heights of the stratosphere one may ascend, whatever flights one may contemplate, lofty thought soars freely in every realm. Just reflect that a thought from out the Infinite is carried through all the worlds. Aum is the power of Grace. Already in remote antiquity people realized Divine Omniscience as an all-pervading energy.

Is not then a thought from Infinity a great miracle!

14. The reception of a living thought from out Infinity is in itself an affirmation of man as a spiritualized being, a messenger, a guardian of light. Few understand the wondrous significance of living spatial thought. Will not the world bloom for the consciousness which assimilates the beauty of living thought? I affirm that thought from Infinity flows in a comprehensible form.

15. Spatial thought is sometimes explained as the pressure and fluctuation of thought from the far-off worlds. Thought, being rotated as it were, in the megaphone of Infinity, is purified, and, returns exalted to the manifested worlds. More than once have people tried to advance their own mechanistic explanations, but all such attempts merely demonstrate a limitation of thinking. Through egoism man wishes that his own thought be returned exalted. But when we know the infinitude of Hierarchy, a far more majestic solution will be appropriate. Let us not demean where it is possible to exalt!

16. Thought can move bodies and solid objects. Likewise must spatial thought react. For example one may point to experiments already performed many centuries ago. To the ceiling of the dwelling were attached many threads of different thicknesses and colors, and then, bringing the dwelling into a state of tranquillity, thoughts were sent out. The so-called harp of the spirit began to vibrate, and it could then be noted how certain thoughts affected threads of a definite color; then it was possible to observe the impact of thoughts sent from afar. Of course, during such experiments one should know how to free oneself from one's own involuntary sendings. All may remember how at times slight objects began to vibrate without apparent cause; for skeptics this is merely a draught of air like that in their own heads. The egotism of people makes them reluctant to concede the existence of anything above their own majesty.

17. All manifestations of spatial thought should be remembered. Each one can sense at times something like an invisible cobweb upon his face. It is possible for each one to feel a touch or to turn to a call inaudible to others. Man can hear radio waves without any apparatus, which means that other waves can also be registered by the human receiver. It is very important to observe that sensitivity can even affect a physical wave. Just so is it possible to receive the thoughts of the distant worlds.

18. Do many concern themselves with spatial thought? It is distressing to realize how few. Is it possible to pass one's entire life with never a thought about the Highest? Examples of such vegetative existence are before our eyes. But no one, under any circumstances, should ever place himself on a level with the lowest. Let us recognize what man receives from even one approach to the far-off worlds. Such an approach separates man from all that is low. A single vision of the distant worlds is enough to transform one's entire life. To understand even a particle of life in the other worlds is to acquire a vivid remembrance forever. Such an approach is already an illumination of the consciousness. Aum is the power of Grace, and help is at hand for each one ready to set sail from the shore of the flesh. Even the smallest approaches to spatial thought should be valued.

In place of mistrust and denials, let the chords of the distant worlds resound. Each perception of voices at a distance is already a conquest of space. Some know the music of the spheres and the song of space. Few have approached this step, nevertheless these transfigurers of life do exist. Let us guard such heralds of the far-off worlds.

19. It is essential to understand the meaning of help. Each one wishes to receive help

according to his own formula, but not many apprehend true help. Likewise, nowadays when the world is atremble, great numbers of people do not notice the fiery peril. For a special manifestation they want an Archangel as vast as the heavens! Each day something indescribable takes place. Though but a week of the year has passed, consider what has already taken place! Many nations are changing their faces.

20. Leave not Earth derelict. Realization of the distant worlds must broaden one's consciousness, but one must not turn away from earthly suffering. Otherwise everyone will take flight and abandon his hearth. It is necessary to co-measure so that there be no conflict between the heavenly and the earthly.

21. The perfecting of earthly labor will not harm the cognition of the distant worlds. The quality of labor develops also the ability of concentration on all planes. Let us not diminish but multiply our possibilities. He who selflessly desires to succeed can find the path to the higher worlds.

22. A ship succeeds in returning when the sea is calm, but seamen know how storms arise and they plan ahead for unforeseen delays. Thus, in the very best decisions it is possible to foresee elemental difficulties. But there are no frightful outbreaks of chaos where the spirit is striving toward the higher worlds—it soars above the waves of chaos.

23. Each stone on the planet has been created by thought. Each object has been unfolded by the creative power of thought. Each created object should be respected. One must find forbearance toward imperfection, for each creator was at one time imperfect. Each accumulation is the result of labor and of tension. Only in such a realization do we learn to respect creativeness. Beginning with the small let us cognize the great. In order to begin goal-fittingly the sounding of Aum, one should be permeated with a reverence for the greatness of creation.

Thus, the concept of the power of Grace will be a beautiful gift. Only the best striving receives its recompense. The criterion of the best is understood as conformity with the Highest Principle; a cord will be stretched from one thing to another—left untaut the string hangs loose in space.

24. Besides the achievement of outward heroism, there may be a precious achievement which is unseen. In the spirit the achiever attains the highest creativeness and thus becomes an assistant of the Creator. On Earth and above Earth, in the two worlds thought is merged into one comprehensive flow, and such an attainment resounds for the salvation of humanity.

25. Why say Aum, when it is possible to say prayer? In substance they are the same, but because of its antiquity and refinement the sound Aum will be the stronger in its vibration. Let the resonance of the highest concept be pondered deeply. The word itself is vibration; such resonances are needed for the harmony of space.

Great Spiritual Toilers pray not for themselves.

26. People will come and assert that even the highest Teaching does not satisfy them. They still desire something else. Ask them what personal benefit they desire—you will make no mistake by this inquiry. Their dissatisfaction springs too often from a desire for personal gain. Infinity itself has no lure for such hypocrites. They are interested only in an ardent quest of physical delights. They will not linger long near the Teaching; they will depart as soon as they sense the spiritual, not the physical. It is precisely such people who, failing to find pieces of silver, become the most dreadful traitors. Thus, neither the power of Grace nor Aum will affect or illumine them—the coal black heart remains black and is reduced to ashes.

27. You yourselves see how the best hearts suffer from the dark schemes of peoples. For evil creatures, pure unearthly thoughts are but the targets for mockery. It is impossible to express that which saturates the atmosphere around Earth. The thought-forms of the minions of darkness are as countless claws! The symbol of life—the cross—is sundered by them, as an inadmissible means of ascent. Even if this sign forewarns of danger, the servants of darkness direct their efforts toward shattering it. One should not ignore the machinations of evil. One must be wisely aware of reality, the better to value the power of Grace bestowed for salvation.

28. Sorcery is inadmissible, as a crime against humanity. Sorcery must not be regarded as a wrong against one individual. The effects of sorcery are far more heinous—it violates cosmic manifestations and injects confusion in the supermundane strata. Though the sorcerer has failed to smite his enemy, it does not mean that his blow may not have stricken men elsewhere, perhaps in various countries. The vibration of ill will may find itself affirmed in a most unexpected spot. It is impossible to estimate the number of deaths and sicknesses caused by an evil will! Through space these swarms of claws are borne and none may foresee where this poisonous flock will alight. The powerful spirit shields itself against evil sendings, but somewhere a weak man will receive their infection. Such cosmic damage cannot be estimated. Only the power of the sounding of Aum can bring harmony amid the discordant vibrations. Even the power of Grace cannot act in full measure if on its way it must be expended toward the dispersion of evil. It is imperative to warn humanity against all sorcery.

29. No one should scoff at prayer. Even though it be primitive, nevertheless it is an indication of spirituality. It does not become man to revile the worthiest strivings of a brother. Man has no right to sneer at an offering to the Highest. Usually, base people particularly attack the prayers of others. For them, Aum and other prayers are only a source of inadmissible jests. Very often such base consciousness is encountered as the product of uncouth ignorance.

30. Significant features have attached themselves to various beliefs. In antiquity it was required that before praying the priest should bathe and put on clean garments. Now the reverse has come about—luxurious outer garments are displayed, but cleanliness

beneath is forgotten. Let us compare such involutions of basic concepts and reflect on the state of spirituality. To a great extent the significance of invoking the Highest has been forgotten. Many books have been written, yet hearts become silent. Thus, it is necessary to remember that you need not luxury of dress, but cleanliness. Let the purity of the path lead to purity of the heart. Prayer cannot rise from a defiled heart.

31. No faith has ever demanded the building of temples. They have arisen gradually, as a manifestation of reverence. The first Principle has always been spiritual and full of directness. Only later has the law of spirit been subordinated to earthly codes. How many of the best wings have been singed by earthly fires! One should surmount all codes in order to fly upwards strivingly. Therefore, let the sacred consonance, Aum, fill the heart with Grace as in the best days of humanity.

32. Often you find a misunderstanding as to what consonance means. Some imagine it as a loud sound, whereas the sound may be inaudible like the heart's tension. For it is the heart that sings; it resounds and fills the entire organism with a special energy. The prayer itself, Aum, may also be in the heart, but it engenders the same radiations as an uttered sound.

One should become accustomed to the heart's expression. One cannot better express his constant striving than in prayer of the heart.

33. Correctly has it been observed that certain mantrams have lost their meaning and retain only their sound. Thus, we see how important is vibration. For this reason much was not written down, but was transmitted orally. Mere letters without sound produce no results. Moreover, the very quality of the voice has a special significance. A deep chest tone can give greater resonance than a high, flat, or nasal one. Thus, not only melody itself but quality of voice is important. I consider that at present the quality of voice is too little valued. Not volume, nor eloquence, but inner magnetism is important—the same is a fundamental requisite in singing. Many voices have been deprived of their natural qualities by methods of vocal training.

34. Prayer will never lack beauty; from near and far it will carry the same powerful mantram. Learn to love the beauty of the sound. The human voice is in itself a miracle. One can see how the voice carries effectively even without words. Everyone has heard choirs at a distance; though the words had been obliterated, yet the magic of the sound lived.

Thus, it is necessary always to remember how many miracles are inherent in man.

35. Prayer is exaltation and ecstasy. Self-seeking prayer is a more modern practice. How can man pray for himself? Does not the Higher Wisdom know what a man needs? Prayer is a conduit to the current of Benefaction. The current flows abundantly, but it is necessary to be united with it. One must find in one's own heart a concordance worthy to meet and welcome the highest and the most sacred treasure. Therefore, each prayer

for self is incommensurate. Only when religions became instruments of state were they occupied with customary petitions for a fee. Prayer and payment—how incongruous! For this reason so many people have been repelled by the paid service. The very joy of prayer of exaltation takes flight at the clang of metal.

36. You have heard the prayer of the birds—the little brothers know how to welcome the light. They summon their most rapturous expression before the grandeur of light. Plants reach out toward the light. Only people dream about their stomachs when their spirits should be filled with the grandeur of the Highest. Thus they commit a sacrilege similar to suicide. Noblest hymns have been written, but people recite them without heart tremor, like the clatter of broken crockery.

It is time to turn back to the basic principles, so that even the example of the lesser brothers may call man back to the higher path.

37. Prayer may be likened to a magnet. The action of prayer makes the heart tense and attracts from space the best thoughts; even though such thoughts of the earthly strata may not be Grace itself, nevertheless they are benign. Enrichment by such thoughts imparts new strength, as does a meeting with friends. One should value such friends. One may not encounter them, but they are close at hand. Space itself is filled with them, one has but to send them a good thought. Prayer has a magnetic quality.

38. The antithesis of prayer is profanity. It defiles and disturbs space. It is forbidden to have in the cities factories that produce poisonous gases; yet the consequences of blasphemy and foul speech are far more harmful. People are unwilling to free themselves from the most harmful substance which generates appalling disasters, not to mention the sicknesses caused by disturbances of the atmosphere. More terrifying than any diseases are the destructions of the strata near the planet. How many prayers and good thoughts are required to fill these abysses and ulcers in space! If arid deserts and cyclones are dangerous, the very same danger is courted when humanity ravages the regenerative forces surrounding it. For self-despoiled shells are like decomposing sepulchres.

Guard against profanity!

39. There can be no truce with Satan. Near Satan there is only slavery. To mollify Satan is impossible. Only without fear is it possible to march over him or through him. There is an ancient legend telling how Satan decided to frighten a hermit. He appeared before him in a most terrifying aspect. But the ascetic was filled with a fiery irradiation and charged upon Satan so that he passed through him, burning his way. The fire of the heart is more powerful than any satanic flame. One should be filled with such fire, then all sneers are transformed into searing grimaces. Thus, let us charge upon Satan.

40. Everyone, even in his daily routine, reveals the peculiarities of his nature. A few love especially the deep blue of the mountain peaks, manifesting there the best affirmation of

the spirit; others need verdure, and call it the color of hope; a third group lives cramped in the confines of cities and feels content. Different also are the prayers of such people. Little do they understand each other. Therefore, it is necessary to cultivate the consciousness so that it be made tolerant and able to contact the diverse facets of existence.

41. A hermit was once asked how he could dwell in continuous silence. He was much surprised and said, "On the contrary, I am never silent, but converse constantly—so many companions visit me." The hermit had drawn so near to the invisible world that it had become entirely perceptible to him. Prayer became communion, and that world was affirmed in all its magnitude. To such a spirit his own transition into the Subtle World is altogether imperceptible.

Amidst discourses about the Good one may ascend any and all steps. At first, prayer is external, then it issues from the heart, and after that it becomes a communion with Good.

42. An opinion exists that prayer is something apart from daily life, whereas it is the foundation of life. Without a link with the Higher World humanity would be unthinkable, it would be worse than the beasts! Thus, one may regard this bond with the Higher World as the foundation of Be-ness. It matters not in what language the invocation is uttered. Thought has no tongue, yet it is all-pervading.

43. Some devote themselves entirely to prayer, others are able to combine prayer with labor. Let us not weigh which is the more precious; suffice it that prayer and the link with the Higher World do exist and transform life. Do not be astonished if a worker produces a better quality of work by performing it with an invocation of higher Assistance. Be not amazed if the shortest prayer will be the most efficacious.

Thus, let us commune with the Higher World, not by a command but by inclination of the heart. One may transform earthly life only through the bond with the Higher World, otherwise suffering will not diminish; on the contrary, it will lead to ruin. Ignorance must be uprooted, but the best enlightenment is manifested from Above.

44. There are so many dark consciousnesses to be met who fail to discern the need of a link with the Higher World. Trash abounds, nevertheless guard children from such ignorance. A petrified heart is no longer a heart, but a piece of rubbish.

Therefore, let us find in everything we do a place for communion with the Higher World.

45. Tranquillity of consciousness develops proportionately with the realization of the Higher World. There is no greater joy and beauty than affirmation of the existence of the Higher World. Prayer is the outcome of realization of the living bond with the Higher World. The very concept of such a bond makes a man strong and aspiring.

Let us manifest reverence for everything bearing signs of the Higher World.

46. Is it possible that people do not perceive the whole satanic plot against the Higher World?

47. Man prays for forgiveness, yet fails to alter his manner of living. Man bewails his misfortune, but does not abandon a single habit which brought him into his state of sorrow. Just praying for forgiveness has no meaning if it is not accompanied by reformation of life. It is not sorrow but hypocrisy when the Higher Wisdom is burdened by self-pity. Equally meaningless is enforced prayer. As long as people do not comprehend the significance of the link with the Higher World, they only blaspheme by the insincerity of their prayers. One cannot lie before Truth, nor conceal anything in the face of all-pervading Light. Moreover, why conceal that which is sacred and justified by the heart? The bond with the Higher World will be attractive when the heart affirms its own judgment.

48. Good and evil are tested by the heart. Thus it is possible to bring to the Highest an unshakable affirmation. One may recognize all relative imperfections, yet be able nonetheless to affirm unhesitatingly the Good. People try to test criminals by their blood pressure, yet fail to see that a single suspicion in itself may excite the entire organism. It is better to commune with the Higher World, where all the secret scrolls are revealed.

49. Dreams are beyond time; they demonstrate the relativity of earthly measures. Thought also can reach the higher worlds without requiring time. The speediest air mail nevertheless needs time. Let the speed of thought be studied, such observation is useful for realization of the far-off worlds.

50. A sound may be rightly understood and still produce no results. Therefore, let us not forget the heart's energy, which must accompany the sound. It would be unfit if sound alone held the decisive significance; then many singers could attain results. An empty sound is like the clash of brass. You have heard how glass vessels have been shattered by vibration; yet even such vibration must be accompanied by thought. Even a wave of extraneous thought can increase the effect. Therefore, thought as the impelling force is so valued.

One should not be surprised if, in speaking of prayer, emphasis is put on the need of mindfulness of the vibratory conditions. Such investigation of all the attributes of communion with the Higher World will be the true path. The heart should not be forgotten amidst observations, for all the other aspects must be subordinated to the heart.

51. Besides the heart, keep the consciousness clear. It is impossible to see through turbid waters. All agitation will react in a completely identical manner, in water and in the consciousness. One must find the happy medium between responsiveness and excitability. Under earthly conditions it is not easy to avoid excitement, which is so

pernicious for good health. Manifestation of the link with the Higher World bestows a quality of sensitiveness and clarity which is not made turbid by the dark currents.

52. Unity and victory are the best mantram. The strength of the dark ones is shattered against such a rock. One should also remember not to burden the Teacher purposelessly. Let love and devotion also live in the heart.

53. Various rituals which accompany prayers represent futile efforts to intensify the significance of the prayer. For many ages people trained themselves in affirming the importance of the Higher World. But now again humanity has turned away from acceptance of the basic laws. Instead of rituals, science approaches the right path, but in the vanity of worldly life the calls of science remain solitary manifestations.

For these reasons one should again confirm the existence of the Higher World. Shame upon humanity, that it has broken away from the shore of knowledge!

54. The new is regarded as old, therefore the new is forgotten. It should be cleansed, otherwise instead of beautiful Images there will remain only dust-covered masks.

Let us summon every one who is capable of approaching the Great Images without blasphemy. Let him adorn Them according to the custom of his country, for We shall meet the approaching ones on all paths leading to the Higher World.

55. People know that each one sees objects in his own light. Already there are explanations about different eye structures, but they completely fail to add the significant fact that people see through their own aura. Each one has around him his own color through which he sees. Tell physicians this truth and they will ridicule it, because the color of radiations is invisible and is not mentioned in textbooks of ophthalmology. Yet blindness can result from shock. Thus, also deafness and impairment of the other senses are contingent upon the heart. The radiation itself depends upon the condition of the heart. This means that everything emanating from the heart as prayer is highly polychromatic. Let us guard against blood-red and black prayer.

56. Prayer usually evokes azure and violet flame. There may be a silvery prayer, but it is impossible to imagine a brown prayer. The principle of light in earthly existence is highly essential. One may disguise the tone of the voice, but the radiation of the heart cannot be falsified.

57. Prayer is a purifier. This definition should not be understood abstractly. Spiritual health is the primary basis of bodily health. Precisely prayer as a real link with the higher Source will be the best purifier of the organism against all diseases. Infection appears when the body permits the entrance of manifested messengers of evil. Each body is predisposed to many diseases, but spiritual strength is on guard to quell such uprisings. When the spirit can be properly nourished by the higher energies, it also protects the body against dangers.

Therefore, it can be affirmed that prayer is a purifier.

58. There are ignorant ones who assume that prayer is generally out of place in practical life. They should be asked what sort of business they consider incompatible with prayer—that which is evil and greedy? Certainly in evil there is no place for prayer, yet every good work is in need of prayer—that which reveals the Higher Forces.

Thus, in the New World one should affirm the true realities. We shall not retrogress if we keep in mind that which permanently and unalterably will be the law of Existence.

59. One can see what unworthy methods are combined with prayer! Frenzies can be of no assistance toward the link with the Higher World. Eye-witnesses of higher visions affirm that they cannot even remain firm on their feet because of the powerful vibrations. Moreover, visions are preceded by a special serenity of the spirit. Can spinning and whirling possibly be the threshold of a beautiful vision? Man, by his own will, cannot compel a manifestation of the Higher World. It is possible to attract the Subtle World, but the grandeur of the Higher World transcends all earthly nature. For years hermits await the Higher Word. Even great Spiritual Toilers could withstand a manifestation of the Higher World only once without shock to their health. However, the Higher World knows when and what is possible.

60. Reverence of Hierarchy will affirm the closeness of the Higher World. In cooperation with Hierarchy do you find firm bridges to that shore. Every belief reveals the Guardian Angels, Guides, and Comforters; under the various names lies the same concept of Hierarchy. Verily, let each one understand in his own way, but let each heart strive upwards. In this alone is the path to perfection.

The manifestation of prayer is communion with the most Beautiful.

61. Prayer is an inspirer to knowledge. Each one who realizes the sublimity of communion will inevitably begin to strive toward knowledge. The growth of such consciousness requires the accumulation of knowledge in various fields of science. Philosophy discloses the same paths to the Higher World as are disclosed by the natural sciences. Ignorant persons prattle about materialistic sciences which deny everything not visible to the naked eye. Yet they already know about the subtlety of atoms, and they understand the need for microscope and telescope. In truth, they make of science an empty shell. When signs of the Higher World are manifested in the consciousness, then every science becomes transfigured. No knowledge exists which, if truly known, would not confirm the great bond between the worlds. No paths exist which, if truly followed, would not lead to the Higher World. He who does not feel the greatness of Unity and Infinity has not grown in his consciousness. Prayer is not a deathly cry of terror but a communion full of love and devotion.

62. If someone maintains within himself a dull negation without any mental construction,

such poverty of thought must be looked upon as madness. How many times have you yourselves encountered such madmen! They arouse nothing but pity. As a small shopkeeper calculates the amount of his profit but ridicules higher mathematics, so does the ignoramus make out of a thorn from the crown of great achievement a toothpick for himself.

Not only does knowledge lead to the Higher World, but labor also. Indeed, each labor is knowledge. Thus, labor is prayer.

63. Through prayer healings are often accomplished. It is not difficult to understand that the bond with the Higher World aids the heart, and carries along the nerves a salutary Benefaction. It is not difficult to understand this even from the conventional scientific viewpoint. The prevalence of ignorance is such that it is necessary to reiterate even this simple consideration, for not a single opportunity of reminding about the Higher World must be overlooked. Thus, still another prayer is created.

64. It is frightful to see the spectacle of madness when evil attempts to wipe everything rational off the face of Earth. Malice acts like a destructive whirlwind. Only the bond with the Higher World can restore balance.

65. It is especially revolting to see on the one side the utmost devotion to the Higher World, but on the other—dark satanism in full measure. Thus in examples from life it is possible to find the likeness of Armageddon. It must be remembered that the Forces of Light unceasingly smite the darkness. Prayer will be also a battle cry when falsehood is vanquished in the name of the Highest. By dispelling falsehood we serve the Light.

66. Irritation has no kinship with prayer. The defeat of falsehood must take place by the raising of the Fiery Sword, but not through irritation.

67. Prayer does not abase—it exalts. If, after prayer one feels depressed, it means that the quality of prayer was not lofty. A man is not comparable to Infinity, but one spark of higher energy maintains in itself a significance even beyond conceivable boundaries. A spark of higher energy has been given to each man, and as its bearer he is invested with a lofty duty. He is a bridge to the Higher Worlds. Thus in denying the Higher World, the ignoramus repudiates his own humanity.

A reminder about the Higher World is a touchstone for the testing of each spirit.

68. The spiritual principle precedes each action. There can be no bodily action without an antecedent spiritual fusion. Thus, whoever denies the spiritual principle thereby divests his actions of meaning. Evolution cannot continue if the primary motive force is repudiated. The Dark Age has among its characteristics the denial of principles and fundamentals. Yet precisely such darkness is transitory. Man must prepare himself for the acceptance of Light, and, lest he become like a mole, he must realize within himself the essence of Light.

When I speak about the highest communion, I first of all propose that you understand reality in all its infinitude.

69. Prayer has no kinship with violence nor constraint. The first prayer of the child should not be ridiculed or reproved. A boy once prayed, "O Lord, we are ready to help Thee." A passer-by was indignant and called the child presumptuous, and in this way the first feeling of unselfishness was defamed. A little girl prayed about her mother and her cow, and her prayer was ridiculed. Thus her memory retained only something ludicrous, whereas such solicitude was really touching.

Likewise, using the name of God for intimidation is a great blasphemy. Forbiddance to pray in one's own words is in itself an intrusion into the young consciousness. Perhaps the child remembers something very important and extends his thought upward. Who, then, can intrude to smother such a luminous impulse? The first instruction about prayer will be a directive upon the whole path of life.

70. The surroundings at home likewise impose an imprint on one's whole life. Even the poorest hut would not outrage the spiritual feeling. It should not be presumed that futility of life is not noticed by children, on the contrary, they feel keenly the structure of all their everyday life; therefore, prayer lives best in a clean home.

71. Prayer is good at any time, yet there are two periods of change of currents when turning to the Higher World is especially desirable—at sunrise and after sunset. Besides, upon going to sleep it is befitting to invoke the Higher World.

Sleep is not understood by science. The idea of rest is primitive. If each action is preceded by a spiritual act, then such an extraordinary state as that of sleep must be especially noted. For almost half their lives people entrust themselves to an invisible world. It is necessary to purify one's consciousness before entrance into the sacred Gates. Thought about the Higher World, thought about the Guardians, already lights up the drooping consciousness; hence, there may be more desirable meetings, and attacks may be warded off. Only the heart's thought about the Higher World provides an impenetrable armor.

Thus, let us be conscious of all that is most beautiful and needed on the lengthy journey.

72. Let the heart by its beat always remind one about spiritual food. Lose not the custom of prayer, banish not the good thoughts. Often man deprives himself of the right of entrance. The Higher World is not a consuming fire for friends and co-workers. In life people guard themselves against burns, let them likewise be definitely mindful about their future.

73. It is well to assemble for the unifying of thought; thus you create a spatial beneficence. Such thought is prayer—you do not think of self, you gather together for

the Good. Assistance to friends is so far removed from covetousness.

I consider those hours worthiest which are spent in sending thoughts to friends and to all who are in need.

74. With whom may one fortify one's thoughts? Only with the Guru. He is as a rock, near which it is possible to be sheltered from the storm. Reverence for the Guru is the path to the Higher World. But chaos cannot tolerate construction. One should direct attention to the basis of thought in order not to be exposed to the whirlwind.

75. There are people who aver that they never pray, and yet they preserve an exalted state of mind. The causes are many. It may be that they commune with the Higher World while at work without being aware of this fact. Perhaps their consciousness preserves in the depths of the heart flaming invocations, inaudible to man. It may be that from former lives hieroglyphics in strange languages have been carried over in secret memory. Thus, people often begin to repeat an unknown word which has a meaning in an unexpected dialect. Many sacred remembrances are preserved in the consciousness. Many of the worthiest actions are impelled by causes from former lives. One need not bind oneself by affirmations which have causes deriving from deep experiences.

76. No one bears another's thought. One's judgment will be his own responsibility before the world. One anchorite prayed merely by repeating in his language—Thou, Thou, Thou! He asserted that in the briefest affirmation he concentrated the strongest power. Though tongues may differ, yet consciousnesses aspire to the same goal.

77. The ignorant skeptic asks, "Why make assumptions about some sort of higher worlds? I have never heard of anything of that kind." It is fitting to answer, "Certain kinds of animals do not know about the higher worlds, nevertheless people have seen and felt the higher contacts a great number of times and can speak about their reality. If someone has never once felt the approach of the invisible world, it means that one's nerve centers have become atrophied." This is the fitting answer to ignorant skepticism.

What kind of prayer is possible in the mouth of a denier? It is impossible even to speak about prayer in the presence of ignorance. The fruit of humiliating attempts will be very bitter. The sensitiveness of the developed consciousness will whisper when it is impossible to refer to the higher worlds.

78. With the utmost reverence, some affirm—"Not That, not That," so as not to admit offensive comparisons. Others altogether forbid pronouncing the word God in order not to belittle the grandeur of the Highest. Thus do people approach Infinity differently. In the depths of their consciousness they feel that it is impossible to express or appraise that which is higher than all possible concepts. A blind man feels the stones of the lower levels, but knows not the height of the tower. Yet man cannot tear himself away from the Ladder of Hierarchy. The traveler will reach the steps of his ascent.

The path of Light sings, and boundless spaces resound!

79. Aum resounds not as a name but as a concept. The cognizing one will realize the sounding which is consonant with the music of the spheres. Rarely is it possible to hear this resonance of the spheres with the earthly ear, but the ignoramus takes it only for a noise in the ear. Thus let us walk there where sounds Infinity itself.

80. Great Love is laid in the foundation of the Higher World. Only a similar love responds to this quality. The most manifested reverence will not reach its destination without love. What is devotion without love? Can there be fieriness in a withered heart? Following a manifestation of love, there can be expected commensurateness with the Higher World. Each subject can be studied only with love. Each difficulty can be conquered by the power of love.

Verily, great Love lies in the foundation of the Higher World!

81. Great Service can be the lot of every man. New life is poured into him who dares to toil in Great Service. The measures of his entrance will be determined by each one himself. Each one may pledge himself, not to small but to Great Service, and thus irrevocably dedicate himself to the Higher World.

Thus Great Service is a duty and an honor.

82. He who knows how to discern the presence of the Higher World in the smallest things is already on the path of ascent. Indeed, it is needful in everything to link oneself to the Higher World. Without such attachment, the path will be a long one. Amid the densest of earthly conditions it is still possible to direct oneself toward the Higher World, and this World of Beauty will be close by. In the earthly body the spirit already learns to merge into the Higher World as if returning into its own wondrous native realm. Man feels an attraction even to his earthly native land which is transitory; so much the greater is his attraction to the eternal Fatherland. Only chaos can conceal from man the treasure which rightfully belongs to him. The sounding of harmony conquers the confusion of chaos. Aum!

83. Miracles cannot be something abstract for the spirit that is united with the Higher World. Every unusual earthly manifestation is a particle of the very Highest World, in other words, of reality. The same harmonious sounding already reveals the secret entrances. However, observe the smallest signs of the Higher World. From such small seeds will grow forth the most steadfast tree and the loftiest.

All signs must be attentively watched. Do not overlook those larger manifestations which you may consider, in the delusion of the flesh, unworthy of attention. The flesh is crude, and only the heart beats in the name of the Higher World. Aum!

84. The Fire or Light of the Higher World is not an entirely unusual manifestation. Far

oftener than it is thought do these sparks penetrate the earthly strata. Indeed, they are explained as electrical manifestations. Their substance does not differ essentially from that which it has been agreed to call electricity, but such sendings emanate from the thought energy of the Higher World. Not by accident do such fires and lights flash out; either encouragement or forewarning or confirmation resound in these sendings of Light. People usually complain that these messengers arrive unexpectedly. Amidst one's daily labor there may suddenly be seen a luminous indication. Perhaps it may instill courage and vigor and remind one about the Higher World, in order to fix in the masonry of consciousness still another strong stone.

Wondrous are the fires and lights of the Higher World. They do not singe where there is good. Each time they impel one to reflect about that invisible magnitude. One should accept these bridges as the sole path. It is terrible to be afraid of the Light as then Fire turns into a devouring flame. Fear is unfitting, and terror is self-destructive.

85. Convincingness implies trust. Therefore, realization of the Higher World will not be forgotten in many lives. Precisely such a quality remains unalterable forever. So much the more is it necessary to be affirmed in knowledge of the Higher World. Confirmation will not be delayed in coming.

86. Throughout the history of humanity can be traced a recognition of the Higher Spirit, the Holy Spirit, the Comforter, and a great number of such concepts leading to the Higher World. Such testimony of all ages and peoples must compel even the ignorant to reflect. All mankind cannot be mistaken! Under varying conditions people have sensed the same supreme, ineffable Origin. People have regarded the manifestation of the spirit as the philosophers' stone. One can find the most multiform signs of great Reality preserved by peoples. This is not self-interested suggestion, but a discernment of truth. Let people search in ancient Egypt, in Babylon, amid the undiscovered cultures of the Mayans; and everywhere, beyond the subtle symbols, can be found the same exalted concepts.

Thus science may lead to the Higher World.

87. Lenience is one of the qualities of the Higher World, therefore each one in turn must show this quality wherever there is a spark of good. Let people not weary of seeking this power of Grace. Thus in eternal vigil one may take upon oneself the service of the Higher World. One must not pride oneself on such distinction; no particular pride is fitting, but a special joy is permitted.

88. The bond with the Higher World enriches the consciousness bountifully. In manifold ways do the lofty sendings reach their mark—they may be apprehended in sleep, they may be received in wakefulness as a lightning flash of thought. One should not grieve if such thoughts sometimes seem to be immediately forgotten, rather, they have sunk into the consciousness. It may be that the thought was destined for the innermost consciousness. Only in due time will it be manifested; meanwhile it must live on and

enrich the consciousness.

It is said that growth of the consciousness is similar to the growth of a blade of grass. Man cannot notice the growth of grass by the hour, and just as imperceptibly appears a budding blossom. Only by periods is it possible to observe changes of consciousness; such a change will be indescribable. Consciousness grows by synthesis, it cannot move forward in a narrow manner. Advancement of the consciousness will proceed from the center encompassing successive circles of new understanding.

Likewise, sendings to scientists will not be materially narrow; they will impel the thought toward an expanding horizon. The mind will act as a scabbard for the flaming sword. Thus, tasks with a broad range are presented from the Higher World. Earthly limitations reduce supermundane thought to the human word, yet in the depths of the consciousness is preserved the imprint of the heavenly hieroglyph.

89. It is useful to consider communion with the Higher World to be as necessary as pure air. One need not sit in a fetid, poisonous atmosphere. Even the most ignorant people understand that poison is harmful.

Likewise it may be observed that through spiritual development people free themselves from the unpleasant odors which are natural to undeveloped organisms. Let us realize that the Higher World can transform even the composition of the blood. Let us not think that such reactions are supernatural, on the contrary, they are most natural. When a man returns from the pure outdoor air he emits a fragrant odor. Equally fragrant is the consciousness over-shadowed by Grace.

90. Even earthly thought can move solid objects—hence one can imagine the scope of the creative power of thought of the Higher World. People say that the conflict of thoughts results in truth, and thus people themselves unsuspectingly affirm a great truth. Truly, the creative power of thought energy is that secret about which sages deliberate. Precisely, not one thought, but the intersection of thought currents forms a spiral of conception. One may adduce many scientific experiments, but first of all it is necessary to establish the physical force of thought. If light objects can be moved under the force of thought, then this can be imagined as a progression in infinity. Not a spiritual nor an ethical calculation, but a physical one can present a concept of the higher magnitude. People should understand that their energy can produce enormous results. The potential of thought has been entrusted to each one and can be utilized scientifically, rationally, or wastefully to the harm of all that exists. Thus, prayer can be a great scientific experiment and proof.

When I say, “Aum,” I have in mind benefit to the world.

91. It should not be considered that true science cannot be mentioned in connection with prayer about the Highest Good. Each realization can be very close to the Higher World, yet each one can apply his own observation, and at opposite ends of the world

mental currents may be received which by their intersection can create a vortex of new possibilities. Surely, the Higher World is the most beautiful possibility.

92. Broad is the domain of humanity; at its summit it touches the Higher World in the person of heroes, of great Spiritual Toilers; at its base it produces a cosmic dust which forms the stones of the neighboring planets. Enormous is the distance between a great Spiritual Toiler already illumined by the Light of the Higher World, and the dusty dregs.

In view of the fact that a potential of basic energy has been given to each man, it is difficult to conceive how contrarily people have dealt with this great gift. The very imagination can hardly encompass such a chasm. People regard that which is unpleasant to them as difficult and that which causes them no trouble as easy; out of such conventionality open up yawning abysses. People are not accustomed to keeping the Higher World in their consciousness, yet it is not difficult to replace the feeling of emptiness with infinite life. How much more beautiful is realization of the Higher World than the casting of oneself into stony fetters!

Why begin all over again when it is possible to ascend infinitely?

93. Any feeling can be cultivated. Fearlessness too can be developed. One can set oneself tasks of fearlessness instead of imbuing oneself with a feeling of terror.

Apparitions are just as real as the shadows on the sand, but we know what causes the shadow. So, too, appearances out of the Subtle World will not be an impossibility. But let us not fear; let us resonantly pronounce the Name of the Teacher.

94. There is much fire, and consequently one can understand the waves which burn and fatigue. Subterranean and superterrestrial fires are related, yet they are far apart in their effects. Men are unwilling to understand their own influence upon subterranean fire. Astrological signs suggest thoughts of special caution, but instead men only increase the danger. Of what concern is it to the bipeds, if because of them on another continent a destructive flame bursts out!

95. The law of Cosmos is adamant, but at the same time we see apparent fluctuations of it. If we take karma, affirmation of karma too can be changed, just as the span between returns to carnate life may vary in different cases—from an instant to millennia. Those who do not know will be perplexed as to how such steadfastness can be at the same time so variable. Such ignorance will merely prove the lack of understanding of containment.

People also fail to understand which energy serves as the deciding factor. In all the cosmic amplitudes the basic factor is thought; it can alter karma, it can determine dates, it opens gates, and it can close them. It grows wing-rays from the shoulders. It can lead one close to the Higher World or precipitate one into the abyss. The manifestation of law rests on thought. The great wisdom of thought is a shield and a guard against chaos.

Thought actually rules over the fury of chaos.

Truly, the law of Cosmos is immutable, but it is illumined by thought and therefore goal-fitting. Understanding of co-measurement only teaches comprehension of the fundamental law.

Thus, let us always remember creative thought. Aum!

96. Alteration of karma appears unthinkable to many, but they err, forgetting about heavenly Justice. It is possible to experience instantaneously the highest realizations. Where the foot can tread, there thought can fly. In certain cults the neophytes were plunged into sleep and through hypnotic suggestion were compelled to experience at great speed the entire difficult pathway of their karmic life-pattern. Thus was inevitability understood, and also the possible acceleration of the law. Thought creates life.

97. Not only is it difficult to assimilate the law of karma, it is still more difficult to perceive the elementary law of incarnation. Yet the scriptures of the most ancient times often spoke of such a change of life. Often have the dwellers of the Subtle World communicated to earthly people their tidings. Frequently people remember about their former lives. For whole ages reincarnations have been acknowledged, but later they were again forgotten and it was even forbidden to think about them. It is difficult to comprehend the reason for such a struggle against the evidence. Sometimes it would have seemed that the wise ones wished to turn their attention only to the future, but such wisdom would be one-sided.

People should aspire to unlimited knowledge. One should not command a man not to know. A man should not be deprived of his right to self-perfectedment. Let it be known and remembered that the Teacher of life draws a line between past and future.

Thus, let us not close our eyes to reality. The law of incarnation is just. The kernel of the spirit is inviolable and eternal. Infinity affirms Eternity, but everyone can visualize Infinity—which means everyone can realize Eternity.

One should not deny the statements of children about their past lives. Essentially they know what has taken place around them. Especially nowadays there often will be rapid reincarnations. Many dwellers of the Subtle World are hastening to return, and herein is expressed the growth and acceleration of evolution. And in such quickening may be seen a rapprochement between the worlds.

98. Much is needed to convince people that they should observe the principal moments as they occur in their lives. People are so unable to discriminate between the significant and the negligible. Even the key milestones of existence often pass by without drawing attention. The school should be an aid to such enlightenment.

99. It is especially difficult for people to discern what is most important in themselves. If

a physician locates a malignant internal tumor, he hastens to cut through the external layers so as to forestall the danger, but the coward will want to spare his skin and will perish from the continued growth of the tumor. If it is necessary to choose, let the most essential be preserved. Similarly, in turning to the Higher World, time must be found for reflecting on the most important.

100. A triple palimpsest provides an example of the stratifications of signs of the three worlds. Let us imagine a parchment on which first was written a cosmogonic treatise, and which later served for a love sonnet, while finally there has been written on it a reckoning of fabrics and furs. Through the obvious bazaar figures it will be difficult to make out the effusions of the heart, and it will be almost impossible to decipher the treatise about the most important. Does not the same thing take place in regard to the hieroglyph of the three worlds? Yet just as the experienced savant is able to read the most complicated manuscripts, an enlightened consciousness can understand the meaning of inscriptions of the Higher World.

Let us not take the jumbled figures of the bazaar for the laws of the Universe.

101. All comparisons are applicable in encounters with ignorance. Deniers like to refute, but they will offer no issue or solution. They ridicule the very best communion, but are unable to connect even three letters.

102. People become pious as they near the crossing into the Subtle World. They fail to discern that such a hurried bribery borders upon blasphemy. Thus there results, not a realization of the Higher World, but a hurried payment for the best place, whereas approach to the Higher World should begin in the first days of earthly life.

Not conventional rites but prayer of the heart brings the World of Beauty near and makes it a daily sustenance. One can approach the Highest with the Chalice filled with the best thoughts. One can offer the best experiments by warranting them to be directed to Good. When the Good lives, it opens all the gates to the Higher World.

103. People, even those who know about the Subtle World, deem it possible to postpone perfecting their thinking until the time comes to enter that world. They are wrong, it is precisely here that the direction of thought must be established. It can be developed once a definite impulse has been given. The test of thinking must be affirmed by earthly thinking. It is deplorable to enter the Subtle World in a confused and distracted state. When the consciousness is clear it leads upward just as gas lifts a balloon. No one and nothing can detain in the lower strata a steadfast consciousness which strives toward Good; therefore let us not defer affirmation of thinking. There is no more direct communion with the Higher World than by this path.

104. Meditation in quiet about the Higher World will be equal to the best remedy. It is possible thus to sense the relativity of that which exists. Such a measure will not be a limitation, on the contrary it will strengthen the flight of thought. When confusion takes

possession of the world, propound the most simple.

Earthly existence cannot be final, and in such a transitory state one may only prepare that which is most needed for the future flight, in other words—sharpen thought. Wings grow only through thought.

105. Undoubtedly you are often asked about the contact of the Subtle World with earthly life. You will be right in saying that such contact is continuous. Not a single earthly action remains unanswered on the part of the Subtle World. Each earthly thought arouses either joy and assistance, or malevolence and destructive sendings from the Subtle World. Even the weak spirits vigilantly attend earthly thoughts. Of course, powerful earthly thoughts inject a deepened vibration into the Subtle World, therefore it is but natural that the Subtle World should resound also to the earthly thoughts. When I say that the fall of a feather from the wing of a little bird causes thunder in the distant worlds, this is not a symbol, but only a reminder of the cooperation of all that exists. One needs to accustom oneself to the fact that there is no void. One must greatly strengthen one's conviction of the importance of man's task, his obligation and duty.

When man takes upon himself communion with the Higher World, he is truly daring, but this daring is sacred. The Subtle World listens to these calls and understands their significance. Such communion attracts a multitude of listeners—co-workers, as it were—therefore egoism must be excluded from prayer; for the best prayer will be renunciation and desire for the Good.

Let the Teaching persist in emphasizing the usefulness of the bond with the Higher World; only thus is it possible to affirm Great Service.

106. Let us not grieve if a response does not always come. Let us not be surprised if a response reaches us in an unexpected hour. Let us learn to understand supermundane conditions, and mainly let us comprehend the great invisible labor. But you already understand the Forces of the Higher World know no rest. Let such luminous Power guide each wayfarer in the night hour.

107. Light-mindedness, curiosity, suspicion, and unbelief are all of the same dark family. Imagine a great mathematician developing complicated formulae before children of elementary age. They will not only fail to grasp the great problems, but they will immediately fall into a derisive snickering. Thus, when someone approaches the Higher World out of curiosity, one can expect all consequences in the way of doubt and treason. If the consciousness is at a level that permits curiosity where there should be reverence for the greatness, there cosmic dross must be anticipated. Is it possible to approach the Higher World out of curiosity? Rather put the hand into the fire; thus let suspicion be charred!

In the heart one must bear reverence for the Higher World as the most important and beautiful fact in earthly life.

108. Someone may say that already he has often heard such calls to the higher worlds. So much the worse for him to remain deaf afterwards, for such deafness is impermissible. Nevertheless many regard such calls as out of place in business life; thus, people are far from the true understanding of Be-ness, notwithstanding the millions of years of the planet's existence. The more resonantly let us send forth our call to the Higher World.

109. Licentiousness and coarseness have now reached incredible limits. Savagery has finally broken into the cities and disrupted all the implantations of the spirit. The consciousness of the majority has returned to the darkest age. The clatter of the machine drowns the wail of the spirit. Therefore, each call to the Higher World is a call for salvation.

110. Complete attainment is possible only through complete trust. Only the realization of such completeness can bring one closer to achievement. It is impossible to impart from without what full trust is; only the heart can help one find this salutary path.

The Guru is in no need of reverence, but trust in the Teacher will be the sole vital bond with the Higher World. Realizing the value of trust here on Earth, one may apply the same measure of trust through all Hierarchy. It is right that reverence for the Guru be the firm foundation of an entire people. Destruction of respect for the Guru will also be the cessation of achievements.

Thus let us remember about full trust.

111. The Higher World has been in the foundation of all human, state, and social structures. Even if people are unaware of the primary origin of their social organizations, yet in transitory conditions may be seen traces of the living connection with the Higher World. One should not diminish the antiquity of the planet and of life upon it; it would be more correct to increase this figure. But let us not forget that continents have shifted their positions many times, and even at present one can still see near the poles a great many opportunities for discovery. Therefore, let us be cautious in limiting the earthly problem. Antecedent to savages we shall see traces of wise peoples who have vanished. According to surviving records of laws it is possible to affirm that the impulse toward comprehension of the Higher World has been manifested from time immemorial.

112. It is rightly understood that so-called sacred animals were not deities, but were a natural consequence arising from local conditions. Even now people often speak about some sacred obligation meaning thereby, not a religious rite, but a useful moral action. The conditions of antiquity often required a special attention to certain animals, or trees and plants. Sacredness signified inviolability. Thus was preserved something rare and necessary. The very same protection contemporary people call "preserves." Thus, one should refer very carefully to concepts that are not clear. So much has been added to the province of religion that, because of its antiquity, superficial observers are

completely unable to distinguish the fundamental from the stratifications around it. The temple even now is a gathering place where, along with ceremony, barter and sale take place, and local matters are discussed. The same piling up of confusion is still taking place. Therefore let us not be excessively harsh toward the term sacred animals and other long-forgotten archaic symbols.

113. Prayer must be joyful, for communion with the Higher World will actually be full of ecstasy and solemnity. But such joy will be a special wisdom. It is possible only through realization of goal-fitness. It will be salutary through fullness of trust. It resounds with courage when the path is one.

Much is said about Samadhi, but have many experienced the different degrees of such ecstasy? Such joy liberates from all sorrow, therefore this path of joy is the path of Truth.

114. Aum has been explained in detail in various writings. The subtlety of vibrations, the wisdom of the sounding, and the beauty of the structure have long been known, but if the heart be dead, even such a “sesame” will not open the lock.

Again it is necessary to remind one about co-measurement and the fortifying of the essence of the heart. Aum is not accessible to heartlessness.

115. One of the reasons why Samadhi occurs so rarely is because people do not know how to deal with such an exalted state. They endeavor to interrupt the beginning of each unusual condition. Furthermore, people will not leave in peace one who is falling into Samadhi, and by their crudeness induce a dangerous shock. Yet in the most ordinary life a careful attitude of one to another is required. A man who has received a shock should be left in quiet. But rarely do people observe even such an elementary caution.

Thus it is impossible to safely bestow Samadhi so long as human thinking fails to understand how to deal with the higher energies. Therefore, every thought about the reality of the Higher World is in itself beneficial.

116. Great Service has all humanity in view. Neither nationality nor any other divisions should place limits on Service for the Good. It is not easy to avoid the various stratifications created through millennia. Only the realization of the Higher World can help to conquer all the survivals of superstition and atavism. Moreover one should not be arbitrary in feelings regarding karmic prejudices. Justice, even under unfavorable conditions, nevertheless indicates a just discernment. The individual as a responsible unit will be the object of judgment. It is difficult to evaluate an individual over and above all conventionalities, but devotion to Service will open one's eyes and enable one to perceive very clearly the seed of the spirit.

Thus the Higher World, and it alone, will bestow the higher judgment.

117. Tears and saliva alter their composition according to the state of the spirit. And

each breath is different in its chemism. If ordinary breathing is not easy to investigate because of its superficiality, then a sigh which causes a tremor of the organism will be indicative. It can be noticed that a deep sigh sometimes causes something in the nature of an internal spasm. Such nerve contractions indicate increased outpouring of psychic energy. Depending on the impulse, it will stimulate the action of certain organs which will give a particular chemism to the breath. At the pronunciation of Aum a breath is manifested, the chemism of which will be very beneficial.

118. There are some who suppose that man is continuously dying; others know that man is incessantly reborn. The former are motivated by fear, the latter by joy. The former suggest death to themselves, the latter recognize life. Thus, man to a large extent predetermines his own future. One may be confident that he who destines death for himself does not know about the Higher World. He may display outward ritual, but his heart is far from the truth.

Affirmation of life is affirmation of Light. The human spirit is immortal, but such a simple truth is not close to people; for they care more about the body than about the spirit.

119. Life obliges man to ascend, whereas death is a descent. People, in principle, prefer to understand death as destruction. Existence itself affirms eternal renewal. Each man dies for yesterday and is regenerated for tomorrow. Each day a renewal of all three principles takes place. Each day and hour man draws nearer to or recedes from the Higher World.

Let each one by the quality of his thinking further his own ascent and his perception of the Higher World.

120. Tranquillity is the crown of the spirit.

121. Many qualities are inherent in the aura. They are measured not only according to the size of the aura, but also by its inner tension. Indeed, the highly tensed aura is both the best shield and the most potent influence on its surroundings or environment. Sometimes radiations are good in color, but are not sufficiently intense.

Strengthening of the aura occurs through communion with the Higher World, as egoism falls away and selflessness is kindled. Thus, each communion with the Higher World will induce a strengthening of radiations. This subject invites scientific observation.

122. During communion with the Higher World it is actually possible to observe that bent or crossed legs have a deep significance. Let physicians examine what influence such a position of the extremities has upon the blood circulation and the nerve centers. Let them pay attention also to the respiratory channels. Whoever has understood the lubrication of the passages of the respiratory organs has already discerned the significance of these conduits.

123. Indispensable is the participation of the wise physician in all especially beneficial manifestations. Let it not be thought that We evade scientific observations; on the contrary, We value each scientifically founded thought.

124. In the face of danger human forces are multiplied in tension, likewise the state of ecstasy produces an influx of superearthly forces. If such a tension has been established, it is then possible to prolong this moment, in other words, man may receive a continuous increase of forces. It is only necessary that the Source of Forces become constant and near for him. Thus, the question of realization of the Higher World becomes urgent, and science itself will approach it as the impelling force of evolution. One may not only dream about such a bond of closeness but it is also possible to approach the Higher World by earthly measures. Each rapprochement of the worlds is already a victory over the flesh.

125. World events often occur, not because of actions themselves, but under the signs of the approach of the actions. People create a great deal under the sign of joy when as yet there is no apparent cause; and under the sign of terror or war when war has not yet broken out. Much is accomplished merely under the signs, therefore such reflexes acquire a most important significance for the alteration of life. Many examples of this can be cited. What is the need of war itself with all its disasters, if a single mirage can intensify energy? Much is actually constructed under the impetus of a mirage. Maya can sometimes be a most powerful impellent.

Therefore it is necessary to examine so attentively the guiding signs. The manifestation of improvement in understanding such signs actually hastens evolution.

Hence, let the most important be the guiding Principle.

126. If one succeeds in producing some action under a mere sign, it is very fortunate. The greatest reconstructions take place imperceptibly; only the result shows how much has been achieved. Thus, in everything actions under signs can be seen. The concept of the symbol is nothing but a reminder about a sign. The success of entire nations takes place under a symbol.

I consider it possible to proceed under the Higher Sign during the most perilous crossings.

127. Realization of the Higher World should arise freely, voluntarily and benevolently. Coercion is unfitting in such a transcendent matter. Thus, each teacher should interpret the Higher World as a higher joy. No one will call joy coercion. No one will condemn him who brings true joy. Yet how much inspiration must one develop in oneself in order to be a harbinger of joy! If a teacher has attained such a degree, he merits all reverence.

The Higher World is the touchstone of consciousness.

128. Why is treachery toward one's Guru such a revolting crime? During the first three years one may affirm one's consciousness, but after that the selection of the Guru becomes final. Such a law has deep significance. The Guru is the bridge to cognition of the Higher World. Such an earthly step easily establishes a relationship with the Higher World, therefore it is inadmissible to choose the Guru and then betray him; this would mean severing the bond with the Higher World forever. One can fall under the darkest influence when the saving thread has been broken. Such people are still able to move, eat, sleep, and slander, but the leprous infection may already have taken root. Likewise, traitors can still vegetate, but human dignity has been lost. Thus one can observe the wise laws which lay the foundation for living steps to the Higher World.

129. One must rejoice at the approach of each physician who desires to study the foundations of the rapprochement of the worlds. When the triple sign leads to triunity, then observations upon the human organism become necessary and undeferrable. The basis of threefoldness can be expressed throughout the organism. The physician must be informed about the Subtle World and the Higher World. Only from such considerations can he apprehend the subtlest conditions of the organism. And for him Aum will not be an empty sound.

130. If one would take note of even the external events of this year, he would get a most remarkable record of the course of world conflicts. Indeed, though this be only a collection of external signs, such a table would be a historic document of the highest significance. Of course, the external signs will be but sparks of the inner movements, and only the most devoted ones will not be frightened by such terrifying perturbations.

It is also possible to observe the connection of certain persons with world events. No one can understand how a world movement is personified in some individuals.

131. An alarmed child nestles close to its mother's knee, not in supplication but with a feeling of firm support and protection. Likewise, sooner or later, a man in distress turns to the Higher World. He will have nowhere else to go; he may be confused by the advice of uninvited bystanders, but his heart will be secretly atremble about the Highest.

132. Besides many definitions of the word Aum let us recollect that: A is Thought—the Basis; U is Light—the Primary Cause; M is Mystery—the Sacred.

133. Again one is asked, "Why continue to speak of three aspects when there are known to be more?" One should firmly point out that two paths exist—the path of analysis and the path of synthesis. Many intermediate conditions may be found so that the worlds appear as one connected whole. But later it is again necessary to separate the principal groups, and then we shall return to the triple structure.

Even upon Earth an enormous variety of degrees of spirituality can be perceived. One can see how people sometimes almost contact the Subtle World, since the consciousness in certain strata of the Subtle World does not transcend the earthly

consciousness. Thus, the worlds are not only in contact but even overlap one another. The law of consecutiveness is firmly expressed in all nature. Even cataclysms, which seemingly are beyond the bounds of the spheres, primarily respond to some rhythm outside Earth.

Thus, let us not isolate where a just grouping is right. Man has departed so far from clear concepts that he must enter through the simplest Gates.

134. A real cognition and realization of the Higher World is indispensable to man. Religions have caused the most terrible wars. The most shocking cruelty has arisen from spasmodic thoughts about the Higher World. Such a horrible condition indicates that the Higher World is not understood in all its magnitude.

Realization of the great World of Beauty will result in a current of true thinking. Not a slayer but a wise creator is he who cognizes the Higher World. In the spirit, upon the summit, man can partake of communion with the Higher Power.

Thus, only a real comprehension of the Higher World will bestow equilibrium upon humanity.

135. Equilibrium constitutes the foundation of Existence. When, then, does man lose equilibrium in earthly life? When he is distraught and ill, then he staggers and proceeds gropingly, clutching at any and all objects. Does not the same thing occur when man is spiritually ill and loses equilibrium in his relationship with the Higher World?

Question people of different beliefs as to the firmness of their conception of the Higher World. You will receive a multitude of the most evasive replies. Many will refuse to answer at all, screening themselves by a hypocritical reluctance to talk about such a subject. Others will repeat memorized formulae which do not live in their hearts. A third group will affirm that the world was created two thousand years B.C. Thus, instead of spiritualized responses full of love and solemnity, you may receive heaps of dry leaves.

Meanwhile, life itself, as a reflection of invisible existence, should stimulate the consciousness of man. Half of life is given over to a mysterious condition which has not been explained by science. Moreover, each sensitive ear and eye can notice much beyond the province of everyday life.

People call indifference and stolidity "equilibrium," but nature itself whispers that equilibrium is tension. Consider tension to be the approach to the path of discoveries.

136. In the midst of the loftiest words remember that in each donation a part of that which is received should be allotted for the common use. Not only materially but also spiritually must this basic principle be understood as the law leading to equilibrium.

137. The inhabitation of heavenly bodies remains under doubt to this day. Even the best

astronomers hesitate to express an opinion about this question. The reason lies chiefly in the conceit of man. He does not wish to admit incarnation in any conditions other than earthly. Fear before Infinity is also a hindrance. Surely, not many dare to reflect about such a remote giant as Antares, which, in the ocean of the Milky Way, presupposes beyond itself infinite Space. Meanwhile, people should think of distant worlds as being inhabited.

People cannot approach them in the earthly state, yet in the subtle body the best spirits have already approached such planets and brought back remembrances about their surface structure, coloration and inhabitants. Such experiences are rare, still they occur. They can reinforce the consciousness about infinite reality. In addition to the three invisible worlds it is necessary to recognize inhabited worlds. It is necessary to understand these oceans of thought which generate the music of the spheres. Thus let us diligently direct our thought to the distant friends and co-workers and Protectors. The thought that distant worlds are populated is not a supernatural fantasy. Man will firmly tread the earthly path when knowing about the surrounding magnitude.

138. More than once have the wise ones advised keeping closer to Earth. Will not such counsel contradict thoughts about Infinity? Not at all. We have been incarnated on Earth, and for this the causes are many. If our vigil is to guard Earth we must also love it. It is impossible to care for that which is not loved.

Earth itself is still full of unexhausted riches. It is possible to strengthen the planet by perfecting its health. Amidst healthy conditions on Earth one should not forget the Higher Magnitude. Thus will true equilibrium come about.

139. In the world treasury there are many teachings and legends which affirm the Higher World. People cannot justify themselves by pleading a lack of indications guiding them to knowledge. It is usual to hear complaints of the lack of knowledge as to the path to the Higher World. Such laments are hypocritical! These disgruntled ones will not take the trouble to seek out the Source. One may notice to what an extent aspiring people, even under the most unfavorable conditions, find strength to discover the Light. We watch over such light-bearers who overcome the most incredible difficulties.

The Law has been sent; the Path has been indicated; let him who seeks find.

140. Thought is the true friend of the seeker. Thought rules everything. Thought is inherent in each movement of the muscles. Thought leads and affirms. Thought finds the paths to the Teachings and the Decrees. Thought, if not scorned, teaches discrimination between the higher and the lower. Thought lives on perpetually and infinitely. It affirms movement and the realization of rhythm. Thought does not forsake one by day, nor by night. Thought uplifts the consciousness when the process of thinking becomes cherished.

141. Each instant man either creates or destroys. The world is filled with conflicting

thoughts. A multitude of illnesses have been implanted by thoughts of destruction. A great number of murders take place at long distances from thoughts or from intersecting thoughts, but it is almost impossible to make man realize that his pre-eminence lies in continuous thinking. It is impossible to impress upon man how responsible he is for the quality of his thinking. The heart beats unceasingly, equally incessant is the pulse of thought. But it is not customary to talk about this.

Man either creates or destroys.

142. Madmen, they know not what they possess! People usually censure profligacy, yet is not thought being dissipated? Is not the great gift, attained with such difficulty, being reduced to nought? Thought, as the great gift of the Teacher, perishes in ignorant actions. Thus, men are ready to betray even their own planet, provided they do not have to think.

We already have pointed out the significance of thoughts many times, and again We shall return to the same subject. It is necessary to repeat a dose of medicine to an ailing man, so We weary not of affirming the first fundamental—Aum!

143. Now let us turn to the second sign of the Triune name, to the Primary Cause—Light. People have so confused the concept of Light with lighting that they cannot imagine Light as energy. Let us not look into that Infinity where thought and Light and all that exists merge into unity, but according to the earthly understanding let us apprehend Light as a salutary energy, without which life is impossible. Light is the most pervasive messenger of salvation. One can distinctly comprehend a difference between utilitarian fire and cosmic Light. Not fire, but radiance surrounds each living being. The benevolent thinker is surrounded by a rainbow, and through his light brings healing. So many times We have foretold the future of these radiations. We have said that with such a criterion the very structure of life will be transformed. One may rightly call Light the principle which leads to regeneration. Thought and Light are so closely linked that thought may be called luminiferous.

144. Utter darkness!—thus exclaims a man who falls into despair. The light has gone out—says the man who loses hope. Absolutely everything which refers to the luminous future is connected with Light. But people do not know how to rejoice at Light as energy. In the application of light treatments without using the opportunity to explain the significance of Light the physician and scholar are equally guilty. The ray of light acts on everything—muscles, bones and nerves. The brain lives by means of light; the vital substance of the brain is in need of rays of light. One can enumerate all the physiological conditions, and they will prove the Teaching of Light.

One should develop concentration in order to observe what a remarkable exchange takes place between the radiations of thinking beings and the external rays of Infinity—the spatial rays are stretched like silvery threads. Condensation of light can be seen in electrical manifestations. The hand of man evokes a miraculous fire from space. You

know that from a single touch flashes out a flame that does not burn. Such manifestations are rare, yet they do occur, and they indicate how much significance the bond of higher spirituality has during a transmission of spatial current. But it is necessary to take such signs with complete calm. Light does not coalesce with irritation and fear.

145. Fear and terror form a peculiar magnet. One may surmise what is attracted by such a dark magnet! People observe that fear darkens the sight. Indeed, darkness advances upon one possessed by terror.

Each instant man is evoking Light or darkness.

146. The light of the Subtle World has no relationship to the earthly understanding of solar light. In the lower strata, darkened consciousnesses create obscurity, but the higher the consciousness and thought, the more luminous is the miraculous radiance. Indeed, the dwellers of the Subtle World see both the earth and the luminaries, but the earthly lights are transmuted by their consciousness differently. Likewise with the thoughts of the Subtle World; though they are based on the same energy, their process is original. The law of equilibrium normalizes mental excesses.

147. In the purest place, the purest snow is saturated with earthly and cosmic dust; thus is space filled, even when crudely examined. Add a multitude of currents and rays, and you obtain an image of reality; thus are incarnate beings surrounded. Thoughts flow incessantly from the Subtle World; sometimes a man turns around and cries out at the impact of thought, but he still does not think of it as something coming from without. Man sees sparks and even fiery flashes, but he attributes them only to himself. It is impossible to teach men to treat their surroundings with respect. To such an extent do people fail to understand equilibrium that they either fall into sanctimoniousness or swell with conceit. For this reason the bridge to the distant worlds is difficult for people.

148. The third sign, the Sacred Mystery, is cognized by but a few. Light-mindedness whispers that everything pertaining to Mystery is unnecessary. Conceit suggests that all should be accessible, but man, blinded by lightning, cries out at the insupportable Light. Man, weighed down by the grandeur of thought, complains of the impossibility of containing it. Truly, the Mystery is commensurateness, which bestows the possibility of ascending without staggering.

By Mystery is the world maintained. There is no limit to Infinity.

149. Secrecy is also cautiousness and goal-fitness. One should plant flowers in appropriate soil. One should know when and to whom to intrust the seeds; thus does the concept of the Guru grow. In the simplest and most needed manner, the Guru tells what is especially necessary. If he guards the secret, it means that this is temporarily imperative. There can be no suspicion that the Guru conceals harmfully. One must accept the Guru as Guide; in such a manner the concept of the secret is transformed.

It is very important to assimilate the fact that the so-called Great Mystery is not an obstacle, but only the guarding of the path. If it is because of mistrust and fear that a man has not yet started his journey, then no measure will advance him. On such a path the wayfarer turns back, but to retreat is abhorrent. Therefore, the Guru helps find the best path. He will explain secrecy as an undefiled treasure.

150. Loss of co-measurement is loss of the path. Can that which is unknown be disproved? Can finiteness be affirmed in the face of Infinity? Can slander be admitted when the subject of the discourse is unknown? Can one oppose all Light and all thought? As madness darkens one's reason, so does treachery against the path of Light cast one into darkness.

151. The names of traitors are also recorded in the history of mankind. But where can traitors hide in the Subtle World, when their memory has been clarified? Not shame before others, but the unquenchable bitterness of infamy in the heart drives the traitors into ice and flame. And where are those who whispered treacheries into their ears? Why do they not succor their issue? They do not seek them out in the darkness. Terrible is the condition of traitors—murderers of body and spirit!

152. One should not spill poison carelessly. A great many may be infected, and no one will know where the poison may spread. Dark poisoners, do you know all your victims? But you will not remain ignorant. Sight will be given you, and you will see the entire scope of your doings. Thus do poisoners condemn themselves.

153. Each man bears a secret within himself. Rarely does the curtain of the past roll back—only when subtle energy abounds during one's earthly life. Only by transcending the boundary of Earth is man enlightened in the realization of a portion of his secret. Remarkable is the process when subtle energy reveals the Chalice of accumulations; the memory is suddenly illumined, and the past stands out in all justice. Amazing is the extent of man's transformation at the moment when he leaves the earthly sphere. People call this death, but it is really birth; therefore, how pitiful it is when the subtle body sojourns long in sleep. Especially noteworthy is the transition wherein consciousness is preserved. Then it can be clearly imagined how the earthly tatters fall off and the imperishable accumulation emerges, revealing itself to be a true treasure. It can be understood why this most subtle treasure cannot be revealed amid crude conditions.

154. People can refine earthly conditions. The way lies not through riches nor power, but through the tremor of solemnity that is within reach of those chosen sensitive ones. Each such higher tremor is in itself a victory over the flesh.

On holidays the ancient weaving is taken out of the secret coffer. One cannot expose the finest work to a violent hurricane every day. One can rejoice when labor produces the higher joy in earthly life.

155. Besides earthquakes, there can be atmospheric disturbances. There can be concussions, as it were, during which the earthly sphere is agitated. These are caused not only by the crossing of currents, but also by conditions in the Subtle World. During discoveries, frequently something inexplicable is felt. This may be a reminder of the invisible world, full of energy. I would suggest that writers collect such unknown facts; thus will be accumulated a book of new juxtapositions.

156. If the Subtle World influences are so frequent, deep and lengthy relations should be established between co-workers of the two worlds. And so it is. Besides, the relationships are not so much a matter of blood kinship as of spiritual kinship. Often such co-workers meet also on the earthly plane; though they may be separated by differences of nationality and circumstance, yet an inner feeling will draw them together. Between them a confidence will be established very easily, though there may also be reverse exceptions. Ingratitude constitutes sinking into darkness.

157. The life of the planet may be understood as the sum total of all beginnings created with it. So much the greater is the responsibility of all thinking inhabitants of the planet. It is presumed that they are the crown of the planet, but if lumps of coal are found in the crown instead of precious stones, the resulting damage will be on a planetary scale. As a result, all the connecting currents will be destroyed.

158. When I speak about relations with the Subtle World, I do not advise artificial measures for such relations. These relations exist naturally throughout life. One should merely learn to observe them soberly; without any narcotics it is possible to observe around oneself many signs that clearly come from beyond the limits of narrow earthly existence.

It is necessary to understand to what an extent such natural observations can broaden the human concept of life. Prayer is transformed into spiritual communion, and reverence will not be dogmatic but vital and filled with love.

Without love there is no creation.

159. One may rejoice at that which finds a place in the heart, in other words, that which is loved. Is it possible without love to speak of signs about thought, about the Mystery, about Light? Mystery will turn into concealment, thought into scheming, and the Light into a firebrand; it is possible thus to distort the most Beautiful. But the true path achieved through love admits of no sacrilege. That which is visionary is turned into reality; the clamor of bargaining will find its proper place; man will realize the significance of solemnity.

Thus will Great Service begin to shine.

160. Sometimes you are absent, as it were, from current life. Sometimes you can hear

the sounding of the distant worlds. Sometimes you can sense the air and the aroma of remote localities; you affirm immeasurable manifestations amid daily life. Indeed, you do not deceive yourself in sensing these fleeting contacts, which demonstrate how powerful the human being is. One cannot force oneself to sense such calls of Space, they reach only open hearts. Wiseacres attempt to show that such sensations are only autosuggestions, but for each autosuggestion a mental command must be sent in advance. However, you know perfectly well that such straight-knowledge arrives unexpectedly, beyond human imagination. You are transported into remote countries—manifestations of the spirit are swift as light. Thus it is possible to begin to realize the speed of movement in the Subtle World.

161. For each true discernment there is needed full confidence and spontaneity. One should strongly affirm these concepts as the basis of progress. It is possible to demonstrate how mistrust and artificiality will be the worst enemies. They swallow up vital energy. They are as sharp obstacles. How much force must be applied to continue the path with fatal leaps! Therefore, the sacred sounding can turn thought back to the fundamental and to the Light.

Thus let us conquer all obstacles and grow to love them. We shall not speak at length about that which one must love, because the heart knows.

162. Darkness is finite, but Light is manifested infinitely. Each one who knows this simplest of truths is already invincible. Any admission that Light is weak and the darkness great makes victory impossible. No matter what is given to the one of little faith, he drowns all in the ocean of darkness. Thus, let us take up the weapon of Light as the surest.

163. One should study the manifestations of nature in connection with world events. There may be found characteristic conformities; they repeatedly show how much of a living organism is the planet. Everything related to the planet is coordinated as the organs of a single body, therefore it is impossible to regard each being as an isolated individual. All beings belong to one organization, and they must regard themselves as responsible members of a community. In such a manner can one observe the fully defined structure of the Universe.

One need not be surprised at the continual attempts to rebel against the law of order. The force of chaos is like a maelstrom, and weak consciousnesses easily fall victims to such an epidemic. Indeed, one should look upon the influxes of chaos as infectious epidemics.

Observe and compare events. These observations help one to understand the laws of conformity and concatenation. The Teaching gives intimations which are confirmed by reality.

164. Why do physicians pay so little attention to atmospheric pressure? They send

patients to health resorts or to the seashore or to the mountains, but they do not forewarn them that the quality of the air may be completely altered by reason of the effect of currents. There exist various bureaus and scientific observation posts, but they should also broadcast information useful to the medical profession. Good health must be protected by the state.

165. It has been correctly observed that great Influences come by special paths. Often people will be outwardly rebellious, and yet will accept what is sent. It is important to Us that that which has occurred be useful. One should not insist that that which takes place be judged according to present day standard—what is important is the result. We must be tolerant and pay no attention to lack of knowledge and to crudity. Therefore, one should pay attention to the essential nature of that which occurs.

166. I consider it possible to direct children from their earliest years to a realization of the Higher World. This is not compulsion, for it will help children to retain easily in mind much that otherwise might be quickly forgotten. Besides, such a manifestation will awaken incomparably beautiful forms. People strive for beauty and solemnity, on such basis it is possible to tell about the supernal Magnitude. One should not tear away countries from their best accumulations—each nation has its own expression.

The surmounting of limitations is possible only through the broadening of consciousness. One needs to know how to cautiously approach the heart of humanity through expansion of consciousness. Already many boundaries are being erased, but for such new paths a special love of mankind is required. It is necessary to cultivate this quality along with purity of body and spirit. Let hygiene of the spirit have a place in the schools, then lofty communions will become the best hours.

167. Life requires no temptations. Life can be transmuted under any and all conditions. Community of spirit is highest transmutation of life. Many of the ignorant do not wish to understand that community of spirit does not depend upon external form. It is created there where the concept of the broadening of consciousness is alive.

168. Community of spirit is possible where there exists a living magnet, then it is possible across all earthly boundaries to closely join each community. When a community lives in the sole service of Truth there exist no obstacles, and a special mutual help will be a natural expression.

Gratitude grows without compulsion, therefore the manifestation of joy especially affirms community of spirit—everyone would like to do something better.

169. One should reread books about principles and fundamentals. In general, it is necessary to renew one's impression of what has been read. It is wrong to think that a book read three years ago will not appear new on subsequent reading. A man himself changes in these years. His consciousness and understanding cannot remain on the same level; in all his surroundings change has taken place, and he would be unable to

return to former conditions. Through his broadened horizon man discovers new contents in the book. Therefore, a book once read should not be cast into oblivion forever; knowledge lives on, and each sign of it must be alive.

170. Man does not know wherein lies his best action; therefore, to pride oneself on one's actions is ignorance. Human deeds depend upon many conditions. The distant worlds are either allies or adversaries. The causes and motives have been written down on such lengthy scrolls that the results cannot be read by human eyes.

Therefore, let us only apply all our forces and best strivings, leaving judgment to the Higher World.

171. Observe what takes place in your sensations during lofty communion. It can be noticed that feeling in the extremities is gradually lost, and finally the heart alone is sensed. This is not pain, but a sort of tension and imbuing. The communion can take place under any position of the body—standing, seated, or recumbent. The manifestation of the heart feeling referred to is called “the silver thread.” It can wind and attract, as it were, and such a bond is a sign of nearness.

172. People often speak about doubles; it is as if they see their own selves. There are many explanations for such a manifestation. People usually forget the most natural one—actually the projection of the astral body. The subtle body is projected more often than is thought. It can acquire density, but is not usually seen by everyone; a degree of clairvoyance is required to see the subtle body. Furthermore, man can as easily see himself during a state of drowsiness as in wakefulness. Few pay any attention to the transitional state of drowsiness; yet precisely during this condition noteworthy manifestations occur.

However, man is not concerned in his ordinary life with such observations; either he completely denies the instructiveness of his sensations, or he yields to an artificial tension which cannot be considered natural. Hence, it is so necessary to seek equilibrium; if it is difficult to maintain it, then one should at least remember to strive for it.

173. People wish to render everything commonplace and insignificant, but when they see something that does not fit into their framework, confusion results instead of attention. The manifestation of such an unusual scale of events will actually be considered as mere chance. Thus are precious weavings senselessly torn asunder. The obviousness of events is often striking, yet words are found to violate even evidence. People know how to break up stone blocks and remain with a rubbish heap.

174. Humanity is wiping out the distinction between tribes, therefore one should speak with special caution about tribes. Even those tribes that are still distinct in appearance and language are not basically and essentially isolated from each other. In conventional terms the subdivision is clear, but not in the matter of blood. An admixture is taking

place which is so characteristic during a change of race. It is more appropriate to speak about humanity as a whole than to speak conventionally about the interlacing of branches.

It is significant to observe the oneness of the transmitted foundations. One should not forget the individualistic expression of each man, rarely will it be a tribal one. The history of each state shows how many wayfarers have crossed its land. Honest study leads one to contemplate mankind as a whole.

175. It is necessary to return often to the thought about humanity as a single heart. There is too much ignorance and impediment where there should be amiable cooperation. A history should be written of the subdivision of the heart of humanity.

176. In psychic investigation one absolutely essential thing has been forgotten—a comparison between the consciousness of the lowest savage and that of the loftiest thinker has never been introduced. Indeed, such a task requires lengthy observations. And the distinction between such consciousnesses will be striking. It will enable one to judge not only the multiple diversities of humanity but it will also direct thought to the consciousness of the animal and vegetable worlds.

In truth, animals have a developed consciousness. It is expressed not only in the domesticated state but precisely in the free life of wild beasts. Neither is it absurd to speak about the consciousness of plants. We already know about the nerves of plants, but more than that, it is possible to distinguish not only responsiveness to light but also attraction to a certain person. On the one hand there is human psychic energy, while on the other there is an affection toward a definite individual. It can be observed how plants, in order to please a beloved man, even bloom out of season. Many details can be drawn from direct observation.

It is Our wish to remind people that consciousness exists at a far greater depth than people suppose.

177. Minerals also have the embryo of consciousness, but the expression of it is too far removed from humanity.

It is possible to carry out many experiments in speech and thought, but such investigation requires prolonged time and special patience. Who will sacrifice himself for the purpose of tenaciously continuing observations without visible results? One should also know that results may appear in an unexpected place. Moreover, the laws of psychic energy are sometimes difficult to grasp. Their operation extends far beyond the scope of the human imagination.

178. Malice can be likened to rust.

179. It is impossible to dwell in malice without poisoning the consciousness. Not only

bodily poison but a far worse decomposition is introduced by malice; the majority of cosmic dross originates from it. We cannot view with indifference a malicious destruction.

180. I have already spoken about the complexity of the laws of psychic energy. Recently there was an opportunity for you to be convinced of this once again. An individual, never having met a certain person, received psychic information about a memorable day connected with the latter. If one reflects about the goal-fitness of such attraction of man, one can understand the timeliness of such an action. Far away, a man receives psychic tidings, and by this very act a bond is established between distant parts of the world.

Therefore, psychic manifestations should be investigated over a broad expanse. It is difficult to corroborate the effects of psychic energy when there is no mutual exchange of information. Thus, physicians and scholars should meticulously compare facts.

181. Indeed, a noted physician treats cases not with medicines alone, but by psychic energy. Such manifested energy needs supplementing; this reinforcement proceeds out of the Ashram. Thus you see cooperation at long distances. Those who transmit the energy can only sense its outflow, but in their turn they receive a useful ray.

182. So-called symbolic dreams express in a lofty degree the bond with the invisible world. A consciousness cannot synthesize alone, it must receive an impulse from Above in order to see the future in a simple and clear symbol.

183. Again about reactions, or influences. You may have heard of an experiment of a certain chemist which illustrated the conflict of influences. He invited some friends to listen to some well-known authors; at the same time he prepared several chemical compounds conducive to laughter or tears, irritation or sympathy. In the midst of the most emotional passages of the reading the chemist filled the room with a contrasting gas. The result was that the listeners laughed during a funeral scene, wept during a joyful one and during a description of peaceful events they became bellicose. Thus, at the conclusion of the experiment it was strikingly apparent to what an extent words had been conquered by something unseen and unheard.

If even the comparatively crude reactions of gases can distort the reception of speech and the forms created by it, then how much stronger is the influence of the psychic energy of thought which itself creates forms!

Thus throughout life flow influences both coarse and sublime. It is right to know both the darkest obsession and the highest inspiration. Call them what you will, such influences do exist.

184. The experienced physician, extending medical aid, says to the patient, "Forget about your illness!" He knows that people do not usually know how to suggest to themselves recovery. Therefore it is better not to let them tire themselves with doubt as

to their health. People could help their recovery by directing their forces toward healing, but they prefer to weaken themselves by not allowing nature to exercise its good action.

Is it not useful to remember about influences when we speak of the higher worlds?

185. He who transmits his influences does not always know what is being created. He notices that his energy has flowed out; he may sense a sudden weariness, but, like a generous donor, he does not know the measure of his benefactions. First, compassion is engendered, and then love for humanity.

He who loves has access to a higher communion.

186. When a man realizes all surrounding influences, he is then able to begin self-activity. He learns to discern where is the higher Hiero-inspiration and where low destruction. It is not so easy to distinguish all the cunning wiles, but it is fortunate when the heart is atremor with realization of usefulness to the Higher World.

Contacts with the Higher World are spread throughout life; even in small everyday matters the sparks of higher tension can be discerned. There are no actions which are not intensified if they touch the Higher World.

One should love such tension, for without it there can be no Great Service!

187. A man striving toward the Higher World will commit no bad deeds. The name alone—the Higher World, already indicates that everything connected with it is lofty. People may call such striving by different names, but its essence is one, and its activity is always useful to humanity. I do not speak of outer activity, but of the heart's fire which adorns each task with a radiant quality.

188. The smith strikes many sparks with his hammer. Let us not think of him as merely an unskilled workman. The time has come to revise castes. Their original meaning has become lost in the ages, and their effects are before everyone's eyes.

Therefore, let each heart offer its best thought to the Higher World.

189. The triple consonance is pronounced as "Om!" It is as if two letters merge together, but in reality the Basis and the First Cause are blended in the one Indivisible. One can observe everywhere how goal-fittingly the laws of consonance have been established.

190. For him who wishes an easy life it is better not to live. Let him not think about the Higher World who willfully demands rewards for his merits. Whoever reckons wealth in the material world is a pauper in the Higher World.

191. Let us not understand value by earthly measures only; those measures do not even apply in the Subtle World. Let us inure ourselves to broaden measures easily, otherwise

even the smallest particles of space will crush us.

192. Let no one think that Our summons to the Higher World means tearing one away from Earth. On the contrary, the greatness of the Higher World only affirms all other manifestations of life. Earth cannot be a negligible planet when it is enwrapped in the very energy which is filled with the higher Light. Each comparison with the Higher World also enhances the good quality of earthly thoughts. Only evil can separate the worlds; only ignorance can dismember manifestations; only non-understanding counsels that earthly life is no part of beautiful creativeness; therefore, let us direct all science toward a righteous cognition. Nothing can divert one's heart if devotion and the sense of beauty live in it.

193. The housewife who has churned from milk a morsel of butter has already become initiated into a very important aspect of cosmogony. Thus she can understand the generation of the heavenly bodies. Before beginning her churning the housewife thought about it, and only from a combination of thought and churning was the useful matter produced.

Subsequently cheese may be produced, already with the embryos of a population. Let us not smile at such a microcosm, the same energy evolves also the systems of worlds. It is necessary only steadfastly to realize the significance of thought, the significance of great energy. Is it not marvelous that this same energy glows in the heart of each man?

194. Experimenting upon letters has a great significance. If it is possible to show graphically that a manuscript has been saturated with psychic energy, then such a demonstration must necessarily be made use of upon other applications of the very same energy. Man saturates each object with his energy through contact. Furthermore, man leaves in everything his own characteristics. From letters it is possible to know the quality of the writer. This experiment can be developed by using other objects. The face of man is no secret.

195. While only one person is talking, many difficulties do not arise; but a congregation of any size is already full of difficulties. Indeed, by a single thought a man can violate the unity of any gathering. There have been attempts to unify the consciousnesses of people by various incenses and by the burning of resinous substances, but even such measures could not bring the gatherings into an exalted frame of mind. Thus, it is impossible by any sort of compulsion to attain the construction of the Temple of the Heart. Different ages and beliefs have not induced people to rally together for one exalted transport.

But one can picture a group of people assembling without compulsion; they can gradually conceive thought that leads to the Higher World. One may rejoice when people gather together in the name of the Good and resolve to bear this salutary Good on all paths.

I affirm that it is possible to accomplish a great number of useful actions when energy is not dissipated upon idle disputes and quarrels. How can there be higher communion, if brain and heart turn into a crimson flame? Even the very Battle for the Higher World will not generate crimson flame. The light of courage may glow ruby red, but every irritation will already be a weakening.

196. Kurukshetra is here on Earth. Armageddon is represented as an earthly field. The ancient holy wars of Babylon also have earthly designations. The most spiritual on Earth has been named.

Thus, let us realize the indivisibility of the worlds. When people will construct life upon the grandeur of indivisibility, they will transform the whole of Existence.

197. Sacrifice and assistance are created in secret, such is the nature of these actions. Only the Higher World knows who really helps whom. The sacrifices have been inscribed upon imperishable scrolls. Beautiful is the law of the secret heart sacrifice.

198. All faiths have forbidden pronouncing the Highest Name in vain, and this law is beautiful; in it is expressed the highest co-measurement. If even earthly children are protected then how careful one should be with the highest concept.

When I advised that co-measurement be inscribed on the pillar, anyone could understand the striking progression. And yet bipeds are found who place themselves upon the pedestal. Dark is the abyss of ignorance!

199. It has been said, "Many mothers, fathers, wives, sisters and brothers, will be given," yet even such a clear indication does not compel people to reflect as to where this will take place. They do not wish to meditate about earthly lives! The wisest principles do not reach ears that are closed.

200. Can evil ones possibly speak about Good?

Be disciples of knowledge and grow to love the Higher World.

201. Sparks of the laws of the Higher World have been generously strewn over the bosom of Earth. It is possible to gather them as the most precious treasures. Amid such harvests, all becomes beautiful. The highest goal-fitness adorns the coordinations of a free will that understands the complete coherence of the working parts. Verily, all life becomes a fulfillment of useful tasks entrusted by higher thought.

Not groveling toil, but heroic conquest will be the mark of Love, the victorious!

202. The kindling of the nerve centers has not sufficiently attracted the attention of physicians. It is very important to observe that the flaming of each center gives rise to symptoms of the local organ, yet the organ itself is not ill but is only vibrating in response

to the fire of the center. It is possible to show that many false illnesses are announced by physicians when they do not recognize the basic cause of sensations. Moreover, the cause itself of inflammation is superficially studied. Purely cosmic conditions may be indicated, and of no less significance is the condition of the mass of humanity.

Those who take upon themselves the burden of Earth are like the symbol of the giant, Atlas. Such pillars of the world are very few in number; people should cherish them as lightning rods, but instead, at best, people chuckle over what seems to them hysteria and do not wish to know more about the basis of the manifestation.

Understanding cannot come so long as the three worlds and their inter-relationship are unrealized.

203. Is it possible to endure the siege of Earth, if Hierarchy is unrecognized? The Teaching of the Higher World is sent as a thread of salvation. Such a thread can be changed into a steadfast cable, yet earthly fires can burn through the strongest cable. Therefore, earthly fires can be of service to the Fire of the Higher World.

204. Whoever can hear the music of the spheres can also hear the wailings of space. Do not regard such wailings as abstract symbols, they are borne from both the Subtle World and Earth. Humanity may be asleep, but its heart can wail and moan. Many hearts are asleep in daily life, but when the mind does not interfere and consciousness awakens, the heart stands before reality. Not without reason was it said that people sleep by day but are vigilant by night.

According to the intensity of the wailings one can estimate the awakening of the consciousness of humanity. It wails when reality is revealed. It has also been said that the bazaar is the veil of reality. Under the dust of the manifested bazaar the heart becomes silent. It is necessary to be deeply conscious of the Higher World in order, by its signs, to know how to step through the mire of the street.

One should not fall into despair at the frightful lamentations of space. They express the confusion of the world, but you know how deep this confusion is. Whoever knows this is not disconcerted. Whoever is in contact in consciousness with the Higher World is steadfast and invincible; he has given freedom to his spirit, indestructible and reaching out into Infinity.

It is necessary that one be prepared to listen not only to the majestic music of the spheres but also to the cry of animal terror. It is impermissible to know only one side of existence. Only cognition of the whole Universe will give the affirmation of victory. The unwise are afraid of every darkness, but for him who realizes, even darkness is a contrasting background for Light. He who knows about the world of Light is not afraid of darkness.

Thus, it is necessary to appreciate the wondrous music of the spheres, and to

understand that on this step are also heard the lamentations of the world.

205. If we collect the facts, we can apprehend the impetuosity of events. One can see what unprecedented events each hour brings.

206. During experiments upon psychic energy, one should pay attention to the different shades of the manifestations. Primarily, observation will reveal a general design, but the attentive observer will detect a great number of original details. For example, you have discerned an unusual cruciform movement above the brain of the one observed. In reality, such a movement is very deplorable. It signifies either an advanced stage of obsession, or madness. Likewise one can also observe that in an extremely brief interval the reaction may be sharply altered. Therefore, it is necessary to carry out repeated observations. Psychic energy, like the waves of the ocean in its multiplicity of currents, is influenced by many conditions from within and without. It is very important to observe such temperature curves of the spirit. It is likewise important to observe when this same reaction appears—for both the living and the dead. The reasons for such manifestations are many. It may be that life has already flown away; it may be that obsession has obscured the basic nature; it may be that anger has extinguished all the centers; it may be that sickness is in possession of the organism; but in any case such a manifestation merits attention.

One may observe the expansion of the circle of consciousness, and such an achievement is cause for rejoicing. Likewise, it is necessary to pay attention to any trembling, stoppages, tremors, and digression from the precise forms. They depend upon the psychic condition and upon various illnesses. Therefore, it is necessary to observe both the healthy and the sick. It is possible to continue the same task with manuscripts, with colored surfaces, and in general with objects which have been in human hands.

In such a way, the question of the human aura and of human accumulations upon objects can receive a new impetus. Indeed, the possession of a clear consciousness by the observer himself can be of much assistance. Irritation is a poor conductor.

207. Aum, in its higher vibration, leads the consciousness into the best condition for observations upon psychic energy. One may rejoice when by simple methods it is possible to take up a very important and graphic experiment.

208. Thought about Us, as a purification of consciousness, can be likened to looking far into the distance. Then a person's spirit acquires a special courage, which abides in him and carries him through perils. Without the Higher World it is difficult to set forth on the path.

209. One need not be disturbed if the word physiology is applied to the Higher World. Truly, any conscious man could select a far better word, but for the average understanding neither matter nor physiology are untrue determinants. Matter is spirit,

physiology is the law of Existence. No one can say that the spirit does not contain all. Physiology is only the conventional definitive of many operative laws.

Indeed, through deep study far more applicable names will be found. Even for the loftiest concepts it is possible to find comparisons in physical usage. People do not tightly cover an ailing tooth nor an open wound. They understand the need of admitting air in order not to deprive the affected part of a useful substance; likewise, the spiritual perception must not be deprived of communion with the Higher World. Just as bodily hygiene is indispensable for earthly life, so also is prophylaxis of the spirit needed. Do not be surprised that We apply medical terminology to the spirit; through this the physician may feel that his sphere is close to the Higher World. Let each one find the One Path in his own way, even though it be the way of mechanical terms.

210. Thus, free knowledge should not be prohibited. Such forbiddance is an evidence of ignorance. In the growth of knowledge is distinguished the true path. The more varied the investigations, the more beautiful the results. There can be no dark paths for the enlightened eye; it discerns a particular conclusiveness through investigation of the most diverse quests of humanity. We are not deniers, for negation does not permit profound study. Many hieroglyphs have been scattered throughout the world, but only in good will is it possible to approach the sacred signs.

211. It is necessary for people to free themselves from any arrogance in relation to all that is unknown to them. Thus, one can observe continually that the ignorant ones express themselves offensively about everything inaccessible to them. It is indispensable that the foremost scholars make themselves worthy examples of broadmindedness. Evolution is completely excluded where people do not recognize the possibilities of infinite cognition. I repeat, the success of perfection begins with self-perfection.

Each one who wishes to enlist in the Great Service must free himself from arrogance.

212. It is necessary to endeavor to find the simplest causes of manifestations. People notice that clair-audience is better at dawn. The reason advanced for this is far from the truth. They suppose that after the night the organism is rested; they think that the currents just before dawn lend assistance, but they overlook the simplest and most natural solution. Actually, the most obvious cause lies in the fact that during sleep man has contacted the Subtle World, and therein has enhanced his subtle qualities.

Similar comparisons may be adduced from many domains; yet all of them indicate only that man thinks too little about the higher worlds, and thus deprives himself of the truest solutions.

213. Sleep is participation in the life of the subtle sphere. The condition of sleep is significant from the point of view of psychic energy. It is undoubtedly strengthened, but in a special quality; in other words, it acquires the distinctive quality of the Subtle World.

214. There are people who refuse to understand what arrogance is. Let us help them understand by saying, "Do not belittle, and rid yourselves of the disgusting worm of disparagement." He who belittles is almost the equal of a traitor. In the presence of such vipers there can be no talk of communion with the Higher World. To reduce something to worthlessness is an unworthy transformation! He who dwells on the negligible will find himself on the path to nothingness. The higher communion is impossible with thoughts about the insignificant. It is possible to converse in the simplest expressions, but their meaning need not be insignificant. Whoever is preoccupied with representing his neighbor as a nonentity is measuring by his own insignificant standard.

215. One may meet people so hostile as to suspect something unfitting in the word Aum. They will ask, "Why have other beautiful symbols been forgotten? What is the purpose of not mentioning other exalted concepts?"

Let us say, "Nothing has been forgotten, nothing has been belittled, nothing has been destroyed. We are not disparagers, nor are We afflicted with arrogance. But no one can rob the concept, Aum, of its antiquity, with all its significant threefoldness. The primary signs should not be thrown aside. Instead of hostile ignorance, you had better manifest humaneness and show love for attainment of knowledge. Succeed through love!"

216. There are people who can detect radio waves without an apparatus. Taken alone, such a faculty represents no special achievement, but it furnishes a useful comparison with transmission of thought; the basic energy is identical. If the far cruder transmission of radio waves can be received, the next step is entirely possible. People are continually receiving thoughts from space and translating them into their own language; yet even such a simple truth needs to be repeated.

It is incomprehensible why people are so opposed to the simplest consideration—that of thought as energy. As if such a truth could demolish people's hearths! True, the energy can shake out some of the dust, but the house will be the purer for it.

Avoid no opportunity of speaking about thought as a motive force!

217. When the body has tired of one position, it is advisable to change to another. The same thing is true in all circumstances of life. Each change has its causes. Let us learn to deliberate about them, in this way each condition attests its advantages. Thus I repeat, affirming tolerance.

218. The foundation of life must be a clean one. True, certain bipeds pass their whole lives in mire; they somehow vegetate, but anyone who is accustomed to cleanliness stifles in filth.

It is exactly the same with food. For one who is accustomed to pure food, it is unhealthy to stuff oneself with impure decaying matter. Whoever has been accustomed from

childhood to unclean food is not in immediate danger, but he must remember that the germs of the most terrible diseases are contained in impure foods. It is possible to postpone realization of this for a limited time only; eventually the sowing will yield its harvest.

219. Lethargy is a peculiar, undefined state between sleep and death. The heart almost stops, the body is motionless, and an unearthly expression of the face is maintained. Yet the man is not only alive but returns to wakefulness for a reason of his own, which no one understands. The falling of one into lethargy is unexpected, and the circumstances of such a transitory state can never be known to those around him. In Our language this is a protracted extrusion of the subtle body. Such a state is not a sickness, and should be looked upon as an unnatural tension of the organism in relation to the Subtle World. It may be the result of overfatigue, fright, shock by grief, or unexpected joy. Especially noteworthy is the instant of awakening. Usually those present create great harm by their untimely exclamations and questions. Each question of this kind is already a suggestion. One should take the greatest care not to dissipate the retained impressions. Most often, people emerging from lethargy begin to assure us that they remember nothing. Rather, such remembrances have been stricken from their consciousness by some inopportune questions or noise. In such a manner an opportunity of acquaintanceship with the Subtle World is lost. During the awakening, the aroma of attar of roses is very useful.

220. One should also pay attention to infantile eclampsia. It indicates development of the nerve centers. During such a state it is necessary to maintain special quietude. By nature such children are highly gifted, but the shield of the body must be strong. It is necessary to regard such manifestations as a seeming overfilling of the Chalice. Not without reason was this called in antiquity a "divine visitation." During such attacks, complete quiet of all surroundings, as well as warmth, the odor of rose oil, and a uniform temperature are essential. Certain peoples have made use of soothing music, and such an expedient was helpful; for the assistance given must be a psychic one.

221. Any nervous attack can be cured under conditions of quietude of surroundings and an even temperature, and through the influence of sound, color and aroma. But it is difficult to find such a combination of conditions. Moreover, it is absolutely necessary to apply that precise combination of sounds, color and aroma which is individually needed in such a state.

It is therefore very important that experiments on the effect of sound, color and aroma be carried out as extensively as possible. Even in schools many useful experiments could be conducted. It is difficult to find in private homes a special room with adequate accommodations for this, but schools and hospitals should have proper quarters with certain appliances. Thus it is possible to add to suggestion many contributory conditions.

222. It is possible to cure many cases of paralysis by means of intensified suggestion. The inception of many diseases, for example, cancer, tuberculosis, and stomach ulcers,

can be arrested by suggestion strengthened by psychic influences. It can be observed that suffering caused by cancer is augmented by scarlet light, whereas violet has a soothing effect. Similarly with sounds, consonance in a major key will aid the action of the violet ray, but dissonance will increase the pain.

Let us not deprive physicians of opportunities for new discoveries. Let them investigate many combinations, but it is necessary to remind them of the most immediate path of science. When consonance will lie at the basis of the treatment, then one can imagine what subtlety of energy will be summoned to the assistance of humanity.

223. No one should call a psychic influence "sorcery." Such an ignorant opinion belongs to times long past. On the contrary, investigation of psychic energy is true progress.

224. The thought that psychic treatment has already been satisfactorily established is futile. Attempts to cure by means of light and sound have been weak and not synchronized. No one is occupied with the study of the correspondence of aroma to color and sound. But the principal error lies in the fact that there are almost no physicians who would understand the correspondence of the worlds. Without realization of these fundamentals it is possible to sink into the narrowly material plane, yet the sphere of psychic energy embraces all planes. It can be recognized only in all subtlety. Thus, the physician cannot speak about obsession if he himself has no conception of the Subtle World! The physician cannot understand treatment with light if he cannot distinguish the scale of colors. He who likes the crudest music cannot discriminate a refined tonality. He cannot prescribe treatment through aromas if he himself cannot distinguish them. My purpose is not to belittle physicians, on the contrary, I would wish to equip them for the saving of humanity. Poisons have increased too greatly. Many resources have been directed only to the destruction of psychic energy, so that not only in cities but also in the midst of nature prana is already being violated by the intrusion of extraneous currents. Meanwhile it is necessary for humanity to understand that it has no right to poison Earth's atmosphere; mankind is responsible for the hygiene of the planet.

It is desirable to ask physicians to give attentive understanding to the relationship of the worlds and to the refinement of their own senses. An evil person cannot speak about good. A coarse person cannot judge refinement.

225. After the recognition of hypnotic suggestion, one should begin to think of ways of strengthening it. But first it is necessary to realize all the stages of suggestion. If man is continually suggesting and under the influence of suggestion, then how attentively must one cultivate the ability to discriminate the degrees of earthly and subtle influences! For this, scientific research is needed in order that the scholar himself may cognize the gradations of the worlds. If he be a denier, then there will grow up a generation of ignoramuses.

226. In no medical school is psychology taught. Such a subject does not exist altogether. The word psychology is connected with pedagogy, but not with cognition of

the qualities of psychic energy. It is unthinkable that medical instruction should neglect such a fundamental subject. The cognition of psychic energy permits due attention to be given to remedies. Much less medicine is required when physicians are able to apply psychic treatment. The introduction of assistance by psychic energy will renew all the manifestations of life. Let us not separate the higher concept of life from medical assistance. So many ancient sources point out that priests were also physicians. Thus it was emphasized that the physician must have authority, otherwise he would trail behind the diseases without the possibility of warding them off.

But a bold word needs to be found in order to affirm the higher bond of the worlds as a guaranty of the health of people. There will be no health so long as people do not know why they bear the earthly burden. It is impossible to satisfy the consciousness within the sphere of one tiny planet. Terror will tear the heart that is deprived of the beautiful concept of unity of the worlds.

Let the physician, as a priest of science, be the one to bring the knowledge of the world of Light into the home.

227. Let people value every knowledge!

228. Let the ruler be the first to show respect for science, because often the ruler does not consider himself obligated to bow before knowledge.

Through knowledge, realization of the Higher World will enter anew. There is no other path!

229. Let people evince a desire not to vegetate but to become better. They forget the beautiful law of improvement. The word evolution is often understood as an imposed obligation, but the joy of improvement comes not from a thing imposed, it is indissoluble from the seed of the spirit. Only with this understanding is it possible to cross over all the chasms of darkness.

230. I always advise writing down various observations; from them, in time, a valuable chronicle may be compiled. Such writings are helpful in the study of the history of evolution. For example, I will remind you of one such writing. An experienced observer relates his meeting with a prominent leader: "During the conversation I observed that the latter seemed to be in a drowsy state. At the same time, around him could be distinguished an indistinct cloud which waved and moved about. One could understand that the subtle body had almost emerged from my companion; yet he was imperturbable, making plans for his coming departure. Upon saying farewell, he drew a ring from his finger and suddenly asked me to take it in remembrance of him. Within three hours my friend was killed by an evil plotter. The question arises—if the subtle body witnessed the preparations for the murder, and the spirit already gave me the ring as a token, then why did not the consciousness also give warning of the plot? Evidently we have to do with a very complex law of the Higher Wisdom." Thus an observer wrote

in the French language.

One may recall occasions when people were observed to express wonder as to why someone failed, as it were, to know the immediate future. One should understand the complexity of the laws of karma and of cognition in the subtle body.

231. It is very useful to study ancient languages; in them has been recorded the history of man's thoughts, and it is possible to follow the development and elimination of concepts. Let us take the Sanskrit and Latin languages. We can see to what extent the latter had already dispensed with profound concepts; but ancient Rome, aiming toward materialism, cannot be compared with the records of India's thought.

Language is the chronicle of a people; the dictionary is the history of culture.

232. The soul of a people is an open book. One should know how strongly it is reflected in each manifestation. Therefore, the study of a people is a science. Whoever wishes to peer into the future must know what gates can be opened. Goodness and confidence can be based upon knowledge of a people as a whole. It is possible to discern wherein lies the treasure and where the trash.

233. There is solace in the understanding of the three worlds. Nothing else can appraise the wealth of Truth.

234. You undoubtedly will encounter this objection, "Why are the higher worlds and science spoken of on the same page?" Those who speak thus, fail to understand the Higher World and belittle science. People of such limited intelligence are very widely scattered, and because of their heartlessness are extremely malicious. They occupy various public posts and therefore are able to whisper in many places. To contradict them would be useless. Every man of heart will rejoice at each proper understanding of the Higher World. Each wise man esteems a word in the defense of science.

Of all earthly themes, love and creativeness are most closely combined with the concept of the Higher World. When mentioning the Higher World the worthy man will rejoice. In a discussion about science he will be heartily delighted. If both concepts provoke only condemnation, it will be the sign of a dead heart. Be not distressed at encountering deniers and condemners, this is just as unavoidable as is the fact of the existence of Light and darkness. Straight-knowledge will whisper where the degree of darkness makes further persuasion useless; sowing is advisable only on good soil. You already know that understanding friends arrive irrespective of earthly considerations. It happens that even the jinns build temples, but the Higher World and knowledge are inaccessible to them. Sooner or later they rebel and return into darkness. Shall one name examples!

Therefore, serve the Higher World and science. Through love in the light of knowledge let thought of the Higher World be clarified.

235. It is especially incomprehensible to see how people often fall from reverence into disparagement. They try to represent the Inexpressible; a false countenance results, which only debases the lofty concept. Many such false representations have been scattered throughout the ages. People repeat about the invisible, and immediately proceed to imprison Light in petrified forms.

It is time to manifest commensurateness.

236. The Higher World is incorruptible, but instead of self-purification through thought and labor, people still try to bribe the Higher Grace. In such ignorance is expressed a complete unwillingness to reflect upon the essential nature of the worlds. The history of prayer shows that at first hymns were chanted, then prayers were spoken for all beings, and only later did man dare to importune with demands for himself. Sufficient evidences have been given as to how worthless for evolution is everything engendered by selfishness. One cannot purchase favor and justice. Is it not shameful that such words must be repeated?

One may ask oneself, Is not involution taking place? The end of Kali Yuga can also produce such manifestations. Terrible cataclysms have been indicated, but what can be more frightful than a catastrophe of the spirit. No earthquake can be compared with the dissolution of consciousness. All forces need to be intensified in order to hold back humanity from the abyss, therefore meditation about the Higher World is a necessity of the day.

237. It has been rightly observed that certain plants have the aroma of musk. It is useful to gather information about such plants. They will not possess all the valuable qualities of the life-giver, musk; nevertheless the useful quality of preserving vigor is inherent in them. One may sometimes observe that neighboring plants begin to take on the same scent; the roots and soil may serve as conductors.

238. The most complicated matter can be approached by the simplest path; the principle requisite is attentiveness. Even very experienced observers lose it amid common-placeness. But the Higher World requires love and gratitude. How otherwise is it possible to scan the subtle signs under incarnate conditions?

239. Everything in the world is unrepeatable. Hence it is possible to realize how much of the unusual there is. Without such understanding people will not discover their own earthly position. It is impossible to think about evolution if the impelling causes and the attainable goal are unknown. Earthly existence has no meaning without understanding of cause and effect. Yet if people would even partially realize the unusualness of their surroundings, they could more easily focus their thoughts upon the Higher World. It is impossible to persuade people to turn without a transitional step to so different a sphere as the Higher World. But if the eye gradually learns to distinguish the multiformity of its surroundings, it will more easily become accustomed to the discernment of subtle manifestations. Verily, everything must be cultivated.

240. It may be asked why people do not, in the material world, remember their subtle sojourns. One of the reasons why it is impossible to recall everything of the Subtle World is the impossibility of its being assimilated by our physical envelope. Indeed, the spirit could not undertake physical evolution if it could preserve within itself a recollection of the expanses of the Subtle World. Of course, it is sometimes possible to catch from the Subtle World a glimpse of the fiery grandeur which the world of flesh can realize only in the rarest cases. Only at times can even the best spirits recall their earthly existence, and extremely rarely do they remember their conditions in the Subtle World. Sometimes the projection of the subtle body brings back a certain realization of life in the Subtle World. But to remember subtle existences is very difficult and it is incompatible with earthly conditions.

241. It may be explained to you that the three letters Aum signify—past, present, and future. And such a meaning has a foundation. The Basis is the past, the Light is the present, and the approach to the Sacred is the future. Indeed, the sowers of various interpretations are mindful of the best explanations; but such explanations often are due to earthly understanding. Thought has no restriction as to the past, present, and future; it is as eternal as Infinity. To discuss Infinity, one must revise all measures; hence, the concepts of finite and infinite will expand. In the infinite there are no arbitrary interpretations, because in Infinity all is contained.

Therefore, when we speak of the magnitude of the fundamentals, let us beware of applying earthly measures. Let us especially not base our concepts on the finite, because, in essence, the finite does not exist.

242. Let thought attain useful flight. This striving needs to be cultivated lest distant expanses confuse the thinkers. Before he can feel himself a guest of all planets, man must accustom his consciousness to the small dimensions of Earth. Particular transgressions have been committed through an incommensurate concept of Earth and its place in the Universe. From this have arisen the obscuration of religions, ignorance in matters of government, and a prematurely ill-state. Therefore, thought must not only encompass Earth but must also love to soar to the distant worlds.

243. It would seem that what has been said is simple; why, then, is it so rarely applied? No abstraction is taught; no mere wandering of thoughts ordained. It is necessary to stimulate the striving of thought in all reality. But only a few comprehend the difference between abstractly wandering thought and real thought. Only in immutability can the Higher World shine.

Equally simple is the consideration of the saturated condition of space. Much has been written about this, nevertheless to the majority of people such information remains incomprehensible.

It is necessary to cultivate thought.

244. Much has been indicated about the necessity of developing patience; but wherein may there be discovered such a touchstone? It is useful to begin a conversation with the most bigoted denier. Let him expound his improbable devices; the patient thinker surmounts all ignorance without having recourse to denial. In the creativeness of his thinking, the thinker guards against irritation, during the lesson in patience one is not irritated. Let the ignorant lose their tempers, for they have no other answer, but the probationer in patience will not debase himself with the methods natural to the ignorant. Even in schools, tasks in patience should be proposed.

Without a realization of patience it is impossible to reflect on Infinity. The dimensions of the tasks of the Higher World require tests of patience.

245. Thinkers are subjected to many persecutions. But let the oppressed ones answer, "Though you persecute us, our thoughts are already sown, and nothing can erase thought in space." There is no point in exiling the thinker, his heritage is indestructible throughout all the worlds. Not only is thought indestructible but it even grows in space. The very departure of the thinker from the physical world only opens a broader domain for his thinking. Murderers and poisoners show little acumen; aiming to free themselves of the sowings of the thinker, by their very act they but strengthen him.

246. Many disciples gathered around a certain venerated teacher. They pursued their occupations successfully until a rumor reached them that in a distant city another teacher had made his appearance. This news gradually created doubt and divided opinion among the disciples; it weakened their attention and hindered their advancement.

One day the teacher said, "I am going into the mountains; in the meantime, strengthen yourselves in the assimilation of the Teaching." The teacher departed. But within a short time, unexpectedly, the disciples were visited by a new teacher with whom they were extremely delighted. Finally one disciple, hoping to flatter the new teacher, exclaimed, "How much more excellent and intelligible is your Teaching than the former one!" Then the new teacher removed his turban, threw open his garment, altered his facial expression, and the disciples recognized their former teacher. They became greatly abashed and whispered, "Why did you change your appearance?" He said to them, "You wished to have a new teacher and a superior Teaching, so I helped you in this." Thus one can discover in ancient tales qualities of people common to all ages.

247. One should not strive for the new merely by denying the basic. Cognition is Our advice and command. Cognition has nothing in common with treachery and blasphemy. Where foul speech makes its nest, do not look for true cognition. No one wishing to preserve a very delicate flower places it in a wallet. The subtle requires the subtlest handling. Not only during high holiday festivals but also in everyday life one should beware of rending one's garment. On holidays people care for their clothing, but during routine occupations they are not concerned about it. How many of the subtlest garments

go to ruin!

248. Incaution leads to error. Where is the old and where is the new? One needs to be careful.

249. You yourselves see how many people fail to understand the meaning of simple words. At such a level it is necessary to excuse their confused minds and to repeat the words as to a deaf person. Many times, in speaking with the deaf, one is uncertain whether or not many of the words reached their consciousness. It is very difficult to take into consideration all deficiencies of hearing, sight, and the other senses. But go forward, knowing that though few listeners hear, and few see, yet space sees and hears. Thus proceed.

250. You have already observed how, through a certain straining of sight, it is possible to see faces of former incarnations. One may clearly perceive how a face of the present is reconstructed into an image of a past age. Vibrations and crystal formations indicate the presence of a definite energy. There can be no question of autosuggestion, for neither of the persons participating in the experiment know into what the formations are molded. Often the reconstruction begins, not in alteration of the facial lines, but in some details of headdress or clothing. The very character of the face changes quite imperceptibly, and in the most unexpected features. It may be noted that faces rarely hold to their present type. During all such unexpected metamorphoses, all premeditation is precluded. A very painful tension of the eyes indicates that the process is not a mental one, but that psychic energy is acting through the optic centers. Frequent experiences of this nature can injure the sight, yet the presence of such physical clairvoyance is exceedingly important. There can be clairvoyance under suggestion, but then the psychic energy is acting through the brain, and it is always possible to suspect suggestion on the part of the hypnotist himself. It is far more convincing when psychic energy acts directly. The same directness is expressed also in actions with the pendulum of life. Autosuggestion is similarly excluded. An honest investigator does not know the results to be received. He is often more astonished than the others present. In both the first and the second case, onlookers are altogether undesirable. There should be nothing in the vicinity which can influence the psychic energy.

The antiquity of such experiments is incalculable. Besides, they have served in state and judicial matters. It is necessary to recognize the extent of the unique usefulness of such experiments with psychic energy. They provide a barometer of illnesses and disturbances of the spirit, as well as of sincerity itself—and also of obsession.

251. If all the experiments with psychic energy were to be collated, a treasure-trove of access to the Higher World would be at hand. Nothing supernatural or dark should encumber such observations. This research upon the great psychic energy should be natural, honest and useful.

252. The following interpretation of Aum will also be propounded: the first letter—

manifested as the basis; the second—manifested in the subtlest energies; the third—the ineffable in fire and grandeur. Each interpretation leads to the same triune structure, from which, as from Truth, one cannot escape.

It is also said that the general significance of the word yes as affirmation is the same. It can be found in all tongues; sometimes it will even resound externally. So let us not be inordinately submerged in explanatory interpretations which have frequently been altered. The chief consideration is that the essence of the concept remain inviolate. Let us invoke all steadfastness.

253. Lack of steadfastness was especially condemned in antiquity. It was called ruination and was regarded with reproach, as the barrier to advancement. Wavering was considered to be ignorance and failure in the primary education. It was assumed that the disciple would not wander away from the true basis, but would continue persistently to perfect himself.

254. The process of self-perfection was not regarded as egoistic. Improvement has the General Welfare as its goal, and by its nature cannot be a personal acquisition; for example, each good thought is universally beneficial in space.

255. In many countries, when people wish to express a steadfast affirmation, they solemnly pronounce the word Amen. The origin of many words can be traced to ancient sources. When we examine the meaning of the word Amen in Greek, Hebrew, Egyptian, and Sumerian, through many steps we arrive at the same affirmation of the triune symbol.

Thus, instead of disunity, knowledge teaches only unification. Only those evil by nature strive toward disparagement and disunity. Each follower of knowledge finds everywhere the golden path to the unity of Grandeur and Light.

256. There are people who specifically hate confirmations and proofs. Such people are really and truly ignorant. It may be asked justly, "Did they ever have a consciousness, or do they spring from the animal state?"

You may often be asked, "Does the consciousness wear out?" The seed of the spirit is everlasting, the Chalice is filled with accumulations, but the degree of consciousness may fluctuate. The principal reason is indolence in the Subtle World. Such a quality can imprison the seed of the spirit and the Chalice as behind forty locks. Especially subject to such indolence is the weak consciousness, which lives its earthly life without overcoming obstacles and without labor. One can observe how such consciousnesses clutch at the Subtle World; not for two thousand years, but for much longer, would they prefer to be spared a new experience. This is how malevolent deniers come to be born.

257. In the Subtle World it is possible to remain in the lower strata for interims centuries long. One should not be astonished at the resourcefulness of certain people; in their

insanity they can contrive much that is impossible for a healthy man. Madness of a special kind is to be found in the Subtle World. Unfailingly the law insists upon the date of incarnation, but the madness of the consciousness may be such that in larger measure only evil can be born. Just as cowardly soldiers cut off their fingers in order to avoid the battle, so do the madmen who dwell in the Subtle World contrive to avoid a summons to the banner of labor. It is impossible to evade the law entirely, but it is possible to conceal oneself temporarily in darkness.

258. If scholars are told of magnetized water, they accept such an expression; but if you speak about enchanted or bewitched water, you will be classed with the ignorant. Whereas, the distinction is only in name, for in essence the same energy is applied.

It is time for science to broaden its horizon, unhampered by casual designations. All the dramas of life arise precisely from denominations. One should accustom oneself from childhood to ascertain the essential nature of things.

259. You know what a great part psychic energy plays in the subtlest manifestations. It is difficult for people to realize that each manifestation of thought leaves a trace which is physically perceptible. Is it not wonderful to follow the outflow of thought in each line of a manuscript? It is not less remarkable to note how one psychic energy evokes the display of another, stratified upon an object. In such a manner one can understand to what a degree the atmosphere, saturated by precipitations of psychic energy, is manifested in the aspect of perceptible crystals. The time will come when the ponderability of thought will be revealed.

260. A great number of painful sensations are caused by psycho-atmospheric tensions. We do not mean atmospheric pressures only, but actual psychic waves, which not only can create moods but can even reflect upon the nerve centers. One cannot imagine to what an extent the atmosphere is saturated by psychic energies; such emanations produce effects not only upon animal life but also upon plants. Therefore, it is impossible light-mindedly to attribute all these manifestations merely to crude physical conditions. Many of the subtlest psychic manifestations still have not been unriddled; for the consciousness itself is often primitive. Many times you have observed such singular incongruities.

261. You have observed that the psychic energy stratified upon an object can be eradicated neither by distance nor by other conditions. This but imposes the greater responsibility on man as the bearer of such power. This was told long ago, but the occult expressions have not enabled people to realize the significance of the force of psychic energy. What right has man to defile the surrounding space with his impure thoughts!

Much should be written about the significance of the basic energy; otherwise, vague and unenlightened thinking will again obscure the source of well-being. One history has not yet been written, namely the history of forgetfulness. Such a chronicle of involution would be useful. Indeed, the study of ancient periods has been made very difficult, for

many discoveries await disclosure; yet there exists certain data which is already sufficient to enable humanity to observe many waves of forgetfulness.

262. Objects good and evil are created by man. Good thoughts and benevolent contacts combine to create an object of blessing; and on the other hand, the touches of evil can create a very infectious nidus.

Let us not refer light-mindedly to the essence of psychic energy.

263. During experiments with psychic energy a certain fatigue is inevitable. Such a sensation merely indicates that the energy is actually in operation. It is deplorable to degrade this energy by regarding it as a lower physiological force. It is possible to investigate it in all spheres and to observe its expanse in space. Experiment in the lofty spheres can yield significant results.

264. In the study of the history of faiths it is possible to observe how humanity has repeatedly grasped subtle conceptions only to forget and later cast aside that which had been cognized. One may see how in ancient times people grasped the law of reincarnation only to reject it again in a spasm of rage. The reason for this ecclesiastic denial is understandable—a caste was protecting its prerogatives, for the law of Existence threatened to equalize the rights of people.

So it has happened in different ages, yet the waves of cognition and of ignorance are everywhere identical. They create an agitation of the waters so needed for the advancement of consciousness. Therefore, each one striving for knowledge achieves tranquility of spirit amid storm and stress.

Let us not remain in ignorance when knowledge is knocking at all gates.

265. Knowledge will always be positive and affirmative. There is no time to concern oneself with denials and forbiddances. Unbelief and error are results of ignorance. Knowledge searches, investigates and affirms. When it encounters oppositions, it first of all puts the question, “Is this not something merely illusory? Has not the spectre of contradiction appeared?” Knowledge cannot parry with a spectre, therefore, knowledge first of all investigates amiably the apparent contradictions. Knowledge does not permit dissensions before the face of the Higher World. An exchange of opinions is not a quarrel.

266. There is so much intolerance and brutality in humanity that it is not difficult to arrive at a conclusion as to its degree of ignorance. Such a degree of ignorance forces one to reiterate the fundamentals. Of what avail is man’s literacy if he remain only a beast! Animals too have learned to understand certain signs, yet they are still animals eager for bloodshed.

Therefore, it is necessary to tell of the shame of ignorance with special brevity and

speed.

267. Each prayer is a beginning and not a conclusion. Ordinarily prayer is understood as something final, whereas there can be no communion with the Higher World without consequences. Each slight opening of the sacred Gates already renews the chords of the consciousness. This renewal does not bespeak the past but is directed into the future. Thus, prayer is the gateway to the future. This creative force should be kept in mind. It is inadmissible to limit oneself to the gesture of outward prayer; such hypocrisy is the most dangerous blasphemy. Yet it is impossible to affirm the power of communion with the Higher World so long as the basic energy remains unrealized. Therefore, knowledge of the Subtle World helps to construct the step to the Higher World. The Subtle World has already become almost a laboratory concept. Though the names be diverse, the goal of the quest is one. Let us not disturb the scholars who draw close to the Great Unknown. We are indifferent as to how they name the sparks of the One Light. In approaching, they will suspect that there are a great number of subdivisions. They will be right from their point of view, because psychic energy reveals its face according to the quality of energy of the investigator.

268. The multiformity of psychic energy is evidence of its power; it cannot remain inert. As true Fire it vibrates and acts incessantly. People may think that their energy is quietly asleep, but in its essential nature it cannot remain inactive owing to its bond with the higher energy.

269. Each one desirous of investigating psychic energy must first of all test his own psychic energy. During different experiments he may observe how his own energy acts. Each energy has particular qualities. It is erroneous to think that, since the law is one, all partial manifestations will be completely identical.

The more subtle the energy, the more indistinguishable to the crude vision will be its qualities. Thus, it is necessary first of all to establish firmly the basic quality, which is the touchstone. This quality is purity of thoughts, arising from desire toward unselfish usefulness. The rays of achievement will be the best torches during the study of psychic energy. Attentiveness also will be a friend in such experiments. Any foregone conclusion will be detrimental.

Psychic energy is precipitated upon all objects. Its sediments correspond to the precipitations of space, therefore it is possible to study not only the state of a personal energy but also that of the collective energy. For this it is necessary to experiment with snow or rain water. In the general course of observations many new combinations will be produced.

270. Help from the Subtle World and the Higher World is also useful for experiments. Pure thinking will be an immediate guarantee of cooperation. No invocations are needed, for the consonance of the heart already creates a bridge of light. Thus, in everything it is possible to find the greatest usefulness. A single thought about psychic

energy will bestow opportunity for broadening the consciousness.

271. Perceptivity is a special quality of the consciousness. It does not depend upon the intellect; it does not depend upon surroundings; it does not depend upon the schooling—it is formed in the domain of the heart. The man who has accumulated this quality cannot be deprived of perception. By means of psychic energy he finds opportunity for observation even among the most adverse circumstances.

It is especially significant to observe such people from childhood. They differ distinctly from those around them, and they seem to know their destiny. Sometimes this knowledge is revealed by unexpected words. Sometimes the very actions of a child show how eagerly his spirit is seeking some definite goal, but usually such strivings are misunderstood. This sacred peculiarity of one summoned to ascent is much ridiculed. But in the future epoch it is the ones excelling in perceptivity who will be particularly esteemed.

272. It is vain for someone to affirm that the invisible world does not exist, such a falsehood is equivalent to denying the existence of thought. Thought also is invisible, but only ignorance denies the mental process. Accordingly, it would be possible to begin the rejection of all energies, for they too are invisible. Besides, is the unseen world invisible for all? Let the deniers not judge by themselves. Judging by oneself creates a hotbed of egoism.

273. It may seem that the Teaching is given in one dimension, but by tracing the sequence of the Teaching one can see the turns of an ascending spiral. Such curving is effected in order that humanity be imperceptibly moved forward. Just as we cannot perceive the extent of growth of grass each instant, so, too, the new turn of the spiral does not register in the consciousness. Human reason cannot contain the fiery structure; hence, one should goal-fittingly give to it as much as it can absorb. The consequences of incommensurateness are monstrous, and one must not thrust a monstrosity upon the world through one's own ignorance. The structure must be harmonious. Therefore, it is instructive to compare the steps provided by the Teaching; thus is obtained a significant ladder of ascent.

274. If a man says, "I have done all within my power," do not believe him. He is excusing himself, while at the same time setting limitations. When a man imagines that all has been exhausted, precisely then he loses the key to the saving gateway. Often through ignorance or indolence people renounce the best solutions. How often have We spoken about the inexhaustibility of heart energy, but man himself can bury it and deprive himself of the best possibility. By its very nature a statement that all forces have been exhausted is conceited. Is it not self-pity that suggests giving up and washing one's hands of a situation? Often man pities himself and closes the access to Higher Forces.

When people will realize the correlation of energies, they will discover the stronghold of their own invincibility.

275. It is right that you turn your attention to the blows repelled by the aura. Only a few realize such mental assaults. People usually attribute such manifestations to accidental physical causes, but the developed consciousness, even during sleep, will determine the true cause. The consciousness is a faithful shield. The aura and the consciousness form a protective armor.

276. People ordinarily avoid the word unity; they are afraid of it. At the same time they talk much about sympathy, but they forget that these concepts are identical—one without the other is unthinkable. Likewise with other concepts; people try to accept the one carrying the least responsibility. Sympathy may be limited to words, but unity necessitates action. Each action is in itself frightening to cowards. They do not wish to understand that each thought of sympathy is a powerful action, if the thought is suitably expressed. Often sympathy is limited to empty sounds. In such a case neither creative thought nor action takes place. A lack of thought kills sympathy, and inaction dissolves unity. Man fears responsibility, and with this he falls into heartlessness.

277. The particles of higher energy which exist in each human organism correspondingly exist in the other kingdoms of nature. The animal kingdom and the vegetable kingdom know how to preserve the particle of energy also in the Subtle World. Especially certain animals that lived around man preserve a certain bond with the organism of the Subtle World dweller. When I advise kindness toward animals, I have in mind that it is better to encounter small friends than enemies. Indeed, one should preserve co-measurement in everything, otherwise one may receive harmful emanations from animals.

Likewise, when I indicate a vegetable diet, I am guarding against nourishing the subtle body with blood. The essence of blood thoroughly permeates the body and even the subtle body. Blood is so undesirable in the diet that only in extreme cases do We permit the use of meat which has been dried in the sun. It is also possible to use those parts of the animal where the blood substance has been thoroughly transmuted. Thus, vegetable food has a significance also for life in the Subtle World.

278. It is often asked, “Do animals retain their appearance in the Subtle World?” Rarely, because the absence of consciousness renders them formless; sometimes there are foggy outlines, like impulses of energy, but most often they are imperceptible. In fact, the manifestation of animals pertains to the lower strata of the Subtle World. Such obscurities can terrify one by their confused appearance. I consider that the subtle body of man should not remain in these strata, but in their consciousness people frequently resemble animals.

279. The Subtle World is filled with prototypes of animals, but only a strong consciousness perceives them. Indeed, the aspects of such animal representatives are innumerable, from the most complicated to those which are decomposing as dross. It should not be thought that the dwellers of the Subtle World all possess identical vision.

Good clear sight is due to clarity of consciousness, therefore from beginning to end We advise showing care in the matter of clear consciousness. Long ago it was said that good does not dwell in a muddy well.

280. One can observe the extent to which there simultaneously dwell on Earth living beings of the most diverse status—from primitive savage to subtlest thinker. One person will assert that Earth is in the Paleolithic period, whereas another will demonstrate that Earth has already entered the Golden Age, each will be guided by what is evident to him. So, too, in the cosmogonic discussions one should not be astonished at the contiguity of quite different periods. The Universe is so multiform in its great Infinity.

281. The psychic energy of a crowd must be observed. Here it is possible to ascertain the increment of force in a direct ratio; actually, where two are united in thought the result is the force of three. But it should not be forgotten that each counteracting thought consumes much surrounding energy; that is why it is so rarely possible to observe a successful unity. Truly, a single horse can hold back the entire caravan and defeat a successful consummation. Again will be woven a fabric of the best energies, but humanity will prodigally squander the ordained attainments. It is so easy to arrive at an understanding of the value of unified energies. This is not an abstraction but an actual physical reality.

People wish to conquer and appropriate everything, yet for them the power of thought is idle dreaming! Thus are true treasures dissipated.

282. The liar is always convinced that his lie will remain undetected. The murderer believes that his crime will remain secret. Sometimes one may hear that suggestion and psychic energy are utilized in the law court, but such attempts remain isolated, and no realization is aroused of the natural possibilities of the struggle with evil.

283. Evil should be opposed, as a manifestation of chaos. Entire countries protect themselves against the ocean, which would otherwise inundate them forever. The unified labors of the whole nation construct imposing ramparts of protection. So, too, chaos can engulf the entire wealth of a people. It should be understood that the waves of chaos are penetrating the consciousness of mankind. Evolution is the antipode of chaos. Let us not be deaf to the rumblings of chaos!

284. With difficulty do people dare to pronounce the simplest law: “Blessed are the obstacles, by them we grow.” Tests are admitted easily enough, as long as they have not begun. No one is willing to quicken his progress through obstacles.

Yet it is still more intolerable to humanity to hear of the usefulness of suffering. The reason is not fear of pain or discomfort, but that people fail to cognize a life transcending earthly existence. They are ready to suffer the discomfort of any night-lodging for the sake of tomorrow’s festival, but they are unwilling to co-measure earthly life with Infinity.

Of all actions manifested by a thinking being, terror before Infinity is the most impermissibly degrading.

285. Where can there be thought of Infinity, if man limits himself to an earthly existence? No one helps the child to look joyfully into the future; that is why labor has been conceived as a curse. True, the life span of people has been extended, but what significance has such extension if men persist in ignoring the grandeur of Infinity!

286. Another limitation which hampers the ascent of man is his failure to pay attention to what takes place close around him. He wants that which belongs to another; he is impressed only by something alien; yet the closest and most precious attracts no attention and provokes no study. Such incommensurateness is the result of ignorance. One must apply judicious observation to everything. Such a state of affairs is quite usual, but the developed consciousness must correct such limited thinking.

287. Psychology is the science of mind. The study of thought cannot be confined to one people or to a single stratum of a people. The comparison of consciousnesses of different nations will yield surprising deductions. One can observe how independent of external civilization is the potential of thought. Likewise one may convince oneself that wealth will not go hand in hand with thought. Apparently the most onerous conditions contribute to a deepening of thought. Lack of means favors refinement of consciousness.

History shows how the nests of true thoughts have been put together, therefore the science of thought is the science of Be-ness. It is inadmissible to complicate the study of thought with any restrictions. Besides, this science must be forever alive, for thought continually vibrates and lives in space. Thus, an aspiring study of thought leads to an understanding of so-called phenomena, which are nothing but unrealized psychic energy in its various manifestations.

288. Completely inadmissible are malevolent prayers and self-pity. When a man cries out—Why?—he is thinking neither of the past nor the future. He isolates himself from the Higher Forces, as if accusing Them. Likewise, woe to the man who importunes the Higher Forces to harm others. Both conceit and ignorance resound when a man, instead of merging with the Higher Forces, tries to set Them on a path of hatred and cruelty.

289. There have been the strangest attempts to study the transmissions of thought at a distance. People have connected two persons at a distance by tying their wrists with a thread of waxed silk. They paid special attention to the purity of the silk and the particular quality of the wax. They gave much thought to how best to insulate the thread from the ground. But they were far from remembering that psychic energy needs neither thread nor wax. People deem that the mechanical appliance actually effects the success, but he who first proposed this method regarded the thread simply as a symbol on which to concentrate attention.

290. Since transmission of thought at a distance exists, then the interception of such thoughts in space must also be possible. Indeed, one should carefully remember this circumstance. Besides the intrusion of extraneous thoughts, in both the earthly and Subtle Worlds, special circumstances are possible, which contribute to the interception of thoughts. Uniformity of auras can facilitate the admission of thoughts; when people have lived long together or have corresponded, they can be involved in a current. If such people become dangerous, it is necessary to break the bond of the auras. Such an action must not be instantaneous, otherwise it will react upon the health. Each such process must take place naturally.

291. Decidedly, all unbalanced conditions must be eliminated naturally. Each passionate unbalance cannot be arrested by command or by compulsion. Striving will build a firm bridge on the foundation of a refined consciousness. One must recognize the usefulness, and then comes true evolution. But without realization it is impossible to overcome the lower earthly passions.

The sphere surrounding Earth is dense with humanity's passions. No external forces will disperse this fog fabricated by humanity itself. Therefore, consonance and color and the best thoughts provide the antitoxin against the infection of chaos.

292. In a time of especially pressing currents, the Teacher must remind about all the circumstances which need counteraction. One should not regard such repetition of reminders as allusions to forgetfulness; on the contrary, they are only a fortification, when a complexity of events dims, as it were, the clarity of the path.

The complexity of events is a collision of the manifest with chaos, or of Light with darkness. During such a tremendous conflict a great number of transitional steps are apparent, therefore the perplexities of those who cannot clearly discern the subtlest deviations are comprehensible. Around the rainbow are many varied refractions.

293. If the precipitates of space upon cities were to be investigated, something similar to imperil would be found among the poisonous substances. Carefully observing this poison, one comes to the conviction that it is imperil exhaled by the breath of evil. Undoubtedly, breathing permeated with evil is a carrier of injurious effects. If poison can be deposited in the organism, due to irritation, if the saliva can be made poisonous, then the breath can also be made a poison-carrier. It is necessary to judge how much evil is being exhaled and how multiform are the aspects of evil compressed into the new combinations of poisons present in enormous crowds of people. This is increased by the varied effluvia of decomposing foods and all manner of refuse which litter the streets even in metropolises. It is time to look after the cleanliness of backyards. Cleanliness is necessary out of doors and in the human breathing. The imperil exhaled by irritated people is identical with filth, or shameful refuse. It is imperative to impress people's consciousness with the fact that each bit of filth infects those around. The filth of moral dissolution is worse than any excretions.

294. Nothing can vindicate the self-generation of poison, it is the equivalent of murder and suicide. Even the most undeveloped people sense the approach of such a poison-bearer. Distress, anxiety and fear enter with him. Many physical diseases break out as a result of the infiltration of imperil—just as if a firebrand had worked its way in.

295. The speed of thought transmission at a distance is incredible. But conditions exist which retard even this lightning-speed energy, namely an atmosphere poisoned by imperil. Observations upon thought can yield remarkable deductions pertaining to both the physical and the psychic. One can see how evil thought engenders imperil, a physical substance; the same substance is also involved in psychic transmission, and can even retard the speedy reception of the sending. Thus, imperil can progressively complicate the effects of thoughts. Pay attention to the fact that imperil is born of egoism, but that it acts beyond self upon broad masses. This means that egoism is criminal not only as regards the egoist himself but also in relation to people at large.

Many of the most useful observations are made during experiments with thought. Precisely such reflections constitute the opposition to egoism. Each suffering is already an advancement.

296. Many primitive methods for recalling events to mind may be observed. One may read how one ruler inclined his head as far as his knees, that the change in the blood circulation might help to awaken his sleeping memory. It is known that anchorites beat their breasts in order to stimulate the chalice. The evidence of many examples demonstrates that blood circulation is connected with psychic functions. The more necessary it is to respect the science that examines the physical side of life, but at the same time reveals a new spiritual bond inherent in all Existence.

297. A good instrument easily displays new qualities under every test. Truly, anything of good quality fears no test. Each test teaches new conditions which might otherwise remain unnoticed. Whoever fears testing is an ignorant coward. When a man is ready in heart to undergo all of life's experiences, he can think about advancement; he can distinguish between harm and usefulness.

What joy it is to devote oneself to the Common Good, not abstractly but in conscious advancement!

298. We often mention physicians and scientists, but it must not be thought that other occupations should not also be mentioned in speaking of the Higher World. Can lawyers and judges administer earthly laws if they have no concept of the laws of the Universe? How can they establish earthly law without thinking of universal justice? It is impossible to isolate Earth from all the worlds; it is necessary to understand the interaction of the earthly world and the Subtle World in order to acquire the right to judge people's conduct. It is wrong to restrict oneself to former casual decisions which do not conform to present conditions. Each time has its own peculiarities, and without a clear picture of

the evolutionary situation the court will err. Verily, the judge takes upon himself a great responsibility if he is to remain at the helm of universal justice.

299. Likewise, architects must be enriched with inspiration from the treasuries of universal cognition. The style of a period is molded out of life, winged by knowledge. How superb are the structures into which the thought of beauty has been impressed! One can see the ascent of entire epochs through their constructive inspiration. The very quality of the structures is felt in the strength of their materials. The builder must also know the material which endures. Can he deny the Higher World?

300. It is superfluous to speak of the meaning of striving to the Higher World to poets, musicians, artists, sculptors, and singers, because their expression of beauty is founded on inspiration. Who, then, can define the boundary between inspiration and Hiero-inspiration? Such a boundary line between inspirations is undefinable. Each inspiration contains some particle of Hiero-inspiration. Only the heart itself can determine the degree of its exaltation. The true participant of beauty can sense the Guiding Principle brooding above earthly expression. Therefore, there is no need to convince the servitors of beauty of its lofty heights.

He is no sower in the field of creation who feels no tremor in the realization that he creates beauty.

301. Nor can any of the other domains of human labor disown the Higher Principle. If the tiller of the soil is only a daily slave, his labor will never expand. Each form of work has a creative domain. Earthly thought binds one within earthly limits, but evolution contains the Higher Principle.

Books should be written on the different domains of labor. Therein servile, circumscribed toil should be compared with unbounded creative labor. It is necessary to demonstrate in a strictly scientific manner the possibilities which can be reached through a regeneration of the quality of labor. People who are depressed by the daily routine lose sight of the horizon. So, too, the eyes of man cannot at once become accustomed to the light. Let science in all ways aid the expansion of the horizon.

302. One can observe in the details of life how many cosmic waves touch Earth. Only the ignorant can deny the frequency with which great currents penetrate space. Events can be foretold, but it is significant also to follow the connection of events with psychic and physical manifestations. Without astrology, by the observation of nature alone, it is possible to compare physical manifestations with current events.

Humanity creates more than people think.

303. Man should be told, "Do not weaken yourself; discontent, doubt, self-pity, all consume the psychic energy." The manifestation of enshrouded toil—what a frightful spectacle! One should compare the fruits of luminous labor with those of a toil

enshrouded by man when he has robbed himself.

I deem that science should also aid in this procedure. Apparatus already exist for the measuring of blood pressure; there will also be apparatus for comparing the organism in its overburdened or inspired state. It can be proven that a man who is unmolested by the influence of the three vipers mentioned above works ten times better; besides, he preserves an immunity against all illnesses. Thus, again it is possible to be convinced graphically that the psychic principle prevails over the physical.

It is evident, especially at present, how much harm humanity is inflicting upon itself. Each thought is either a stone in the construction or poison in the heart. It need not be thought that, when speaking about self-poisoning, We have in mind anything new—this truth is as old as the world! But when the vessel is approaching shipwreck, all forces should be summoned to the common task.

304. Earthly cares are like stones rolling down a mountain. The lower down they roll, the more violent the impact of the landslide. Would it not be better to ascend to the very summit where there are no falling stones? Upward striving also transforms our attitude toward earthly cares. Even though they continue, their meaning is altered.

Thus one may perceive how many advantages the summit has over the canyon.

305. Obsession and self-poisoning are close companions. They are equally little recognized by people. During the process of self-poisoning, obsession is especially easy, but under obsession poisoning ultimately takes place; such poisoning is ineradicable. Certain people assert that during obsession the health not only does not fail but even improves. This is a great error, the apparent good health is the result of the nervous tension only. Moreover, the intrusion of a foreign psychic energy inevitably opens a channel to various infections. Obsession is not psychism, but it affects the entire organism. Let us say definitely—obsession is not only a psychic sickness but also an evidence of infection of the whole organism. Many epidemics have obsession as their origin. Indeed, the dark obsessing entity is not concerned about the health of its victim. Every disease is in itself a dissolution which is pleasing to darkness. Two psychic energies cannot live long together. Periodically there may be a relaxation of the obsession, such a method is employed by the obsessors if they value the victim.

306. Aspiration toward the Higher World is the best recourse against obsession. Thinking about the Higher World is the best proven antitoxin. Exalted thoughts not only influence the nerve substance, but also purify the blood. Experiments with the composition of the blood in relation to the thinking of the patient are highly instructive.

307. Truly, the atmosphere is heavy. Noticeable to Us is the condensation of the lower strata around Earth. The causes are many, but it is impossible that the battle be without consequences. All the more imperative is care of the health, in fact, great care about everything is needed.

When I speak of unity, I have in mind not only a spiritual necessity but also physical health. People prefer not to know about the latter, and afterwards bewail the grievous results.

308. At times during a convalescence, one may observe that something impedes the process. It may be surmised that the patient himself is retarding the efforts of the organism by a negative attitude, but it is possible to be convinced that other causes exist outside of man's sphere of influence. Spatial currents can be strong determinants of any reaction. In hospitals, where observations upon many individuals are possible, there should be expert observation of the causes of different effects of the same medicine. Many clues for this may be found in spatial conditions. It should not be thought that a clear blue sky is necessarily an indicator of useful currents; it may be that a threatening, clouded sky carries better currents.

Seldom observed are the spatial currents, and slight attention is paid to varying human moods. It is impossible to explain everything as caused by the thoughts which permeate space. Besides, there exist the subtlest chemisms of the remote worlds; such currents come into contact with the lower, supra-earthly strata. One may imagine what combinations result! In this case also, man is too indifferent to his neighbor.

309. Follow the development of science for the last half-century; the progress of knowledge is amazing. Schools should give graphic demonstrations of science, as it was fifty years ago, and as it is today. Such a striking comparison can open man's eyes to the possibilities of the future. No one should be so benighted as to forbid the development of knowledge. He is not of man's calibre who persecutes science! Let us repeat this indictment without end, as long as this shagginess of thought remains unmortified.

Such a reminder is even more timely since science, despite its speedy growth, has not accomplished a tenth of what was ordained for it during this period. Much of this must be ascribed to the inertia of humanity. But for all that, it is distressing to see that the most advanced of scientists are not appreciated. People wish to investigate space; modest stratosphere excursions, telescopic observations, the study of the luminaries—all revolve within a vicious circle, because psychic energy is unrecognized. Without it, the boldest flight remains a childish diversion. Without psychic energy, the pathways of space will be difficult to discern.

The same thing takes place in all domains of science. It is utterly senseless to disregard the higher energy. As during religious wars and persecutions, those with daring and acute perceptions must, like alchemists of old, hide from inquisition. Such a disgraceful situation is not to be tolerated.

310. Nor is a reminder about inquisition to be considered out of place. Unfortunately, it is applicable to many things. Various aspects of life are under inquisitorial pressure.

Indeed, this dark principle weakens the best undertakings. Darkness makes its nest in mansions as well as in hovels.

Let us not lull ourselves with the idea that certain minds will solve the problems for everyone. Humanity is obliged to think; it must strive unitedly for attainments. One cannot allow the chaos of ignorance, gaudily attired, to crash in and jeer at knowledge.

311. Stations are established in various countries to investigate atmospheric conditions. In fact, meteorological observations in widely remote countries have much significance.

With equal precision should observations upon the manifestations of psychic energy in different countries be coordinated. It may be observed that at times in the most remote lands simultaneous surgings of spirit flash out like reflections of some higher causes. Similarly, simultaneous depressions of spirit may be expressed among the most diverse people. Such mass manifestations must be studied. But there are no institutes to undertake such an important task. Perhaps individual observers may be found who realize the importance of such comparisons, but their efforts, being uncoordinated, generally founder in confusion and doubt. There appear to exist societies consecrated to the higher wisdom, but they have no scientific sections.

There should be cooperation among all nations for the careful observation and comparison of manifestations of psychic energy. The universality of observation would demonstrate the unity of the higher energy. Only by such observation is it possible naturally to obtain a clear conception of the Higher World.

What dialect, what words, can transmit to people an understanding of their true progress!

312. It is a terrifying time indeed, yet the majority of people do not sense its causes. With a blare of all trumpets one should proclaim—Armageddon! Yet people will merely ask, “What price is a pound of Armageddon?” There has never been such a confusion of the trivial and the great. It would be better if, when people do not understand, they would at least desist from interfering in the Battle, but their obstructions make the most direct paths tortuous.

313. There is much ingratitude. I advise you in the future to lay up a store of patience against ingratitude and ignorance. Strangers are often more thoughtful, therefore We classify people first of all on the basis of gratitude.

314. Everyone may observe evidences of psychic energy in any place and at any time. One needs to concentrate attention and, however briefly, to note the observed manifestations. Certainly among these notes some may be useless, but this should not disturb one. Written notes have an enormous significance, because manifestations of psychic energy are forgotten with extraordinary speed. Each day something unusual takes place. It should not be considered that only striking manifestations have

significance, sometimes the grasping of a thought or the discovery of some needed pages may offer a very significant example of the working of psychic energy. Besides, the path of attention also produces patience, an indispensable quality for the investigator.

315. You have a wide correspondence with various countries. If your friends begin to record such notes about psychic energy, an important comparison can be made, not only of the facts themselves but also of the individual attitude toward them. Likewise, climatic conditions and local events necessarily infuse a characteristic note. The entire variation of conditions of life can be observed by means of such writings. The steadfastness of unwavering attention helps to deepen observations.

316. Correct is the thought to note down the different regulations and institutions useful to humanity. Evolution requires new forms in everything. Useful deductions should be discovered in already crystallized circumstances. The limits of knowledge are expanding. New interrelations are being created between the branches of science. Much which once appeared separate is now proved to issue from a single root. A need for new cooperative combinations is evident. It is imperative to study former subdivisions, replacing them with more goal-fitted ones. Such a need exists in all the domains of life—from philosophy and creed to the most practical sciences.

In using the word practical, I speak not literally but merely to apply the accepted expression. Of course efficacy is far removed from so-called practicality. The ability to discern how greatly efficacy outruns the mechanistic conception of life enables one to understand how great a regeneration humanity needs for evolution.

One should not be distressed because certain needed institutions may not find recognition at once. Let thought continue to work. People do not keep pace with the flight of thought, yet none the less thought leads the world.

317. One may ask, “What is the connection between Aum and useful institutions?” Both are expressions of harmony; thus, lofty concepts cannot be separated. Only prejudice is so blind as not to see the paths to unity.

318. Sometimes people reach such a limited state that they manage to reduce everything to insignificance. The very loftiest communion is for them grist to the mill! Striving becomes weakened by all kinds of superstitions. Such infection makes its nest in the most diverse people.

It has been said of the Middle or Golden Way, “It is better to call it a Path, so narrow is the passage between monsters.”

319. Many dragons stand guard to impede each advance. Multi-colored are these monsters! Among the most repulsive is the drab dragon of everyday routine. It would make an empty gray cobweb of even the most lofty communion. Yet even in everyday

life people know how to preserve the freshness of renewal. People wash themselves daily and find themselves refreshed before the next task. Likewise, spiritual ablutions should not become dusty drudgery. Few know how to overcome the dragon of everyday routine. But such heroes multiply their forces tenfold, and each day they raise their eyes anew unto the heavens.

Since Infinity is, the spirit of man has no single commonplace instant. Joy can be born of a uniqueness of sensation. But lofty communion cannot become something ordinary. Boredom is not in Infinity, but in human limitations.

Do not permit the gray dragon to triumph. It is not really strong, and its repulsiveness is only in the ugliness of habit. Where filth and ugliness have been eliminated, the gray dragon cannot exist. Thus, the conquest of daily routine is reverence of the Higher World.

320. Whoever loves precise knowledge must know how to receive it. Many talk of their devotion to precise knowledge, but in practice they clothe each fact in the motley rags of prejudice. They do not sense the unreality of their own premises. They bewail the inadequacy of material for observation, yet at the same time disregard the most unprecedented events. They would revolve the Universe according to the digestive state of their own stomach. They reject the most apparent manifestation if it does not conform to their mood. But can such be the path of precise knowledge? Where then is patience? Where good will? Where tirelessness? Where observation? Where attentiveness, which opens the gates?

Let us not weary of repeating how readily all gates open in the absence of complaints, discontent, and negation.

321. Sandstorms are sources of infection. One should observe where the waves of these frightful destroyers are passing. It is far from useful to permit such destructions. People may justly condemn those who have permitted the destruction of life. For entire ages people have helped to fill the lower strata of the atmosphere with particles of decomposition.

Is it not time to reflect on the relationship of psychic energy to the surrounding atmospheric strata? It is not permissible to poison the psychic energy of entire generations! So many beautiful souls perish, because of the poisoning of the planet!

322. The rhythm of labor is the adornment of the world. Labor may be regarded as a victory over everyday routine. Each hard-working man is a benefactor of humanity. To imagine Earth without workers is to see a reversion to chaos. Invincible tenacity is forged by labor; precisely everyday work is the accumulation of the treasure. The true toiler loves his labor and understands the significance of tension.

Work has already been called prayer. The highest unity and quality of labor arises from

its rhythm. The best quality of work brings forth the rhythm of the Beautiful. Each labor contains within itself the concept of the Beautiful.

Labor, prayer, beauty—all are facets of the great crystal of Existence.

323. After labor the worker is better and more tolerant. A great deal of perfecting takes place in work. In toil lies evolution!

324. The creation of good should be so natural an occupation of man that it should not be necessary to speak of this goal. Man cannot point to his good deeds as something exceptional; otherwise it could be presumed that man's usual state is evil, and that only by exception does he at times arrive at something good.

Many errors have been accumulated in the course of thousands of years. People began to measure good by a gold standard. Men, carrying gold and precious stones into the temple, assured themselves that these represented the world's best attainments. People filled themselves with false concepts about treasures; they remembered the legend about gold as the source of evil, but they hastened to transform it into a fairy tale. The history of mankind reveals repeated revolts against gold. Each great Teacher has manifested himself an insurgent against gold, and people have hastened to kill each daring rebel against their cherished idol. Indeed, I do not speak of a lump of gold itself but of the entire horror which surrounds it.

325. Among secret things, especially undiscoverable remains the knowledge as to who reaps the most benefit from the good sent forth. No one knows whom his goodness has helped. It may be assumed that a thought of good reaches a definite person, but this is only a supposition. It may be that this thought has greatly aided someone unknown to us. Such a thought is a messenger of good, and the rescued man may not know his savior; so his gratitude is turned toward the Higher World. When he wishes to express his enraptured gratefulness, he looks upward into the eternal Furnace of Creative Thought.

326. Anonymous thoughts also receive secret gratitude. Each thought of good receives the best gratitude. It is not for us to judge where the song of gratitude will arise. There is no need to get ahead of words of gratitude; the most beautiful song of gratitude resounds in a moment of joy. But then, the thought of such joy has been sent by someone.

Let us say gratefully—Aum!

327. If, after perusal of all books about the Good, a man does not learn patience, containment and co-measurement, he is no man. From such hard hearts no gratitude resounds. I often reiterate in different symbols about the quality of gratitude. It is imperative to understand the quality of gratitude—it is the adamant of Existence.

328. The world is upheld by Mystery. All Teachings speak about Mystery, the Sacred. At the same time it has been said that there is no secret which would not be revealed. Those who love to seek contradictions may exult; to them it seems that the irreconcilable has been discovered. But they will be judging from an earthly point of view, and, of course, everything super-earthly seems to them illogical. However, apply the same words to the Subtle World and the Higher World, and the earthly contradictions will find their explanation. Indeed, everything that is secretly performed on Earth is already revealed on the higher plane, and the inaccessible Mystery proves logical on the plane of Infinity.

One should know how to estimate earthly contradictions; they arise merely from a limited state of mind. As soon as the higher worlds are actually cognized, the earthly inconsistencies are immediately resolved.

329. It is a pity that at graduation from high school a useful test, applied in olden times, is now omitted. The students had to expound a thesis, selected by themselves, before the most diverse listeners. This required that expressions be found that were comprehensible to all; the task was difficult. For some the students had to find simple words, and yet avoid boring the more educated listeners. Although the gathering was not always satisfied, nevertheless the students applied their best efforts to make themselves understood and, at the same time, touch upon complex and lofty concepts. Such exercises are always useful.

330. One must especially beware of committing an injustice; from it grows ugliness. Man should understand where injustice begins. Not by words is it defined, but by the heart.

331. In anger and irritation man considers himself strong—this is according to earthly considerations. But regarded from the Subtle World, the irritated man is especially powerless. He attracts to himself a great number of small entities which feed on the emanations of anger. Besides, he lets down his own bars and allows even the lower beings to read his thoughts. Therefore, the state of irritation is inadmissible not only as a producer of imperil but also as a gateway for lower entities.

Certainly each irritated person readily agrees with this explanation, but he immediately succumbs to still greater irritation—such is the nature of the ordinary human being. It is amazing how easily they agree, only the more easily to yield again. For this they will invent extraordinary justifications. It may be that the Higher World itself seems guilty in the disordered consciousness of the superficial earth-dweller! It is astonishing to observe people placing the blame for all their own offenses on the Higher World!

Thus one can see that the simplest truths are in need of constant repetition.

332. One cannot condemn those manifestations of which the causes are unknown. Only cognizance of the manifestations of the Subtle World can broaden one's judgment. It is good to recall the parable of the blind man, who, receiving a blow from an elephant's

trunk, believed he had been struck by the Hand of God.

Let us refer to the Higher World with all respect.

333. How to fix the boundary between indignation and irritation, or between shock and fear? No one finds words to differentiate such feelings which are almost alike. But the time will come when science will discover the means of analyzing the substance secreted during each emotion. Upon a purely chemical basis it will be determined where and when a definite feeling begins.

The pendulum of life shows by its motion the variation of psychic energy. Just as precisely will the chemism of feelings be determined. The manifestation of the fluctuations of psychic energy shows how continuously vibration goes on, and how it records even the small deviations of energy. So, too, the chemism of feelings cannot be constant. In the microcosm of man it can be observed how intensified are the manifestations of cosmic vibrations. It should not be thought that all these observations are unnecessary; on the contrary, does not perception of the nature of man lead toward the perfection of mankind?

334. I entrust the Teaching to each one who lives in all the worlds. Do not consider such a definition inapplicable. Man actually lives in all the worlds. Each day he visits the worlds, but he cannot be conscious of these momentary absences. Only a few apprehend the sensation of being absent. No extended time is required for the spirit, which exists outside of time. Such sensations are quite characteristic for developed consciousnesses.

335. At times the pendulum of life can be quite inactive. Such signs will be present around paralysis due to evil. Not accidental is the expression, "He choked with malice." Thus it has been shown that malice is limited. The current of malice is not infinite. But it is necessary to observe the fluctuations of the vibrations of energy.

336. Any denial of Truth is ignorant and harmful not only for the denier himself but also spatially. Antagonism to Truth infects space, but there is still more loathsome action when people, after having once realized Truth, later shrink from it. Such a retreat into darkness is madness!

It is possible to find periods in the history of humanity when, after particles of the Truth had been already grasped, certain pseudo-teachers, because of extreme ignorance, tried to again conceal from people the immutable position of things; this resulted in what will some time be regarded as shameful pages of history. The usurpers offered no proofs, but commanded that the obvious be denied. It is as if denial of the sun's existence were prescribed, because someone weak of eyesight could not look at the sun! Similarly prohibited was cognizance of the laws of the Subtle World. Some, ignorant of them, through egoism forbade others to know the reality.

Let people remember how many recessions into darkness have taken place in different ages. Perhaps such recollections will move humanity toward justice and honesty.

337. Among school studies of history and of comparative religion, let there not be forgotten the various contradictory decisions and enactments of conventions, councils and legislative bodies. Not for confusion of minds is it necessary to know the Truth, but for the reinforcement of the future path. Perfectment rests upon a basis of knowledge.

No one should command a person not to know the Truth and not to strive toward it.

338. If, at times, errors have been made through ignorance or malice, still one cannot tutor entire generations in the same mistakes. People talk much about prejudices, but they are ready to stifle the young generation with requirements that have no meaning.

From everyday routine to cosmogony you find a great number of baseless affirmations not confirmed by experiment and observation.

Constriction of thinking is a gross offense.

339. Each discharge of secretions, each exhalation sends out emanations of psychic energy. Each man lavishly saturates space; therefore he is obligated to show concern about a better quality of psychic energy. If people would understand that each breath has a significance for space, they would take care to purify their breathing. With the simplest apparatus the emanations of psychic energy can be demonstrated. One can see in the swings of the pendulum of life how continuously the energy vibrates. The same means shows the radiations called the aura, which indicates that particles of the aura are being sent out ceaselessly into space, and psychic energy continually weaves a new protective net.

He who speaks about the inconclusiveness of experiments with psychic energy will usually be one who does not ponder at all about its existence. Dense ignorance contributes to the poisoning of the atmosphere. This must be understood in its literal meaning. Pure breathing is not attained by means of medicines.

Psychic energy is the basis of purifying the breathing.

340. Many of the most beautiful concepts have been perverted. All-forgiveness resounds beautifully, but people have contrived to make it into the monstrous form, "The Higher Forces forgive all," thus making all crimes permissible. However, the matter lies not in forgiveness, which is quite possible, but in living through the consequences. Just is the law of spatial healing. An inflicted wound requires medical treatment. Self-cure requires time, because the torn tissue must be mended. The best consonance of Aum can contribute to the healing of the tissue. But all the consonances of color and aroma can be of help, only if psychic energy admits such cooperation.

341. The conflict with ignorance must be a worldwide manifestation. Not a single nation can boast that it is sufficiently enlightened. No one can find sufficient strength to overcome ignorance in single combat. Knowledge must be universal and upheld in full cooperation. The paths of communication know no barriers; so, too, the paths of knowledge must blossom in the exchange of ideas.

It should not be thought that somewhere enough has been done for education. Knowledge is so much an expanding process that continual renovation of methods is required. It is frightful to see petrified brains which do not admit new attainments! No one inclined to negation can be called a scientist. Science is free, honest, and fearless. Science can instantly alter and elucidate the problems of the Universe. Science is beautiful and therefore infinite. Science cannot stand prohibitions, prejudices, and superstitions. Science can find the great even in quests of the small. Inquire of great scientists how many times the most stupendous discoveries have been made in the process of routine observations. The eye was open, and the brain not dust laden.

The path of those who know how to investigate freely will be the path of the future. Actually, the battle with ignorance is as indeferrable as that with dissolution and corruption. Not easy is the battle with dark ignorance; it has many allies; it is sheltered in many countries; and is covered with different garments. One needs to be supplied with both courage and patience, for the battle with ignorance is a battle with chaos.

342. Experiments upon psychic energy can be carried out in different surroundings and at different times. Dim light sometimes even promotes the manifestation of the energy, but bright sunlight can complicate an experiment by its own strong chemism. There may also be diversity in the conditions of the premises. Best of all is a room which has been permeated with the radiations of the investigator. Yet each casual object can produce its reaction. One should not keep the objects of observation together, especially during the experiment. Likewise, one should not have around resonant objects and string instruments, which can vibrate to irrelevant activations. The very mood of the observer has a great significance. Irritation and unrest can be of no assistance to useful investigation.

When you feel weariness, you should not strain the energy. This force should be guarded under all circumstances. One should not dissipate but conserve the force which miraculously broadens the domain of cognition.

343. Objects surrounding the experiments have more than once astonished those beginning to study. Sometimes the most everyday object has aided the experiment, while another, introduced after extremely thoughtful consideration, only impeded the current of energy. From this one can conclude how difficult it is to grasp the law of subtle energies. For instance, the fur of animals, because of its peculiar electrical effect, does not promote the success of an experiment.

344. Patience is a conscious systematic understanding of what is taking place. Patience

needs to be cultivated as a promoter of advancement. It is absurd to represent patience as an inner atrophy, on the contrary, the process of patience is intensity. Thus energy takes part in events, contributing to them and not making erroneous premises in advance.

Thus one should accustom students to patience in its true meaning.

345. People attempt to understand the path of patience as an undergoing of adversities. But such an understanding will be inadequate, because it debases the meaning of energy. The man who knows that it is wiser for him to apply his strength not today but tomorrow will only be one who discriminates the useful path. He is not a sufferer, but one who understands utility. Therefore, it is so important to clarify the meaning of many appellations.

Each word in itself implies a definite mood. But if a designation is not precise, there may result a feeling of grief instead of joy, and vice-versa. Precision is needed throughout the world. Each experiment with psychic energy confirms what the principal considerations are—precision and brevity of thought. They will produce the best results.

346. Observations with the pendulum of life will show the great significance of psychic energy. The simplest means can awaken the most profound perceptions which lie in the depths of the consciousness. Besides, it is especially important to observe the spatial vibration, which acts as a wireless telegraph. Each hour there can be manifested the quality of spatial currents; these describe the condition of entire nations.

Is it not astounding that it has been given to man to know these syntheses of world events, and that he so disregards his own fortune?

347. Aum, in its consonance, reminds of the same energy which secretly transmutes the greatest possibilities in the fire of thought.

348. Frequently, identical attainments are simultaneously manifested in different countries. Research workers, writers, artists, all of a sudden take up the same task. Indeed, it may come from without, but it can also be communicated from a distant co-worker. It can fly through space telepathically and inspire him who is sufficiently attuned, therefore it is useful to jointly carry on observations. Much escapes observation, because people cannot recall the moment when something inspired them, but according to the theme of their labor it is possible to discern the bond between their consciousnesses. For experimentation with psychic energy it is very important to investigate such similar consciousnesses.

Thought with particular ease can fertilize analogous consciousnesses. The radiations of such consciousnesses will be of one color, but sendings from a deeper tone will usually receive access to a lighter tone. This does not mean that the lighter shade is weaker or worse, but the intense color penetrates more readily into the less deep strata, while the

light shade dissolves more quickly in the deep, and cannot evoke the quiver of radiation. This tremor of the aura is the gateway into the consciousness.

Let us not confuse this tremor of the aura with the quivering caused by a blow against it. From the first is born inspiration, from the second, a shock.

349. Experiments with psychic energy inspire joy. Each observation evokes the possibility of the next striving. The number of conjectures and comparisons is countless. By such a path, from everyday routine to the distant worlds, it is possible to make tests of psychic energy.

350. Experiments upon psychic energy are always fatiguing. One should not evoke such tension for longer than a half hour, lest the health suffer. But brief exercise accompanied by taking down notes is useful, because each discipline is only strengthening.

351. Exercising the energy is useful; each testing awakens in it a new quality. It is especially necessary to keep this in mind, for not so long ago I spoke about fatigue under the pressure of the energy. But one should not deduce from the possibility of fatigue that experiments are undesirable. It is possible to exercise the energy without falling into a state of weariness. It also needs exercising as does all that exists. Through rational exercise fatigue is diminished. Each energy must be tested in action. Even muscles must be exercised; thus people can continually awaken forces dormant in themselves. One should understand such an awakening as the duty of man before the higher worlds. The reasons are many why energies can remain in a somnolent state. They can be enumerated beginning with karmic effects. But usually people's consciousness slumbers through indolence. Such a quality is called the featherbed of evil. The best possibilities are not transformed into life when the gaze is heavy laden with the veil of laziness. One need search for no excuse when body and spirit droop from indolence.

It was once enjoined that laziness is worse than errors.

352. To indolence is attached doubt and self-pity. No energy comes into action through such a poisonous handicap. Doubt corrodes everything. Unsustained efforts and self-pity weaken even the strong in spirit. Such an exordium must be given to each one who wishes to bring psychic energy into action.

353. Psychic energy can indicate both the quality of food and the danger of poisoning. Verily, man bears a touchstone within himself. The same energy can also be employed successfully for the diagnosis of diseases. Particularly is it possible to watch over fluctuations of conditions.

354. Physicians frequently observe that a most dangerous sickness suddenly passes off without a trace. Certainly, conjectures will be advanced that the treatment or some other external circumstances have had a salutary influence. But the chief cause—psychic

energy—which can produce most unusual effects, will always be forgotten; it alone can alter the course of the sickness.

355. All experiments with psychic energy promote discipline. It is necessary to recognize discipline as the salutary rhythm. The most significant experiments may be cast aside without attention. Something already begun may be interrupted. Any compulsion exerted upon psychic energy is contrary to nature. Let us mention experiments with photographs. If the first picture was not successful, the undisciplined consciousness is disappointed. But where there is disappointment no experiments are possible. Many conditions can interfere with the first attempts. Faint-heartedness whispers that one should not continue the quests. Fear of appearing ridiculous can ruin the most useful observations.

356. Amidst observations upon psychic energy the pendulum of life can provide an extremely remarkable experiment. But for such observations one must have disciplined energy. It is not useful to apply the pendulum of life so long as energy has not entered a state of tension. Even a strong potential energy will not be useful so long as a natural accumulation of it has not taken place. All such experiments concern subtle energies and therefore are extremely sensitive.

The observer himself can gradually adopt many individual details. It need not be thought that multiformity of such details will be a violation of the law, on the contrary, apparent exceptions will form combinations of new particles of energy. From the same instrument two musicians do not draw out identical chords, yet it is difficult to say which is the better performer. Each one reveals his own precious character.

During experiments upon psychic energy, it will be natural to follow individuality of the energy itself. In the wealth of the universe each expression of energy is individual. Thus the quests will be the more remarkable.

357. There exist self-styled invalids who suggest to themselves all the symptoms of disease. But there is a still more dangerous case, when a man has in himself the germs of a disease, and instead of opposing it he gives in to it and deprives himself of the possibility of recovery. In the first case it is possible to act by means of suggestion, for there is no real disease. But in the second it is far more difficult; the man himself hastens the process of disease. He becomes the slave of his sickness and tries with all his strength to aggravate the symptoms of the disease. He constantly observes himself, but not in a desire to recover. He falls into the deepest self-pity and thus drives away every possibility of suggestion. The man is even offended and angry when spoken to about the possibility of recovery. Thus he can reach a dangerous degree of depression which cannot be transformed into a rising strength. This acts as a counter-energy; and the man deprives himself of his basic value—striving toward self-perfection.

358. It is not astonishing that at last suggestion is being applied in hospitals. Several centuries have been required to recognize the reality of this energy. Yet the recognition

of it is far too limited. Instead of a broad application throughout life, it is being used only in certain surgical operations. But we possess the possibility of also applying the same energy for abnormalities of pulse in nervous inflammations, and in paralysis and skin ailments.

In short, psychic energy can help humanity on all paths.

359. People are unwilling to see the essential nature of what is taking place. But the essence is not changed by personal willingness or denial. No one can say that Armageddon does not lead to a predestined victory. It is amazing to see how long people have failed to understand what has been ordained. It is thus during a fire in a house, when the inhabitants do not wish to believe that such a thing has already happened. The evidence itself is of no help when a man has blindfolded himself.

360. Observe what kind of manifestations are most difficult for people to accept. Among such lawful manifestations, which are especially difficult to perceive, is the timeless speed of thought transmission. Even observations upon the speed of transmission of radio waves do not convince people. They cannot accept the fact that thought does not require time. No one is willing to understand that a mental question can instantly receive a response.

Observe also many other manifestations not accepted by a consciousness unprepared for thinking. According to such negative signs it is possible to formulate an understanding of that which especially ails humanity.

361. The ability to understand what it is that least of all reaches one's listeners provides in itself the best paths for reaching their consciousnesses. But do not let it be known that you can see their condition. Such keenness people will not forgive; they may become enemies.

One has to understand patience in order to return to the same subject from another angle.

362. The significance of certain moral concepts must be examined not only from the spiritual standpoint but also from the scientific. I take for examination the concept of trust—even among primitive peoples the concept of trust was regarded as the basis of communion. In antiquity people already understood that such a concept had a special significance. Only later, through development of hypocrisy, did people begin to assume a false mask, thinking that it is possible to deceive the inner consciousness. But through the development of scientific methods it is possible to verify the value of true trust.

Let us take the conversation of two people. If there is mutual trust, the radiations will be excellent and will even improve from the combining of energies. Now let us observe if one of the two is a hypocrite, or if they mutually distrust each other, the aura will be repulsive, with black and gray spots. Moreover, the two hypocrites will do mutual harm,

and there will be no better hotbed for the germination of their diseases. More than that, space will be infected from such a wrong employment of energy.

Consequently it is not enough to understand trust as an abstract moral concept. Trust should be valued as a salutary means.

363. The manifestation of trust is indispensable for higher communion. Without trust it is better not even to touch upon such subjects, because obscenity will then result instead of inspiration. Lack of trust in actions themselves is like a pestilent ulcer, which is not manifested at once upon the body. Thus, let us be careful with great concepts.

364. Where there is true trust each act of a co-worker is understood as beneficent. If there was a definite action, it is taken to have been necessary. There can be no mistrust where burns the fire of reciprocal feeling. All the other aspects of cooperation may be regarded in the same way.

365. During a thunderstorm the two human extremes may be observed—some will bury themselves in a featherbed from terror, others will run about boldly and be subject to dangerous discharges. In the understanding of the majority of people, absolutely the same thing relates also to the Higher World—some fall into sanctimoniousness, others into sacrilege. But very rarely does man accept the Higher World as a natural and concomitant condition.

People are not brought up in an understanding of the fundamentals of Existence. The very attainments of science stand aloof and do not promote the transformation of the entire life. It is indispensable to reiterate about the Higher World. It need not be thought that what has been said about it is sufficiently impressed on the hearts of people. New methods could be found in order that the greatness of Existence be unified in the consciousness in infinite understanding.

One has to grow to love these observations in order to strive selflessly in heart without weariness and vulgarity.

366. Many people observe solar eclipses, but they allot no attention to the connection with psychic energy. You, however, have had opportunity to be convinced that psychic energy reacts singularly to a solar eclipse.

Is it not astounding that people do not study their own basic energy? Truly, it must vibrate to every manifestation. Only through an attentive attitude can new qualities be revealed. One should not be satisfied with those observations which have been made in the past. Each period bestows its own subtle observations.

It is cause for rejoicing that people possess such a force, which is able to transform all life. But let us be very careful, for subtle energies require subtle handling. One may be convinced that even the presence of a single object can introduce a special vibration.

367. You were able to observe how much influence currents have on psychic energy. Likewise you could notice how quickly currents change and a completely different tension of psychic energy is affirmed. Such observations should be carefully kept in mind. People do not know how to conform their actions with the spatial currents. They imagine that even the study of the currents of space is some sort of supernatural sorcery. You would be rightly amazed that many sensible people who study psychic manifestations nevertheless remain isolated units who have no influence on the masses.

It is difficult to convince people of their own power, but, none the less, let us by all means reiterate about the remarkable possibilities.

368. It is known that the consequences of each evil action have to be lived through, yet you will be asked, “How does justice react upon the obsessed? Who bears the effect—the obsessed or the obsessor?” Who can distinguish where the will of the obsessor is and where the will pertaining to the obsessed himself?

Obsession takes place only when an access has been opened. Moreover, before obsession takes place, the evil one whispers and prepares the weak spirit. To those inclined to evil appear the entities attracted by them. The karma of the obsessed is a grievous one!

369. The movement of energy is necessary in everything. Let us not confuse physical movement with psychic movement. Indeed, in ancient times people understood that there may be two kinds of gymnastics—psychic and physical. The first will be even more effective than the second, if consciously put into practice.

370. During experiments with psychic energy, one may be amazed at the lightning speed of force during transmission over a distance. People suppose that a prolonged action is always required. When they say that someone has fallen into doubt, they usually presuppose an appreciable time element; but it would be more correct to say that doubt came in a flash. Precisely one such instant leaves an indelible mark.

One should educate oneself in the realization of the qualities of psychic energy. If someone says that he has already read enough about the properties of psychic energy, pity the ignoramus. Of course, nowhere, up to the present, could one acquaint oneself with the study of the actual basis of existence. Observations were isolated, and the observers sometimes even subjected to persecution. Many precious conclusions have not been published and have perished in scattered manuscripts. You act rightly in referring to the acquiring of knowledge with benevolence.

It is necessary to set aside, in their deserved places, the barriers erected by ignorance.

371. Let us meet each movement toward perception amicably. Let us find the strength to renounce personal habits and superstitions. Let us not think that it is easy to overcome

atavism, for physical stratifications bear within themselves the prejudices of many ages. But if we firmly realize the weight of such precipitations, then one of the most difficult locks will be opened. The next one also is unlocked when we apprehend why we must apply every action in earthly life. Only by such a path do we approach the third entrance, where we apprehend the treasure of the basic energy entrusted to mankind. Whoever will teach the recognition of it will be a true teacher.

Man does not arrive at an understanding of his power without a Guide. Many different traps are hidden on man's path. Each sheltered manifested viper hopes to conceal from man that which is most precious. As a traveler who has lost his way, he does not know in what element to seek success; yet the treasure is within himself.

The wisdom of all the ages enjoins—"Know thyself!" In this counsel attention is turned to the most secret, which has been ordained to become revealed. The fiery might, called for the time being psychic energy, will give to man the path to future happiness. But let us not hope that people will easily recognize their heritage. They will invent all kinds of arguments in order to bring disrepute upon each discovery of the energy. They will pass over in silence the decreed quality of their advancement, but, none the less, the path is one!

372. The true significance of so-called mediums should be revealed. According to the meaning of the word itself, they are intermediaries between the worlds. But let us not forget that to all people this communion has been given; all men are mediators. Indeed, the unrepeatable multiformity of the Universe gives to each incarnate being his share of communion. But the fact is that the majority of people do not realize their own abilities. On the contrary, under the pressure of ignorance they try to extinguish each manifestation of their own individuality. Therefore, let us apprehend that mediation between the worlds has been given to each man individually in his own measure. How beautiful it is to study such incomparable multiformity!

373. Amidst a variety of data, one should wisely distinguish the source of the communication. In fact, there may be extremely dark manifestations. There is no contradiction in the variety of intermediaries, because, owing to difference in strata, the naturally akin are mutually attracted. The manifestations may be most repellent, but the sole cure will be within ourselves. The consciousness that has reached a state of enlightenment in all purity is able to keep away from conditions such as those of a filthy inn. It is one thing to open a window into darkness, it is quite another to admit the radiance of Light.

Knowledge, warmed by the heart, will reveal to people the beautiful treasure.

374. Always warn against lower psychism, which can lead to obsession. It is no contradiction that energy can be directed to good or to evil. The very same force can serve for construction or for destruction. Only lofty thinking and purity of heart can be a pledge of the good employment of the power. Each one must keep in mind that he has

been entrusted to serve for the progress of the world. All this has already been said, but you rightly observe that the ignorant can find a contradiction in it. The bad will augment evil, and the good will serve the Good.

When people are desirous of making objections, they are prepared not to admit the simplest truth. Whither is it possible to direct energy, if will and thought have been directed to evil? Naturally, the power will flow along the dark channel. Whoever wishes the lowest will receive it. Unalterable are the words about obsession, because it represents a danger to the perfecting of life. Furthermore, intermediaries must not be of a low order. Ignorance and malice can attract only conformable responses. Each one must strive only toward the best.

375. Energy can be applied decisively in all cases. It can indicate the degree of magnetization of objects or water. Like a most sensitive apparatus it can instantaneously record the fluctuations of currents at far distances. It can follow the thoughts of each line of a manuscript. It is an index of the quality of radiation. In good hands it is an instrument of good.

It is indeed fortunate that many do not know how to approach the power. Only after improvement of the consciousness is it possible to entrust psychic energy for broad use. Let this good time approach more quickly!

376. To each one something has been given. It is cause for rejoicing that no one's path intersects the path of his neighbor. The broadened consciousness indicates how multiform are the manifestations of psychic energy, therefore each one who writes about it should tell what he has experienced and observed. One should not generalize sensations, because the manifestations of energy depend upon a great number of conditions.

The chief factor will be purity of thought.

377. The study of the progression of collective energy can demonstrate that unity is not only a moral concept but also a powerful psychic motive force. When We reiterate about unity, We wish to inculcate consciousness of the great force which is found at the disposal of each man. It is impossible to demonstrate to an inexperienced investigator to what an extent collective energy multiplies. For such a manifestation it is necessary to prepare the consciousness. The success of an experiment depends upon the striving of all participants; if even one does not desire to participate whole-heartedly it will be best not to begin the experiment.

In antiquity people already knew about the power of united force. Sometimes single observations were united in general investigations; and thus an entire chain was formed, and each observer placed his hand on the shoulder of the one in front of him. It was possible to see unusual oscillations of energy; intensified force resulted from the concordant striving. Thus, when I speak about unity, I have in mind a real force.

Let all remember who need to remember.

378. In antiquity psychic energy was sometimes called the heart's air. By this, people wished to say that the heart lives by psychic energy. Actually, as man cannot continue to live long without air, so does the heart deprived of psychic energy cease to live.

Many ancient definitives should be re-examined with good will. Long ago people observed the above manifestation which nowadays remains in neglect.

379. The magnetization of water placed near a sleeping man will indicate the secretion of his radiations, and will demonstrate the precipitation of his force upon objects. Such precipitations should be observed most attentively; they can remind about the obligation of man to fill his surroundings with beautiful deposits. Each sleep is not only a lesson for the subtle body but is also a nursery of psychic precipitations.

380. Also indicative are experiments upon diffusion of the force of precipitations. It can be observed that energy evaporates in varying degrees. Certain strong radiations can act incomparably longer, but they will have been sent by pure thinking. Thus, pure thinking is not only a moral concept but also a real multiplication of force. Ability to perceive the significance of moral concepts pertains to the domain of science.

It is inadmissible to light-mindedly divide science into the material and the spiritual, the boundary line is non-existent.

381. Observations should be carried out not only on concordant factors but also upon disjunctive manifestations. Many-sided experimentation is valuable. It is impossible to predetermine at the beginning of an investigation precisely what ingredients will be required for augmenting the effect.

It is possible to invoke the cooperation of the most unexpected objects, for the properties of the subtlest energies cannot be limited. Such an infinitude of possibilities does not at all lessen the scientific value of the experiment. One may apply individual methods and accept such new manifestations courageously.

No one can indicate where the power of man terminates. Besides, not a superman but just the most healthy man can be winged with successful attainment. In each everyday life psychic energy can be studied. No especially costly laboratories are needed in order to cultivate the consciousness.

Each age bears its own tidings to humanity. Psychic energy has a destiny to help mankind amidst problems which it finds otherwise insoluble.

382. Learn to observe patiently what conditions are most favorable for experimentation. There may be cosmic conditions which will favor experiments either with color

radiations, or with minerals, or animals. When I speak about iron and nitrogenous minerals, I have in mind an individual significance. One should independently discern where saltpeter or silver nitrate is better. Many combinations may be found which will produce the best results for strengthening psychic energy.

383. It can be observed how the presence of a person in the next room can react upon the current of energy. In fact, such reactions will be diverse. But people do not pay attention to their mood at a given time.

It can be observed that a man may affirm his mood to be the very best, when an apparatus will show irritation or other bad feelings. Not from falsehood will the man be concealing his inner feelings, but usually from failure to know how to distinguish his sensations.

384. Besides investigating psychic energy by the use of color, make tests of it with sound and aroma. It is possible to obtain indicative reactions to music; furthermore, observe both the effect of distance and of the most consonant harmonies. Much is said about the influence of music upon people, but almost no illustrative experiments are carried out. One may observe the influence of music upon people's moods, but that will be commonplace. Indeed, it is assumed that gay music communicates joy, and sorrowful—sadness, but such deductions are insufficient. It may be ascertained what harmony most closely adjoins the psychic energy of man, what symphony can have the strongest quieting or inspiring influence upon people. Different musical compositions need to be used in tests. The very quality of harmonization will give the best indications about the paths of sound and the life of man.

Likewise, it is indispensable to investigate the influence of aromas. It is necessary to approach both fragrant flowers and different compounds, which must stimulate or diminish psychic energy.

Finally, one can combine color, sound, and aroma, and observe the cooperation of all three motive forces.

385. People will finally apprehend what powerful influences surround them. They will realize that their life's routine exerts a great influence upon their destiny; they will learn to consider attentively each object; they will surround themselves with true friends, and guard themselves against destructive influences.

Thus the salutary energy helps in the reconstruction of life.

386. Usually the most important matter is allotted the least attention. But We shall not weary of repeating that which is urgently needed by humanity. Among these apparent repetitions, We affirm the desire for knowledge. People have become too accustomed to the idea that someone will do their thinking for them and that the world is obligated to take care of them. But each one must bring in his own cooperation. Learning how to

apply one's own psychic energy means the gradual cultivation of the consciousness.

387. One should see no contradiction in the fact that experiments with psychic energy will bring on fatigue. The ignorant may say, "If this is the basic energy then why should communion with it cause fatigue?" Such objectors do not wish to understand that during experiments the energy is, as it were, condensed, and furthermore, the surrounding conditions are the principal cause of the possibility of fatigue. Abnormality of surrounding conditions spoils many already possible attainments. Therefore I advise to carry on experiments outside of cities, such a condition will help not a little.

Likewise, one should avoid the saturated effects of quarrels and of any irritations. Imperil will be the chief enemy of development of psychic energy. Also harmful is an atmosphere permeated with emanations of foodstuffs. Likewise harmful is the presence of animals. Thus, each one within his own possibilities will eliminate that which is not useful.

388. Psychic energy is most subtle, therefore dealing with it must be subtle and exalted. One should bear firmly in mind that the force of psychic energy is a fiery power. Around fire, manifested and unmanifested, one has to conduct oneself with special caution. One should grow to love such all-pervading energy. It is impossible to carry out an experiment when in doubt or hostile. Long ago a kind, benevolent attitude was already spoken about; by degrees it has been taught how to approach this most important concept.

It is indispensable for assimilating the methods of experiment with psychic energy to know how to dominate one's own thinking. Not only in order to be able to direct it, but also to know how to restrain thought's action.

389. Rarely do people realize at what distances psychic energy can react, but it is time to understand that events of great importance are accomplished on the basis of psychic energy. One may find remarkable examples of personalities, who, consciously or unconsciously, have been manifested as the focal point of great decisions.

Scholars may recognize the fact that experiments with psychic energy will yield most unexpected results. Let us not make the conditions of discovery too easy—that which is easy is not valued.

390. We give out indications about the investigation of psychic energy with extreme caution. In the first place, certain people may utilize such information for evil purposes; in the second, certain persons may carry experiments in relation to their own health too far; in the third, certain ones who lack abilities for such experiments may start calumnies about the impracticality of what has been given out. Let only those devoted to knowledge engage in serious study. Everyone has had occasion to encounter many people who have made a laughingstock of what is most important. Mockery is not only ignorance, it demonstrates baseness of consciousness.

I affirm that psychic energy must be studied with all attentiveness. During discussion about psychic energy there must be no dissension. Every experiment can be repeated with an understanding of the individuality of each case. Indeed, each experiment proceeds under special conditions. This circumstance should be remembered; for there are people who demand mechanical duplication even from the subtlest energy.

The maintaining of individuality and lawfulness is often especially difficult.

391. One may also observe interruptions of the currents. As in aviation one may encounter air pockets, so, too, in the observation of currents, sudden cessations may be noted. In ancient times such manifestations were called the silences of nature. Even in machines, a tremor is noticeable during a change of currents. Indeed, psychic energy especially indicates such changes.

392. It is natural that psychic energy should exhibit good signs on substances useful to people. One need not be astonished at the coincidence of good signs with personal feelings. Our sensations ought to coincide with correct appreciations. If some substance is not readily acceptable to man, it usually proves to be harmful. The reason is not in autosuggestion but in direct straight-knowledge.

It may be observed that we know far more than we imagine. The process of acquiring direct knowledge from the depths of the consciousness will be aided by psychic energy.

Thus, psychic energy may be recognized as a guide in all the domains of knowledge.

393. It has been noted that certain nationalities readily manifest psychic energy. Such countries should be studied. The cause may lie either in characteristics of the people itself or in the influence of nature.

Certain metals may correspond to the constitutional make-up of the local inhabitants; there may be magnetic currents connected with underground waters. Likewise, certain species of trees may increase or retard the action of psychic energy. Oak and pine are good, but aspen, alder, and dwarf elm are rarely of help to the energy. However, such circumstances are of secondary importance.

The chief factor is inherent in man. It is known that even recently important glands were still overlooked. Similarly, even at present, people do not think about psychic energy.

394. Physiology and philosophy in different languages equally avoid speaking about that which is most important. Though numerous conferences are convened, it is especially deplorable to observe the shifty evasions resorted to, in order to avoid expressing that which is most simple and arriving at the simplest solution.

The ability to reason simply and clearly results from the cultivation of the spirit.

395. One should study mental transmission upon the current of psychic energy. One may not perceive the sending in a verbal expression, but it may be reflected in the rhythm of psychic energy. This is not an interruption, as with a change of currents; nevertheless, the glyph of psychic energy is altered by it; perhaps an ellipse is evident instead of a circle, or the circle itself changes diameter, or oscillations may be evinced—thus one may observe the impacts of thought, if the thought be strong enough. The ancient observers had a name for this, such as “the touch of wings,” because thought has always been represented as winged.

Many well-thought-out symbols have been left for our interpretation. The study of symbols will provide a conception of the profundity of ancient thinking. Though remains of ancient adaptations are rarely found, such as apparatus, yet in symbols it is possible to see something far more profound than people care to admit. Still, excavations sometimes yield parts of objects which are not understood.

One needs to reflect about the course of ancient thinking. Such research based on material discoveries can lead to remarkable deductions. Even in observing ancient graphic representations, people often endow them with a personally concocted significance. One should be very acute.

396. This question is very important—Are thoughts stratified on objects preserved over a long period? It can be observed that sometimes they are preserved for centuries. Sometimes metal alloys were utilized for the better preservation of such stratifications. Such an attempt merits attention; for it shows how, much more than one may imagine, ancient people were learned. Great have been the extremes in the ways of life, but at its best the ascent of thought has been resplendent.

397. In studying the emanations of the rose, you noticed that merely walking past the blossom had an effect upon its emanations. From this observation alone it may be seen how sensitive plants are, and how strong their reactions to man. There is also another experiment which has considerable significance. If man by his energy can project his influence to the next floor through beams and carpets, then what deductions may be made about public communities!

It is understood that human communion is possible only under conditions of complete good will. Again a moral concept becomes an actual motive force. Thus, psychology is made a most effective science. It is highly indicative of the epoch that even so-called abstract concepts become the motive forces of life.

It may be asked, “Is a new epoch beginning?” Verily it has begun, because the realization of great energies is entering into life, and science is rising to new heights.

398. There are people ignorant enough to deny the utility of the higher energies. They attain such a degree of blasphemy that they affirm recognition of energy to be an

insidious evil. Certainly you will encounter absurd opinions about the evil origin of science. Even nowadays there are ignoramuses who rebel against the good of mankind. But pay no attention to these voices of darkness—they will always exist. Blasphemy, mockery, and slander are the sole weapons of darkness. Yet you already observe the beautiful energy, and no slander will distress you.

399. The signs of the New Epoch are multiplying. They do not perish in the conflict. The flowers in the meadows do not die from the thunderstorm, and the rain only brings out their freshness. Thus, the significance of the impact of polarities should be understood.

400. Each physical touch contains in itself an act of great intensity. Each animal tamer knows the force of contact. Even the gardener knows the significance of physical care for plants, but people among themselves refuse to recognize the need of caution in their relations. You have already observed how even the approach of a single man has disrupted completely the rhythm of energy. Since it is not so difficult to obtain indicative results, then how much more should one apply such convincing knowledge.

People do not wish to accept the law of communal life. One may repeat countless times about the good of unity, yet few are they who ponder over the reasons for such insistence.

401. Few have ascertained the significance of magnetic passes. Such a manifestation must be inseparable from psychic energy; otherwise there would result the monstrous supposition that suggestion, magnetism, clairaudience, clairvoyance, and all the other psychic manifestations are isolated and that they emanate from different sources.

It is time to understand the unity of the basic energy. Each experiment shows multiformity, but within the unity of the fundamental energy.

402. Perception of an earthquake at a distance resembles the sensing of thought at a distance. Likewise the energy apprehends and registers each vibration, from the very greatest manifestation to the falling of a rose petal. Psychic energy is vigilant and ready to register the actions of all that exists.

403. In ancient legends it is frequently related how heroes had to pass terrible monsters in order to find the treasure. They were forbidden to feel fear, as otherwise the monsters would rend them. The particular quality of vision of looking without seeing has already been mentioned. But now the manifestation of psychic energy draws near, and one needs especially to know how to control one's own feelings. One has to train them so as to be able to call them into action or consciously restrain them to the point of complete suppression.

Precisely as it has been said, to be able to look without seeing—this is the best example of the mastery of sensation. For experiment with psychic energy one should know how to suppress one's own feelings in order to be free from preconceptions.

404. It has also been said that sometimes it is not easy to force oneself to think, but it is still more difficult to command oneself not to think.

The ability to control thinking depends upon continual exercise; for experimentation such exercise is indispensable. Each day one can discipline oneself not to think of some definite thing. But one should beware of self-delusion lest the command not to think contain a thought within itself.

Complete abstinence from thought and preconception is already a great mental discipline.

405. Observations upon psychic energy depend upon the inner honesty of the observer. He alone can judge as to when he has refrained from anticipation; he can judge as to when he has avoided a desire.

406. One should not extend experimentation for more than an hour; for one may draw excessively upon one's energy, and this will show itself after a certain period of time.

407. "Let me drink the living water which stands close to thy head"—thus was it said in an ancient manuscript.

The latest interpreters have attributed a symbolic meaning to the saying in this way: "living water" denotes the ocean of wisdom; "the head" means the summit of cognition. Whereas, the writing had a medicinal significance. The disciple asked the Teacher to let him drink the magnetized water which had stood by his bedside. Many sayings can be found about the magnetization of water. On ancient images figures can be seen drinking from a vessel or sacred source.

Long ago people already knew about the two methods of magnetizing water. One, magnetization by passes, the other, a natural one, when water was allowed to stand at a bedside. The first was preferred for certain ailments, but the second was considered better for general sustenance of strength. Such water was either drunk or sprinkled over one.

It is said that a certain queen of Palmyra ordered her attendants to pass the night around the basin prepared for her bath. Similarly, the Biblical story about King David shows the value attached to healthful human radiations. In communal life the emanations of radiations should be very attentively harmonized. Psychic energy will help in the selection of co-workers.

408. Magnetization of fabrics is well known. Magnetized clothes or parts of garments have been sent. Magnetization has been effected by the same two methods—either by passes or by wearing such garments. There was an old custom of sending a garment from one's shoulder. The ancient potentates supposed that such gifts increased the

devotion of their retainers. There is even a legend that such a custom was taught to one king by a wise anchorite.

409. Magnetization by natural means is preferable; it takes place without any tension or fatigue, and the emanations are stratified bounteously and freely.

You already know how far radiations penetrate. The atmosphere of old houses with antique furniture must be gradually assimilated in order that the accumulated radiations be not harmful.

410. It is possible to observe precipitations of energy on mountain snows and on dew. In ancient times people understood the medicinal quality of dew. It was mentioned in legends that in order to become prophetic one had to walk through the dew for seventy days. And recently hospitals were opened where walking barefoot through the dew was prescribed; plain water was useless because the particular quality of dew was required.

Snow, full of meteoric dust, contains the same curative properties.

411. If you wish to make a present of a book, I advise you to send it after having read it through. In olden times a book which had been read by the giver was highly esteemed. It was understood that in the process of reading a particular force was accumulated upon the book. Thus, observe all the possibilities of interchange of energy.

412. When a man becomes conscious of the force inherent in him, nevertheless he cannot soon apply it expediently. Many unnatural situations will result, but one should deal with them with extreme patience.

The host does not laugh at foreign guests who have an imperfect command of the language; he strives to understand and to help. So, too, in the perception of subtle energies, one should apply one's whole attention. People will attempt to hide or perhaps exaggerate their sensations, but one should not be disparaging even of the very first attempt.

Just now a great progress in consciousness is undoubtedly taking place. Where one might have expected negation, precisely there, possibilities are arising. Let us rejoice at each beginning.

413. Repulsion is unfitting where there is even a slight attraction. The Teaching must spiritualize knowledge and bring moral concepts closer to the existing High Forces. One should not dismiss anything that can recall a forgotten truth.

Not accidentally do I draw examples from legends and national traditions. Each allusion to past knowledge is already a sign of the dignity of man.

414. Some await tidings from above, others apply their ears to the ground. Nothing in

the Universe can be disregarded.

One should understand the most proximate gifts of evolution: first—psychic energy; second—the women's movement; third—cooperation. Each of these gifts must be accepted in full measure, not abstractly. We have many times pointed out the power of psychic energy. Now, just as insistently, should the qualities of the next two distinctions of the age be indicated.

415. The Mother of the World! It would seem that in one sounding of these words the meaning of the grandeur of the concept would be made clear, but life shows otherwise.

Poets and singers frequently glorify woman, but governments are unable to recognize simple equality of rights. It will be a shameful page of history which will record that even now equal rights have not yet been established. Woman's upbringing and education are not on a level with man's, and motherhood itself is not protected.

Whoever is first in carrying out such an action of universal import will be proceeding in harmony with evolution.

416. Woman herself must set an example in unity. We know how seldom such harmony is attained. But if the one real motivation be emphasized, then it becomes impossible to remain deaf just by reason of absurd customs. Indeed, many of them have a historical basis, but these obstructions must be destroyed.

By their own hands women of all races and beliefs will help to mold the steps of evolution. There should be no delay!

417. You will encounter two types of opponents of equal rights—one, an admirer of the rule of the harem, who says that age-old customs should not be disturbed; the other, indignant at the past, will demand supremacy for herself in everything. Both will be remote from evolution.

It is impermissible to drag past offenses into the future. It is impermissible also to preserve the ossification of an outworn way of life. It is impermissible to erect obstacles to free cognition. Affirmation of true equality of rights might better be called full rights. The obligations attending the recognition of full equality will liberate life from coarse customs, from foul speech, from falsehood, from dusty routine. But the new evolution must be begun early in life if thoughts about it have not flashed out independently.

One may perceive that at present there are many women who perfectly understand the significance of full rights. They may be relied upon throughout the world.

418. Universally full rights for all humanity should be a sign of the times. Public opinion must imperatively demand justice. Such fullness of rights must be manifested as a natural law in world relationship. Full rights are the most indispensable condition.

People pride themselves on the abolition of slavery, but has it actually been eliminated everywhere? Can the inhabitants of Earth sleep in peace while somewhere human dignity is abused to a beastlike condition? Can people boast of enlightenment when they know that full rights do not exist?

Thus, one should not regard the matter of full rights as having been already justly solved.

419. In establishing full rights it is necessary to avoid making it appear as something extraordinary. It is a natural condition and must be accepted calmly. In spirit one may deplore the fact that such a natural condition was not reached sooner. But it is no cause for proud boasting when something is done which nature itself preordained.

420. Fullness of rights involves full obligation. Lacking such understanding, full rights will change into arbitrariness. Among women can be found that conscientiousness which will provide the quality of evolution.

Without an innate striving for quality it is impossible to acquire the feeling of perfectment.

421. Woman may be judge as well as legal adviser, for injustice will be diminished when tribunals will reject the unkind approach. Such a distinction will transform the whole way of life.

When I say, "You, women, can comprehend cooperation," I thereby wish to evoke the slumbering fires from the depths of your hearts.

422. Cooperation is a sign of the epoch. Much has been written about it, but life demands that this concept be refined. Any calculations will not help to strengthen collaboration. One may be convinced of this by the fact that a single evil will has already upset an entire structure. One must not think it possible to screen the frightful condition by any sort of external obligations. If there be no confidence, then cooperation is changed into a jar of poisonous scorpions. I affirm that realization of psychic energy cements the firm foundation of cooperation. Not an abstract concept but the evidence of energy will yield new thoughts.

423. Each domain of life has become so complicated that cooperation everywhere is required. Not a single branch of labor can be named in which a man can regard himself as an isolated unit. Therefore cooperation becomes, as it were, the science of life. But in order to give it a scientific basis it is necessary to recognize it throughout life. It is impossible to summon people to it as to something abstract. In each school subject the inherent possibility of cooperation should be pointed out precisely.

Each legislation should allot a large place to the cooperative principle. Let each

outgrowth of it be protected by sound laws. Life is multiform, and cooperation cannot be conditioned by a single interpretation. Subtle energies play a part in each work, and they must be very carefully shielded by laws. The manifestation of subtle energies enters into diverse human consciousnesses. It is impossible to define the subtle combinations with the crude word.

Thought must be thus cultivated in order to sense the utmost useful application above and beyond conventionality. Some may not comprehend what relationship the cultivation of thinking has to the laws of cooperation, but cooperation is the harmony of humanity.

424. Much opposition will be shown to cooperation. Some, through selfishness, will not wish to accept it altogether; others will make use of it for personal gains, but will deny its existence; a third group will unite the concept of cooperation with the overthrow of all order.

There will be a great number of objections; therefore the implantation of collaboration becomes one of the most difficult tasks. An abyss of atavism will appear; the most absurd examples from outworn ages will be adduced; crimes will be enumerated which were the result of dishonest cooperation. Too often obstacles have been set up and the new conditions of life forgotten. The trend toward infatuation with mechanization can be rationally solved by cooperation.

Besides, cooperation must not be limited only to certain aspects of labor. Cooperation must be accepted as the foundation of Existence. Only through the broadest cooperation is it possible to find the true relationship between the state and national labor. Otherwise the ruinous indebtedness of the state will increase. The solution of such a problem by means of war will be a sign of barbarism. One must think not about the destruction of nations, but about the improvement of the planet!

When psychic energy occupies its due position, when woman enters as the protectress of culture, when cooperation is made the basis of the structure—then all life will become transformed. Knowledge and creativeness will occupy their manifest position. I say manifest in this sense, that even amid remote ages may be found examples of understanding of the significance of science and art.

Cooperation reveals easy paths toward perfection.

425. The questions of self-perfection and of national health are closely connected. Let us summon woman to one and to the other. Both tasks are in need not so much of governmental as of family enjoinder. One cannot command purity of thought; one cannot even command purity of speech. One cannot command a healthful cleanliness of the home. Only enlightenment affirms sanity of spirit and body.

426. By what earthly words can the fact be expressed that the subtlest energy is manifested in each of man's movements? How to affirm that the same energy also leads

worlds into movement? How to affirm that it is also in thought and in action? It is both an impelling and an arresting cause. It does not grade the small and great. Who apprehends where is the First Cause of all that exists? Who, then, can spread knowledge about the great energy throughout the world?

A book could be written about small causes and great effects. Indeed, such a definition is possible only from earthly measurement. But it is instructive to investigate what causes have produced the large effects; one may be amazed at the smallness of the visible causes. Many do not remember at all the petty impulses. Let us see how such unconformity could result. An explanation may be found in karmic causes. Moreover, man differentiates the small from the great with difficulty.

Psychic energy must remind about the presence of the great energy in everything. Thus let us learn to refer cautiously to the small. Learn how to ponder about the great energy.

427. A careful attitude toward all manifestations is a difficult step. One needs to repeat about the observance of keenness in order not to make wrong use of the sacred energy. Many counsels may be found toward such a path. Love, benevolence, pity, and many other qualities are indicated, but it is necessary to affirm them by a realization of the great energy. It is not easy to remember about this in the waves of life.

428. Why is the participation of woman so necessary in experiments with psychic energy? Why is woman's care for flowers so beneficial? Why is woman's touch so curative in cases of illness?

A great number of manifestations can be named wherein precisely woman can lend a special tension of psychic energy. But due attention has not been paid to such special qualities of women. It is rarely understood among physicians why the participation of a woman in operations can be particularly useful. The eternal Feminine Principle has not yet found its just interpretation.

Scientists do not admit that the mere presence of certain people is equal to the strongest apparatus. Experiments are not performed that could note graphically the different reactions which result from different people. Indescribably useful is each experiment with psychic energy.

429. No one should deny that he has something of special significance within him. The application may not have been found, but this does not mean that the possibility is lacking.

430. There is much activity of subterranean fire. No one pays any attention to the conformity of events with manifestations of nature. This arises not so much from negligence as from not knowing how to connect events with cosmic manifestations. Yet precisely this year can provide indicative manifestations.

431. Cosmic manifestations correspond not only to physical warfare but also to conflict in spirit. The impetus of intensified energy can generate vortices at long distances.

432. It may be asked, “Whence comes fatigue during experiments with psychic energy? Besides the inner tension, is there some external condition?”

This supposition is correct. During the discharge of intensified energy, there is obtained a specific magnet which attracts a special pressure of external spatial energy. Such external pressure contributes to fatigue. But, on the other hand, such a magnet attracts concentrated attention and makes an action convincing. Orators and singers feel fatigue not only by reason of nerve tension but also from the pressure of psychic energy drawn from space. An extremely complex process results—from the one side inspiration and from the other pressure.

433. To all it may be told how indispensable is unity. It has already been pointed out that unity is a real motive force. It has been said that unity is a magnet. It is a healer, health, it is rapid attainment. What is there still to be added?

If what has been said has no effect, it will be useless to say that unity is harmony with Hierarchy. If this indication is not adopted, a concept about Hierarchy can hardly be assimilated. But this will denote a house without a foundation. Each whirlwind will overthrow such a shaky structure. Whence will strength be drawn to withstand the first hurricane?

434. Many historical examples testify to the fact that even very strong people have been paralyzed by the presence of those of lesser energy. Moreover, one can observe that the impeding ones are of two kinds. One type hinders only definite people, the other generally interrupts the currents of psychic energy.

The first kind is comprehensible, because each disharmony violates the freedom of striving of energy, but the second type represents a cosmic manifestation, as it were. There is nothing good in the intersection of currents; one has to possess a considerable negative force in order to intercept even the strongest influences. Such people are called cosmic vampires. Moreover, they do not betray themselves by their external appearance, and they even appear as insignificant creatures.

You should not force your energy if you sense the presence of such a creature.

435. It is unfortunate that in many languages different expressions are employed for the same concept, obscuring the meaning. For example, the word “lying” may be screened by the use of dissimulation, insincerity, treachery, prejudice, fictitiousness and many other expressions, in the root of which lies the very same concept of falsehood. Different degrees may be distinguished, but the basis will be unchanged. The same thing may be said about many concepts which have been violently dismembered in popular representation. Such dismemberment is far from useful, when it is necessary to know

how to think about unity.

There are so many names for the very same thing!

436. The mutual exchange of energies is a natural manifestation, but the draining of another's energy without the transmission of one's own is inadmissible. Such a manifestation is just as frequent as are infectious diseases. But to a certain extent it is possible to counteract such violent selfishness. If from childhood people will impress upon themselves the importance of exchange and cooperation, then they will also deal rationally with energy.

Many aspects of vampirism are nothing but ignorant dissoluteness.

437. Much that is inexpressible by words may be supplemented by symbols. Thus, in every symbol there will be the element of the inexpressible. It is possible to perceive the significance of secrecy, but words will be inadequate.

One should refer very attentively to symbols. As secret hieroglyphs they preserve the essence of the great Universe. Ordinarily, people do not know how to pay attention to symbols. People do not like indications, for they consider that they suppress their free will. However, when people are left to themselves, they feel unfortunate and forsaken.

Symbols are as banners to which warriors can rally to learn their orders. Loss of the Banner has been considered the defeat of the army. Likewise, a disregard for symbols can deprive us of a concept inexpressible in words. Furthermore, a symbol is a reminder of the entire Teaching. The secrecy of the symbol is, as it were, a tension of energy.

438. Desperation is bad, but there is another measure of extreme intensity which is necessary for attainment. Externally it can almost be identified with the limit of despair, but in essence they will be opposites. Despair is destructive, but the extreme limit of tension is constructive.

439. Ugly thought cannot generate a beautiful action. When I speak about beauty, I have in mind first of all beauty of thought. Thought has form, which means that beauty of thought must be understood in all respects. For the sake of the Cosmos, man must not think hideously.

You know that in the Subtle World accumulations of ugliness take place. The battle in the Subtle World manifests both achievement and loathsome actions. Frightful are the conditions in the Subtle World when space is being poisoned with black projectiles. If earthly explosions shake the firmament, then how much more destructive are the actions of subtle energies! People think little about this relationship of the earthly to the Subtle World; to speak in earthly language—the consequences of the subtlest energies exceed the earthly influences many thousand times. They are indeed reflected in earthly sensations, but many explain them only as bad weather. At best they are attributed to

sunspots or to an eclipse, but further than this humanity does not venture to surmise.

440. Knowledge is above everything. Each one who contributes a particle of knowledge is a benefactor of mankind. Each one who collects the sparks of knowledge will be a bearer of Light. Let us learn to guard each step of scientific cognition. Disdain for science is a plunge into darkness.

Each one has the right to receive access to the Teaching. Read through the work imbued with striving for Truth. The ignorant sow prejudices without even taking the trouble to read a book. The most affirmative book they call negation. Recognition of the Highest Principles is considered the most frightful blasphemy. Verily, prejudice is a poor counsellor! But one must not neglect all the collected knowledge.

Let us not forget to bear gratitude toward those who, by their own lives, inculcate knowledge.

441. A cooperative is not a closed community. Cooperation based on the law of nature contains within itself the element of infinity. The exchange of work and mutual assistance must not impose conventional limitations. On the contrary, the cooperative opens the doors to all possibilities. Besides, cooperatives are interconnected, and thus a working network will cover the whole world.

No one can predetermine what forms of cooperation may be developed. Institutions founded by cooperatives may be highly diverse and cover the problems of education, of industry, and of rural economy. It is impossible to imagine a single field which could not be vastly improved by the cooperative. One should not prohibit people from gathering together for cooperation in completely new combinations. The cooperative is a bulwark of the state and a nursery for public life. Whence will come public opinion? Whence will be formed the longed for progress? Whence will solitary workers receive help? Surely, cooperation will also teach unity.

442. Much is possible; it is necessary only to fulfill that which has been prescribed. Especially now, when humanity is grasping with its teeth at any support. It cannot be thought that the existence of a few rich individuals is a sign of prosperity of the people as a whole. It is time to abandon the error that a hundred palaces make the state. It is time to understand and to look into the dwellings of the poor; only there is it possible to form an opinion about the true situation of a people.

The time has already come to realize where value is and wherein lies the rampart of development of consciousness.

443. Who, then, are they who do not esteem and love unity? They have never experienced the feeling of steadfastness which is always connected with unity. They do not know valor, which is indissoluble from unity. They have renounced advancement, which is strong in unity. They have not absorbed the joy existing in unity. They have

scorned the stronghold of unity. What, then, is left for them? Either to crumple under the hurricane, or to wither under the sun, or to rot in the moldiness of prejudices.

Who, then, are those who disdain unity?

444. The most obvious illustration of Maya and of reality is found in the heavenly bodies. Though such a body may have been destroyed thousands of years ago, its light is still seen on Earth. Who, then, can attempt to define the boundary between the existing and the visionary? We find similar examples also among earthly manifestations.

445. Earthly victors, where is your being, and where is your phantom? Who will define—is it victory or the reflection of distant events? Where is the boundary of reality? Though all figures be amassed, the ciphers of solutions will not be found. Only the subtlest energy can distinguish between life and catalepsy.

But people prefer to live amidst phantoms.

446. There are many touchstones. It is possible to test the consciousness of people by the most fundamental concepts. Tell them—evolution and development, advancement and achievement; and without any apparatus you will perceive how such a call is received. It must be accepted joyously, courageously, and with inspiration; but most often you will note faltering, doubt, and self-pity.

Joy is not born of self-pity, or courage from doubt. Whereas a single word about achievement ought to inspire. A single thought about advancement should multiply forces tenfold. What matter all dragons to him who achieves? He takes no notice of the enraged monsters, because inspiration is a secure shield.

You already know how closely inspiration unites one with the most powerful energies. Each one has experienced at times how fatigue is dispersed by striving. As a child each one knows the possibility of overcoming fatigue, but, in the course of time, the miserable straggler falters in unbelief.

447. You yourselves know how much easier it is to guide striving people. You know that arrows do not strike a person in motion, and that their rotation returns them against the enemy. Many times you have perceived how wings have grown and carried one across space.

Not weariness, nor irritation, nor divided thought lead to advancement.

448. Once a disciple noticed the Teacher conversing with a passing archer. Afterwards the disciple asked in surprise, “What importance could such a conversation have?”

The Teacher replied, “I asked him how he constructed a sound bow and how he hit his target. It is always appropriate to discuss strength, marksmanship, ability.”

449. Each man experiences the manifestation of inspiration, but these sparks of lofty elation occur as isolated flashes and do not transform the whole life. But for all that, such states of the spirit are possible even amid trying conditions. Let us imagine such an exalted state as continuous, it will then bestow still higher inspiration. Of course, all existence shall likewise be elevated and Nature herself will resound to this evolution.

People assume that evolution results, or rather should result, over long periods, but this progress can be accelerated in accordance with human desire for it. If people so will, they can advance by the speediest means. All other elements are ready for such development, but people must have the desire for it. They must not kill each inspiration. They must grow to love it as the higher communion.

No invocations of magic are needed for love. Nor is repletion necessary there where is Infinity. With the simplest desire it is possible to strive for advancement. The expansion of thinking will already be an immeasurable joy.

Only side by side with true discoveries is it possible to arrive at incessant inspiration.

450. Remember the advice that the book of the Teaching should lie at the crossroads. Be not tormented as to whence will come the wayfarers, whence will come the friends who have a presentiment of cognition. Be not distressed by those passing by; they may attract someone without knowing it. They may be indignant, and their cries will attract many. But let us not enumerate the inscrutable paths. They cannot be revealed, yet the heart knows them.

451. It is necessary to confirm the fact that the concept of inspiration is inherent in all people. Ordinarily it is attributed only to scholars, poets, musicians, artists, but each one who is concerned about his own consciousness may receive this higher gift.

To people of exalted thinking, such inspiration must not be an infrequent guest but the very basis of their life. It is necessary only to pay heed to these contacts; people usually brush them aside as annoying gnats, and it would seem that man had decided to dispense with the higher energies which have been placed so lavishly at his disposal. I advise you to reflect deeply—What is inspiration?

452. It is necessary to help everywhere and in everything. If obstacles to assistance be encountered through political, national, or social lines, or in religious belief, such obstacles are unworthy of humanity. Help in all its aspects should be extended to the needy. One must not scrutinize the color of hair when danger threatens. One should not interrogate as to religious belief when it is necessary to save from conflagration.

All Teachings point to the necessity of unconditional assistance. Such help may be considered true inspiration. It has been emphasized already, but numerous conventionalities compel one to again affirm the freedom of assistance.

453. Anxiety of heart is inevitable if you know of misfortune in the home of a neighbor. And the open centers can indicate many disturbances near and far—the heart quivers from them. But people often fail to pay attention to heart signs; they are inclined to attribute them to illness. Yet it will be just to remember that the heart beats in unison with all that exists. Cosmic events and national conflagrations are like hammer blows.

People talk about the development of heart ailments. Indeed, the symptoms are increasing, but it is superficial to think only about the nervous tension of the age. Where, then, lies the reason for these disturbances? The condensation of currents provokes psychic energy to new manifestations. But people fail to give the energy paramount significance, and from this result so many perturbations and all sorts of conflicts.

Someone has said, “Do not drive energies to the point of madness.” Such a warning is not far from the truth. One can picture to oneself the frenzy of energies, wrongly overstrained, broken and abused. In such chaos is it possible for the heart not to be atremble?

454. Gratitude is a great motive force. No one solicits gratitude, but great is the quality of this power. Gratitude acts as a purifier, and whatever has been purified is already more easily moved. Thus, gratitude is a means of hastening the path.

Some believe that by a transport of gratitude they lower themselves. What ignorance! Gratitude only exalts, purifies; it attracts new energies. Even a machine works better without dust.

455. Let us not anticipate from young scholars a very important investigation regarding the historical names of psychic energy. Unquestionably, among different peoples the presence of this energy was observed long ago. Each age noticed its new qualities and symbolized them in its own way. Some identified psychic energy with light, adding to it the concept of illumination and luminosity; others noted its magnetic nature or its dynamics; the manifestation of its lightning speed was also observed.

Thus at different times people have accumulated considerable data, each one according to his own character. Put together similar observations and you obtain very significant exhibits. Besides, it may be seen that peoples of early times displayed considerable power of observation, possibly even greater than at present. It is necessary to investigate how the properties of great energy have been collected and recorded.

Philosophers, physicists, historians, and students of dialects may gather together for useful research.

456. Collaboration between scholars has become indispensable. A connection between diversified subjects must be found, because the division of many subjects is simply a convention.

457. It is often observed that clairaudience and clairvoyance usually yield fragmentary information. But it is necessary to recall many principles in order to understand what is taking place. Frequently the fragmentary character results from the earthly point of view. People do not grasp the subtle connection of what has been seen. Perhaps the bond is quite logical, but earthly logic differs from that of the Subtle World.

Also, it should not be forgotten that the Higher World watches over the laws of karma. Very slightly understood is the boundary between that which is permitted and the sacred karma. It is impossible in earthly language to define the gates of karma. It is likewise difficult to indicate how man himself influences his clairaudience. He can stop up his ears with a thousand moods. It is first necessary to broaden the consciousness in order that all channels be clear.

458. Many concepts need clarifying; among them, mysticism must be defined. If it denotes exact knowledge, then this conception may be retained. But if the aim is not knowledge but hazy structures, then the word mysticism should be withdrawn from circulation.

We propose knowledge beneficial for the progress of mankind.

459. The battle is so great that it is impossible to allot time to ordinary occupations. We are on guard, but people fail to understand the extraordinary circumstances. Even those who hear about the conflict still think that nothing special is taking place.

460. It is not easy to convey that in the higher spheres of the Subtle World, the dwellers there are encountered under new attitudes; it is as if the earthly oxide falls away, and true understandings are revealed. It can be seen how the earthly accumulations, which are out of place in the new conditions, fall away. Psychic energy begins to act freely when not constrained by imposed influences; its essence strives toward Truth. Courage affirms the best solutions. In earthly life psychic energy may be similarly liberated to a significant extent. Thus, it is possible to approach the cognition of the Subtle World.

It is impossible to destroy psychic energy, but it is possible to relegate it to such an unworthy position that it may terminate earthly life with an explosion. There is a complete analogy with entire worlds! Therefore when I say—guard the heart and psychic energy, I am giving most essential advice.

Likewise, physicians must learn to instruct their patients as to the essential nature of psychic energy. It is not enough for the physician to give out his own energy, he must also call into action the energy of the patient. In such a manner the expenditure of the precious energy is economized.

461. A drowning man must assist his rescuer. It is inadmissible for a man to become a heavy sack. It is possible by experiment to convince oneself of how much thought itself

aids a co-worker. Such experiments may be carried out also with animals. It is one thing for the horseman to mentally encourage his steed, but it is another if terror and anger are in the saddle. It is possible to constantly convince oneself of the extent of thought's action, when transmuted into physical energy.

462. Observe how psychic energy must be allowed a free moment before action. It is necessary to slacken the earthly reins, as it were, in order to permit it to unite with the Primary Source. It is a mistake to suddenly force the energy with earthly sendings. One should give it a path, through consolidation of the bond with the Higher World. It is impossible to exercise command over such a bond. It is impossible to bid a carrier pigeon fly, one can only release it; it knows whither to fly. Likewise, it is necessary to release psychic energy from the carnate cage; a magnetic bond is immediately established.

Many will talk about concentration, but such a state presupposes tension, whereas release of the energy alone is required; thereupon it begins to act. Not much time is needed for such liberation, a scant second is sufficient to release the energy. Thus, let us first of all release our prisoner. Enough has been related in fairy tales about the powerful invisible entity.

463. We speak about psychic energy as about a powerful motive force. We are not talking about sorcery but about a physical law. We point out the simplest paths to successful progress. We recall what has long been known, but, for all that, the ignorant will relegate Our discourses to the supernatural. They will make use of subtle energies, but they will not wish to acknowledge the psychic energy.

Thus, once more let us repeat that We are speaking about a physical law.

464. Does not the statement about the physical law remind you of how, in their time, the alchemists had to invent unnecessary designations to find a bridge to the consciousness of their compatriots? The consciousness of people has not advanced much since that time.

465. Ectoplasm is the storehouse of psychic energy. Actually, the substance of ectoplasm is midway between the earthly and the subtle being. Psychic energy, which is inherent in all the worlds, has, first of all, a relation to the substance close to the Subtle World. From this it may be seen that ectoplasm should be preserved in purity, the same as psychic energy.

It should be remembered that by giving out ectoplasm for casual comers the medium is subject to great danger. It is inadmissible to place such a valuable substance at the disposal of uninvited visitors. More precious are the higher communions; they do not drain our strength, or rather, they bestow a new current of force. It must be understood that psychic investigations should be carried out prudently. It is inadmissible to drain another's essence.

466. No one should affirm that the manifestation of the force of psychic energy may not be contagious. So-called suggestions take place unconsciously in most cases. One needs to cultivate thinking intensely in order to attain sensitiveness.

Much is said about inspiration. Many times We have repeated about straight-knowledge. It actually reposes in psychic energy, but its spark passes by way of ectoplasm. Such a great substance must be conserved. The ancients have related that a man can exteriorize his double, which can execute rational actions.

467. It is correct to compare the events of the past, in order to discover their logical connection with the present. Such comparisons may provide a rationale for what is taking place, but one must take the facts in their entirety, because people often isolate a single detail for scrutiny. The scientific method is needed in everything. Only thus is it possible to bring closer the spheres of different tension.

468. Let us firmly remember the qualities of psychic energy. When beginning observations upon psychic energy, people frequently forget its basic properties. They complicate even the simplest investigations by their own habits. Instantaneousness is a fundamental quality of psychic energy, but people have been accustomed to suppose that lengthy thought is the strongest. In such a way they lose sight of the fact that time is not needed for thought.

Likewise, they fail to take into consideration that during a prolonged thought a great number of mental sendings of varying degrees are in operation. Amid such prolonged thinking the focal point of the sending is lost. The manifestation of instantaneousness must teach that a short impact of thought will conform to the essential nature of the psychic energy.

But the ability to think briefly needs to be cultivated. Not only brevity but also the force of the thought must be harmonized with the sending of psychic energy.

469. Nothing can be achieved all at once. Long ago it was said that in a single sigh we overcome space, but it is necessary to know how to sigh. It would seem that in a single sigh is expressed the essential nature of psychic energy, but not at once does this correlation impress itself upon one's consciousness. The primitive imagination with extreme ease constructs a Maya of all sorts of visions, but when the consciousness has been broadened, deductions become more cautious.

Many phantoms disperse before the realization of psychic energy.

470. Psychic energy, like the heart, knows no rest. There can be no long interruption in the activity of the heart, just as the outflow of psychic energy is incessant. The heart is not needed in an earthly sense during sojourn in the Higher World, but psychic energy can never interrupt its own current.

Constancy is also a basic quality of the energy. The moving force of the energy is the motion of the spiral lines of the entire Universe. One may see glorious architectonics in the whole harmoniousness of the countless currents of energy.

471. We call psychic energy “eternally growing.” It can draw its own growth from out of Infinity. The only indispensable conditions are its realization, and its direction toward good. Without realization, the energy remains captive.

It is asked, “Can such a precious energy possibly be directed to evil?” Any misuse of it leads to destruction. There may be different periods and degrees of such destruction, but ultimate dissolution is inevitable.

472. Since the energy by its very nature is eternally growing, how criminal it is to pervert the current of the basic substance!

473. We also call psychic energy “the bulwark of self-sacrifice.” Of its might achievements are born. The feeling of ecstasy cannot be experienced without psychic energy.

You rightly observe that so-called mediums are not those who achieve. But enough has already been said about professional mediums, who are doing only harm to themselves and others.

474. Psychic energy is also called “a magnet,” and in such a definition there is much truth. Of course, the law of attraction and repulsion reacts especially upon psychic energy. Without the cooperation of the energy it is impossible to observe positive and negative properties. Therefore, a reminder about the magnet will be extremely goal-fitting when one wishes to emphasize the attraction of psychic energy.

475. We also call the same energy “justice.” Since, through the reaction to the energy, it is possible to determine the different qualities of people, it surely will be the path of justice. During experiments with psychic energy one may be convinced that the outward impression conforms but little to the inner condition.

Knowing how to summon psychic energy to his assistance will be the true adornment of the judge.

476. We also call psychic energy “indefatigable.” True, the human organism can become wearied from the tension of the energy, but the energy itself is inexhaustible. Such a quality in the energy points to a cosmic source. The energy cannot be exhausted either by age or by illness. It may become silent if it is not summoned to action.

But what capacity there must be in the consciousness of man for him not to restrict the dimensions of the power entrusted to him!

477. We also call the energy "labor." In continuous conscious striving the energy acquires discipline. Awareness of labor is the basis of development of consciousness, that is to say, the beginning of the action of psychic energy. It is a mistake to think that a single tension will already bring the energy into motion.

When I speak of awareness of labor, I mean the illumination bestowed through conscious toil.

478. Since inspiration is connected with psychic energy, then beauty also lies at the same source. Therefore I say that psychic energy is "beauty." Thus one can enumerate all the qualities of the great energy, but as it is combined with all the manifestations of life, then it is correct to call it primary. Therefore, let us so call it.

It is beautiful to feel that such inexhaustible force has been given to each individual. With such a force we can move physical objects. Since the force is inexhaustible, the size of the objects is relative. Today we can move small objects, tomorrow we may move something larger. In this progression lies the success of evolution.

Not long ago people refused to admit that even physical objects could be moved by the secret power of man. But you have seen that it is not an external force which moves the objects but that your energy works just as does the cosmic force.

479. True, it is necessary to understand the universality of the energy, otherwise the ignorant will attribute it to man only. Again belittlement may take place.

Containment must be stretched so greatly as to sense the Cosmic Breathing both below and above.

480. Each one who speaks to people is like a fisherman casting his net. One needs to cast farther in order to catch nearer. No sooner do you encourage someone than it becomes necessary to watch lest pride overcome him. Nature requires the methods of the middle path.

But neither inspiration nor beauty lie in the middle; it means that the middle, just as equilibrium, affirms but does not lessen the tension of the energy. What we call Nirvana is the same thing. This middle is not a lower vibration, but an equilibrium of higher tension.

481. The tension of psychic energy multiplies the vital capacity. One may be assured that in periods of psychic tension people live longer. This cannot be attributed to diet or to sanitary conditions, for in periods of confusion the conditions of life are very difficult, and the sole cause is contained in the heightened activity of psychic energy.

But one should fully analyze what comprises the tension of psychic energy. If a weak

man overworks himself physically, his tension does not lead to the best result. Tension of energy is to be understood first from a psychic standpoint. It must not be forgotten wherein lies the impulse of each action. Thus it can be seen that the increase of energy will produce a physical reflex, but each reflex is only a reflection of the true cause.

482. When a physician prohibits a man who has lost his equilibrium from working mentally, he acts unwisely. There are well-known examples of experienced physicians who, on the contrary, intensified the activity of psychic energy. Indeed, such healers must possess a considerable store of psychic energy in order to discern the domain of knowledge to which to direct the patient.

Fatigue is harmful, while tension is vitalizing. But the boundary line between these conditions is very intricate. Experienced physicians who refine their own psychic energy can indicate the measure of useful tension.

483. Goats jump about outdoors, but such a measure of tension is not for man. Let the peculiarities of each sport be carefully analyzed. Many such forms of tension do not promote vitality.

Likewise, let so-called educators appraise more subtly the aptitudes of students. The same truth needs to be told to all who intend to distribute work and rewards according to abilities. This procedure is right, but all the more necessary is it to know how to evaluate aptitudes.

It is impossible to judge the quality of energy if the judges themselves know nothing about it.

484. Do not drive any one away if he wishes to study the energy with a purely scientific aim. Only ascertain that the goal should not prove to be pseudo-scientific. A scientific task is based on tolerant acceptance, but the pseudo-scientific is full of negation. Likewise, do not burden investigators with preconceived methods. Each investigator has the right to his own path. Even if his path be a complicated one, he may discover an unexpected new detail. Poor is the method of pedagogues who ridicule each attempt at an original solution of a problem. Quests of new approaches to truth should be welcomed. If one's conviction is steadfast that Truth is one, there can be no fear that some other truth will be found.

One should manifest the broadest tolerance, only thus is it possible to build up cooperation.

485. During conversation one should become convinced of another's error only after careful consideration. Especially observant must one be of the forms of expression. Often people are speaking about one and the same thing, using completely different expressions; just as, on the contrary, people are able to speak in the very same words while attaching to them different meanings.

When discussing higher subjects it is particularly necessary to manifest caution in order to avoid misunderstandings.

486. Of all that takes place, you should ask yourself, "Why is it happening precisely in this form and not in another? Why just now and not before?" Many thoughts will arise around each event. Thinking will be directed to many causes, and by and by much will become clear.

487. Let us leave to the decision of true science the beclouded discussions about apparitions, forebodings, and suggestions. Let us not be afraid to leave to scholars the investigation of all manifestations in the light of severe scientific study. But let such study be actually strict, that is to say, just. Only this condition is necessary, when we are touching cosmic laws.

Let the transmission of thought at a distance be compared with the radio. Let us apply to visions the principles of television. Let us recall the newest discoveries, they will help in the question of psychic energy. Let us not be afraid to compare visions with scientific discoveries. Of course, not for the sake of sacrilege or self-conceit can one draw comparisons from all the domains of nature. Let physics confirm the very highest psychic manifestations.

Since psychic energy is an energy, it will not contradict the laws of physics.

488. Endeavor by all means to extend good will and containment. Not one affirmation of science may be found which you cannot accept; in such a manner the advantage will be on your side. You will have no grounds for irritation, because you admit any scientific consideration whatever. Sometimes you will regret a form of expression, but the essence will find a place in your consciousness. Such admittance will create a distinct advantage.

489. Wherein is Guidance? Precisely in the indications of what is most needed and in protection against what is most dangerous. One needs to reflect what the word itself means. Usually people place upon it their own interpretation; in this will be the germ of mistrust, that is, the inception of dissolution. The scientist cannot carry on an experiment by premising unbelief. It can be observed that the likelihood of success in such an experiment is three-fourths lost.

Let us ponder upon Guidance.

490. In everything there is movement, just so does Guidance vibrate. The higher qualities of Guidance are responsiveness, keen-sightedness, and containment. Poor is the Guide who is fixed upon one command! Higher Guidance is both invisible and inaudible. It is a special science to give not less nor more, taking into consideration the planetary conditions.

Do not be astonished that frequently those who are being guided do not generally recognize the Guidance. Verily, the Guide is not vexed by this. The swimming teacher supports his pupils at first and encourages them, whispering, "You are floating by yourself." It is thus in all fields. It would not be wise for the Guide to enumerate all cosmic and karmic conditions. Such accumulations would only frighten and suppress energy.

Complex is the contact of world events: karma of races and ethnic groups; karma of personality; karma, carnate and subtle; karma of long ago and the present—they all form complicated knots. To alter karma is difficult, but for all that, it is possible to regulate it to a certain degree; in this respect Guidance is extremely necessary.

One must not understand Guidance as something beyond the clouds; in a different degree Guidance takes place also in the carnate world. Therefore since olden times the ordained concept of the Guru was extremely significant; reverence and devotion and love live around this concept. The living current of psychic energy works in such combinations of Teacher with disciple.

Guidance is a many-stringed harp!

491. Frequently you hear absurd tales of how there occur simultaneous incarnations of one and the same person—a conclusion both ignorant and harmful. Deniers of incarnation make use of such fictions to dispute the possibility of reincarnation. Besides, they forget the reason—which somewhat lessens the guilt—namely imaginative invention. Certain people remember the details of a definite epoch; when they dream of being a well-known person, their remembrance of the dream molds the imagining of an incarnation. The resulting error is in the person, but not in the epoch. A child imagines himself a field marshal, and such a representation already sinks into his Chalice.

Many remember their past lives, but through obscuration of consciousness they call forth their own past imaginings. One needs to be careful also not to censure too greatly the mistakes of others. Aside from conceit and ignorance, there may be only partial errors without base motive. Indeed, there may also be different forms of obsession and whispering with evil intention, but enough has already been said about obsession.

492. Teacher and disciple are indissoluble. Each Teacher remains also a disciple, for amid Hierarchy he will be a link in the Chain of Eternity. Likewise in the descending line, each disciple will also be a teacher.

It is a mistake to think that certain initiations elevate one to the step of absolute Teachership; only continuous discipline of cognition can be the living source of perfectment. Let us not look for limits in Infinity. Let us not understand cognition as something finite; in this limitation we lose the joy of Be-ness.

493. "It is not I who give, but you who accept." The Guide very rarely says that He gives.

Only in the case of necessity will He confirm His pledge and give a manifestation of His "I." Throughout life the Guide says, "Accept." He affirms that a gift through Him proceeds from Hierarchy. One should keep these formulae in mind, for in them is contained the joy of Hierarchy which labors for Good. One must not refer unreasoningly to words; in them is contained the imprint of limitation, as it were. There is no reason for forgetting the salutary bond of Hierarchy! Therefore—"It is not I who give, but you who accept."

494. Life is symbolized by a river or rushing current, but never by a lake or a well. Movement is predicated by life. Movement of all and in everything is the basis of existence. One needs to grow to love motion, not so much the external as the internal.

People do not notice the movement of the heavenly bodies in spite of all their precipitateness. Earth appears immovable to the eye of its inhabitant. Inner movement is also invisible to the earthly eyesight, but the essence of man must realize unceasing movement; only because of it can the heart beat. One should not imagine oneself immovable when the planet provides an example of ceaseless rotation; it exists by means of this motion. Thus, man cannot dwell in immobility. Still the consciousness whispers that a hustling about is only pretended movement. Again we come to the path of rhythm and harmony. Hustle is dissonance, and it can only irritate and dismember accumulations. Only a broadened consciousness understands the boundary line between striving and hustling.

Many, in general, do not understand why there are such subdivisions, but they certainly have not heard the music of the spheres, and they do not know the significance of rhythm.

495. Similarly inexperienced are those who suppose that quietude is possible in nature. The concept of quietude is altogether lacking. Only the beginner poets sing praises about silence, themselves contradicting it. But science has ascertained radio waves which are registered by certain people without apparatus. Psychic energy opens up the inner hearing. Space cannot be silent, it is filled with the sounding of all three worlds. It is full, for there is no void.

Let people remember that silence can be only for the deaf, but even the so-called deaf hear an inner reverberation which can be even more exquisite than the outer.

496. Those born blind undoubtedly see internally but they do not know how to transmit their impressions in words. Their colors are multiform and more subtle, because therein they border upon the Subtle World. One has to observe the expressions on their faces in order to notice the inner emotions.

The deaf and the blind are often good and less irritable, not only by reason of their withdrawal from earthly life but also because of their closeness to the Subtle World.

497. Picture to yourself how an ignoramus approaches a complicated machine. He does

not think about the meaning of the apparatus but clutches at the first lever, not realizing the consequences. Exactly comparable is the case of a man who has remembered only one detail of the entire Teaching and is amazed that he does not see the whole effect. Just as careless handling of the machine threatens the ignoramus with ruin, so does a man who disregards the essence of the Teaching find himself in danger.

One person is concerned only about the quality of food; another tries to avoid foul language; another attempts to avoid irritation; a fourth avoids fear; but such useful details are nevertheless separate levers—none by itself will lift the entire weight. One needs to delve by degrees into the synthesis of the Teaching; only the rainbow of the synthesis can bestow advancement. If someone notices that one aspect has taken possession of him, let him diligently repeat also the other parts of the given indications.

We give much in a veiled form and gradually bring realization nearer to people. Let man not be afraid, but draw near until he assimilates the rhythm of the entire mosaic.

Thus, an approach to the synthesis teaches one to make use of all the details.

498. I do not wish to burden you, but I affirm that disharmony of details can break up all construction. One must grow to love each unfolding blossom. Let us not, in our conceit, rearrange the laws of Being.

499. Around the concept of synthesis are many misunderstandings. Though some admit its usefulness, they consider that synthesis is a little of everything. They vindicate themselves thus—that man cannot know everything in the present stage of development of knowledge. But, then, is synthesis knowing everything? Science with all its branches cannot be assimilated by one person, its meaning must be realized. It can thus be fully assimilated and affirmed in consciousness.

Only an ignoramus can pretend that the meaning of synthesis is incomprehensible to him. The ignoramus easily accepts one mechanical branch and is ready to conceal his narrowness with prejudices about the impossibility of combination.

500. It is necessary to show by historical examples to what an extent this containment and coordination have been signs of breadth and clarity of mind. Soon the machine will enable people to be at leisure a considerable portion of the day. One must ask oneself upon what this free time will be expended.

It should be recognized that a combination of several occupations is inevitable, otherwise one may fall into a stupor. Only broadening of consciousness can help in a sensible apportionment of the day. But the manifestation of expansion of consciousness results from love of cognition and from striving for higher quality.

Synthesis will help us to learn to love the quality of all life.

501. People speak of some particular synthetic character, but such self-justification is wrong. There exists no inherent synthesis without assiduous cultivation of psychic energy. Likewise they insist that the physical sciences impede the development of generalization, yet each one knows of great physicists, astronomers, chemists and mechanics, who were first of all distinctly synthetic minds. Let us not enumerate them, but it can be said that great science develops great minds.

Much keen-sightedness, untiringness, devotion, has been laid into the foundation of each synthesis. It is understandable that the man who develops the power of observation sees around himself many generalizations and apprehends how much more attractive these broad paths are. Indeed, synthesis is based upon convincingness and attractiveness. Synthesis so broadly encompasses the essence that negation is alien to the synthetic mind. One must not attribute the special gift of synthesis to certain fortunate individuals. One must industriously develop within oneself this precious quality.

502. One should cease attributing to oneself different redeeming qualities. In other words self-pity is harmful. Courage is driven away at each attack of self-pity.

It is not wise to dwell upon that which was unsuccessful in the past. Such calculations are called the well of the past. Far better is the spring of the future. Each one can drink of the living water. One must grow to love the fact that the spirit lives in the future.

503. Aum is the combination of the best vibrations; this means that around such combinations one must learn to be conscious of the best qualities. One should purify one's thinking from all impeding trifles. One should not cultivate a garden of resentments and vexations. Each hour should be regarded as an entry into ordained labor. One must cultivate one's character in order that nothing may impede the renovation of consciousness.

504. One ought to test all useful qualities. It is not enough to imagine courage, tolerance, devotion, and all that goes to make up the armor of achievement. He is not a fit leader who has not proved fearless in action. Each one can imagine himself brave, but in action it often turns out to the contrary. One needs to oppose oneself to great terror in order to prove to oneself whether or not fear can creep in. When I speak about growth's dependence upon obstacles, I have in mind just such testings in actions.

One should accustom oneself to the fact that each indication is the nearest necessary knowledge. Thus, We have frequently seen self-imagined heroes who began to tremble at the first danger. Likewise We have seen those who wished to be tolerant become fiercely irritated at the first disagreement. We have also known supposedly devoted people who ran away at the first attack. We might enumerate many cases when imagined qualities were non-existent. But We also know of many achievements, when people consciously overcame physical reverses and made of their shortcomings the best adornments. Such discipline of the will is in itself an achievement.

505. Likewise people often imagine themselves industrious, but at the first need of continuous labor they fail in spirit. Long ago it was said, "Be the same in fortune and in misfortune, in success and in failure." People do not usually apply such counsels in life; they think that he who preaches this probably does not follow his own advice. But We know those who do apply these qualities in life. It is possible to name evident examples in earthly existence.

Those should be respected who are capable of continuous labor.

506. The worm of doubt is a very indicative symbol. Actually the worm is similar to a bacillus which decomposes psychic energy and influences even the composition of the blood. In times to come scientists will reveal the psychic and physical peculiarities of the man who falls into doubt. The effects of the disease of doubt are among the most infectious.

From the first years of childhood the best prophylaxis against doubt should be employed. A healthy, rational, inquiring mind does not engender doubt, but any ignorance can be the source of the most ugly doubts. Doubt is primarily ugliness, and finally, it leads to betrayal. The epidemic of betrayal is already a planetary calamity.

Thus out of an insignificant worm grows a most frightful dragon.

507. In experimentation with psychic energy doubt is the greatest obstacle. Free, fearless admittance will provide wings for the experiment. You have observed how thought seeks liberation. You perhaps wish to rivet thought into a definite line, but the essence of psychic energy sends the consciousness into other spheres. Admit such flights also, for the labor of thought is multiform. The concept of divisibility of spirit suggests also divisibility of thought. But there occur circumstances when psychic energy is so tense and thought has been directed to so far a destination that such a condition may appear devoid of thought. Such a feeling arises owing to the change of direction of energy.

508. Knowledge leads to simplicity. People who know each other well are in no need of lengthy and complicated discussions; they prefer to exchange words only as to the essence of things. Beautiful is knowledge that leads to meaning; only a pseudo-science will choke itself with heaped-up things and thus obscure its destination. It is instructive to observe the great number of commentaries which have complicated the simplest fundamental passages in many works. It is possible to base an entire investigation on the study of the involved paths of commentaries. The psychology of commentators, in assimilating local accumulations, often completely loses the fundamental problem. All human relationships have the same fate, when in their hustle and bustle people lose the concept of their own destination.

Psychic energy vainly seeks admission, but the icy hand of narcosis restrains the movement of the life-giver. Let the manifestation of simplicity help to liberate people from

husks.

509. The same simplicity will help to discern where is the Good. You have already heard how words about Good have been called the teaching of evil. You already know that evil ones detest the Good; for to them it will be both cruel and unjust. Evil does not recognize Good. Such a situation is so obvious that it needs no explanation. Yet in each teaching we find very insistent indications about the same thing. Such repetitions prove how continuously a reminder is required that evil does not recognize Good.

510. Each toiler has the right to the improvement of his field of labor. This is not only a right but also an obligation. Each task can be improved. Such creativeness of improvement will be the joy of the worker.

It can be shown that the state must encourage and patronize each improvement of industry. Every form of work can be infinitely improved in its methods. Not only do great inventors have a share in enriching humanity, but each participant in labor through his experience finds new possibilities and adaptations. Such endeavors should not be rejected. They can be unified in successful applications. But the chief good lies in the fact that each one must feel himself to be a true co-worker.

511. Fruitful cooperation contributes to the perception of continuity of labor. Man cannot work at only one and the same thing. But by the deepening of quality and the discovery of new methods there will be a continual renewal of thought.

Only through improvement of quality is it possible to grow to love continuity of labor.

512. One must feel how great is the tension. One must acknowledge that there has never been such a time. Ordinary thoughts should not exist in an extraordinary time. To assimilate this is an approach to the front line of the battle. The manifestation of tension is already great, and it will be no less in the future. One also needs to preserve the consciousness of victory as a strong shield. One has to fill space with victorious thoughts, for in them is ozone and protection.

513. Criminality is increasing; cruelty and violence are increasing. It is necessary to look into the root of such infamous manifestations. Humanity cannot become worse without reasons. But besides cosmic causes, in humanity itself there is cause to feel shaken. It is impossible to deny psychic energy endlessly. Because of cosmic stress, the psychic energy of humanity also increases its pressure. It not only is not recognized but it is even scorned, which causes physical and psychic sicknesses.

It has long been established that criminality is a psychic disease. Sadism, cruelty, and violence likewise result from the same psychic epidemic.

It is impossible to rescue humanity from such scourges if it does not turn its attention to the condition of psychic energy—it is growing in pressure. Similar to firedamp, it

presents the danger of an explosion. It remains for us to direct it into the powerful ordained channel, otherwise it will terminate evolution. But such influences upon the primary energy cannot be casual. Throughout the planet scholars and cultural groups must arise, who, linked in cooperation, will occupy themselves with the cultivation of psychic energy. Such a network can produce the bases of scientific discipline.

514. Let us not defer actions for educating man as the bearer of psychic energy. There are many isolated attempts, but what is needed now is, as it were, a cooperative for investigating these energies. Such a useful work should not be limited by conventionalities, because the most unexpected and diverse co-workers can contribute their vital experience.

515. "Love one another"—this commandment was wisely given. Nothing can harmonize psychic energy better than love. All the higher communions have been based on the same feeling and are also beneficent for psychic energy. And light pranayama likewise strengthens the basis of the energy. Thus, people must collect and affirm everything useful for psychic energy. Each one must look after the store of psychic energy. Even a single sigh produces a renewal of forces.

It is highly indicative that psychic energy is renewed first of all by feeling, and not by physical repose. Hence it has been said, "Burden Me heavily when I go into the beautiful garden." Precisely burdening and pressure are the birthplace of strong feelings. If man knows how to judge his feelings, he will select the worthiest of them, and it will be love.

516. It was said long ago, "He who knows how to love has a fiery heart." For strengthening the energy, fiery transport is needed. No form of reasoning produces that fire which is kindled by a spark of the feeling of love.

When schools of thought shall be built, then also the significance of feelings will be tested. Comparing an evil feeling with a good one, again one discerns how much more enduring good is than evil.

517. It should not be thought that in comparing feelings with energy a debasement of feelings is implied. Some imagine that it is out of place to mention higher communion together with energy. To some, energy is something contained in a machine, but such earthly interpretations are mediocre. One should also come to love the entrusted manifested energy. The entrusted energy is a drop from the Highest Chalice. Thus, without love there is no advancement.

518. Again let us recall why the majority of people must repeatedly read through the books of the Living Indications. Some will say that they knew this long ago, yet they do not practice it; then they will call the Indications visionary and inapplicable on Earth. At the third reading they will find that perhaps somewhere there are people to whom these counsels are useful, and at the fourth repetition they will also think about themselves. Others begin by aspersion of the whole book, then they cast it out of the house; later, as

if by accident, they remember about it; and finally, begin to quote entire thoughts from the book.

Highly diverse are the paths of the consciousness, and therefore people need to accustom themselves to assimilate thoughts they hear. It is a pity to observe the needless zigzag of the path arising from egoism, arrogance, and contempt for another's opinion. Thus, people are obliged to read many times that which through heart perception could have been reached more directly and quickly.

519. As intolerable as thistles in a garden, so is evil in life. But if sharp eyes distinguish the pathway of good, it should be protected. Let it be long and narrow. Though it be overgrown in places, guard each seed of good. Though the birds of good do not always sing intelligibly, yet each sound of good is precious.

520. Between radio waves it is sometimes possible to distinguish intruding voices. Of course, those are the voices of some people accidentally caught by the apparatus. So, too, among voices from the Subtle World are heard more and more often the voices of the living. Hostile ignoramuses wish to take advantage of this circumstance in order to deny communications from the Subtle World. But they forget that psychic energy is one and the same everywhere. It cannot be either dead or living, because it is primary. Thought is invincible, and it vibrates in space.

The ignorant deny the Subtle World and thus reject thought. All that exists serves not negation; on the contrary, all confirms the one Truth.

521. Many times the end of the world has been proclaimed, but the planet still exists. The ignorant will again find therein cause to triumph, but they also scoffed on the eve of the fall of Atlantis. Moreover, disastrous collisions more than once have threatened the planet. Sensitive apparatus were able to foresee this circumstance. Even a short time ago the planet escaped collision by an extremely narrow margin.

If people are to be found who have premonitions of distant earthquakes, then it is fully comprehensible that other cosmic vibrations can also be sensed. Let us not judge the reason why many perils are avoided—there are many causes for this. Certain islands are in a very dangerous state, yet the inhabitants will not abandon them. But no one derides scientists who investigate the changing shorelines.

Ignorant criticism should be made with much caution, both in respect to physical researches and in the field of psychic prognosis.

522. It is right to assume that the revelation of one secret does not lessen the importance of the succeeding one. It has been said that each revealed secret is only the gateway to the next one. But it has likewise been said that each secret is thus encircled by a higher wall, the approaches to which are successively more difficult.

Let those who fear know at once the difficulties in store. They should not be enticed by the thought of easy attainment. Once the choice is made, the strong in spirit will come to love the difficult path, for how otherwise will they test themselves?

It is a great mistake to think that all inventions are only to make life pleasant. Each discovery provides only a little window into Infinity, and one glance will determine the nature of a man. Not many love to gaze into Infinity; the majority feel terror at a vision of the endless path. Even on Earth there are few travelers who have understood such forward movement.

523. Moreover, people ought to re-examine verbal concepts. Today it is timely to speak about solemnity, however many will mistakenly understand this beautiful concept. For many, solemnity is festival indolence, an irresponsible walking about and uttering of outworn words. In reality solemnity is an exalted offering of all one's best feelings, it is a tension of all superior energies, a contact with the approaching Gates.

524. People can hardly imagine the influence of spatial currents. Even enlightened scholars do not always render account to themselves of the unceasing change in the quality of the atmosphere; too great is the obviousness of the surrounding motionlessness. Beyond this conventional obviousness is concealed the reality.

The consciousness of the young should be educated to the fact that around them whirls a continuous vortex; it brings no terror but manifests the power of the subtle energies. An educated man should know enough about the eternal motion and about the non-recurrence of the manifestations. Likewise, he will easily understand the changeability of the currents which fill space.

Man should correlate his moods and sensations with many external causes.

525. Furthermore, man must learn to harken to experienced counsels. Through such collective opinion many fires are engendered. One should not avoid discussions, they form centers for the vortices of currents and the change of energies.

Let the currents change; surely after the depressing ones finer ones will come.

526. A certain ruler came to an anchorite and asked him to explain the fundamentals of life. The hermit began to speak, and during his discourse he gradually poured water into a chalice. The ruler finally noticed the overflowing water and pointed it out to the hermit. In reply the hermit said, "True, therefore the next time provide a chalice of greater capacity." By such tales people have tried to impress on the consciousness the fact that beyond the capacity of reception wisdom is poured out to no purpose. But the same story has also its encouraging suggestion—each time it is possible to provide a larger chalice.

527. Why is it so difficult to realize as law, that each energy in itself is also a physical

power? People can move their muscles at will, which means that this energy is manifested as a physical lever. The same thing is seen in the comparison of physically trained athletes with Hatha Yogis, who, to a noteworthy degree, acquire by will mastery of different muscular feats.

Thus, the thinking man often conserves his physical strength.

528. Dejection is nothing but dissoluteness. Put a melancholy man in a sufficient extremity of danger, and he will be obliged to take courage; but the degree of shock must be great in order to force the man to alter his frame of mind. Certain illnesses are even treated by means of shock. Fear of death appears to exceed all human weaknesses, but even such a degree can find something which surpasses it. There are many tales of how the mortally sick received help, thanks to danger alone; how, many times, a paralyzed person has rushed out of a burning house; how, many times, internal affections have been cured, because the center of attention was turned in another direction.

It is asked whether, if people would realize the surrounding danger, they would be cured of one of the most dangerous diseases—dissoluteness.

529. It has been rightly observed that the basic qualities of consciousness have remained almost unchanged over a period of thousands of years. Perhaps such a shocking event as the destruction of Atlantis did produce a certain renovation of consciousness, but for this the magnitude of the shock must be tremendous.

530. Pain is a sign of disturbance of an organ, in other words, the messenger of a disease. But there may be also another form of pain. It may proceed from the perfecting of one organ at the expense of another. Especially is this to be observed during heart pains. The heart may be healthy, but so sensitive that it is constricted, as it were, by the other organs.

Usually people consider an organism healthy which feels no pain, but such a definition is primitive. The most healthy heart may ache, because too much is reflected upon it.

It is necessary for physicians clearly to distinguish the causes of pains. The realization of psychic energy will help them.

531. Discernment of the qualities of spatial currents is the first guaranty of the higher state of the heart. It is impossible to command the heart to feel when it is not yet in a state to do so; only the invoked psychic energy will provide the impulse of sensitiveness.

532. A special damage against the broadening of consciousness is committed by the man who opposes spirit to matter. Indeed, one may often hear that matter is the condensation of spirit. Such a definition is easy to listen to; but, besides the essence, the coarse evidence stands firmly upon the ancient division. It is not easy for an

obscured imagination to visualize all the states of spirit. It may be recalled how a certain savage bruised a friend with a stone and then asked pardon, because he thought that a piece of spirit would not cause pain.

The ascertainment of the states of spirit should strengthen science. And science must help to clarify the human imagination.

533. Each conventional subdivision inflicts damage upon the principle of unity. Realization of the primary force helps to liberate one from unnecessary accumulations. Most conventional terms have arisen from the egoism of individuals, each desiring to name an object in his own way. True, the mixture of languages also has produced extraordinary definitions. One should concern oneself with the crystallization of clear unifying definitions.

534. About what should one be concerned—the narrow or the broad, the brief or the lengthy? The simplest, most sagacious answer will be, “Let that which is best be lengthy.”

Let us compare earthly life with the superearthly sojourn. With few exceptions existence in the Subtle World is incomparably longer. This means that we must be prepared, not for brief respites, but we must especially value that which is necessary for a lengthy sojourn. The primary energy, thought, consciousness, imagination, and inspiration constitute our imponderable possession.

535. It may be understood why comparatively little was said about reincarnations in the ancient Teachings. On the one hand, enough was known about them; on the other, it would not have been useful to direct attention to the past. Only people with especially broadened consciousnesses can delve into the past without harm to their advancement. For a small consciousness, a glance backwards may be ruinous. People must be in a state of continual preparation for the future. Only in such a state of consciousness can they harmonize earthly life. Even in moving into a better apartment people select their best possessions, and no one takes his dirty rags with him. Just as carefully and worthily must man prepare for his dwelling in the Subtle World.

536. In hot weather people on Earth move to the mountains. Similarly, man can ascend the heights and make this ascent with extreme joy. Refined psychic energy helps to familiarize him with the new surroundings. It also attracts the best Guides. It is called Magnet, Bridge, Gates, and Treasure, by all the best names, in order that man may be impressed with his own true treasure.

537. Only a clear realization of the Subtle World enables people to recognize earthly property without hypocritical renunciations. Man will understand what property belongs to him, and earthly things will find their due place in the long human existence. The essence is not in renunciation, but in realization of the especially Beautiful.

538. The man who realizes within himself the presence of psychic energy can observe it also in others. It has been said that cognition of one's own self is the Path. But the first quality will be the state of psychic energy.

For many people discussions about psychic energy will seemingly be a state of delirium; they cannot generally understand what this is all about. They will rage in anger at any one present who attempts a conversation beyond them. It should be understood that the first glimpse of the energy is the most difficult. It is necessary only to consider calmly an ignorant lack of understanding. Thus many cannot at all imagine a state following the cessation of earthly existence. Among such people there may be atheists and churchmen, but they will be equally remote from the recognition of primary energy.

It is quite instructive to note how even the most antithetical convictions can be equally erroneous.

539. One can compare slumberers with deniers. Verily, it is useless to speak to a sound sleeper!

540. Now you can the better understand why Hatha Yoga has not been indicated by Us. Less than the others does it direct man to the primary energy. True, through the perfecting of muscular control and will power, it slowly advances a man, but the most basic factor with which one ought to begin remains neglected.

Why proceed only from below when the best gifts come from Above? Will not cognition of the most basic energy constitute the most speedy advancement? Not a Hatha Yogi said, "The world is thought."

541. During thought transmissions it is necessary to keep in mind certain qualities of the energy. First of all, one should recognize the inevitable unexpectedness of the reply. This quality is the result of difference in earthly and subtle perception; subtle energies unfailingly encounter earthly conditions. Each earthly obstacle, like a shroud, closes the access. Though this be momentary, yet for all that, the possibility of unexpectedness is already created. People have been accustomed to measure by earthly scales, and they themselves can reject the subtle sending.

Therefore it is so important to cultivate one's own subtle energy.

542. And it is indispensable to remember another circumstance—the heart will inevitably register sendings. This is not a heart disease, but the palpitation of the current. It is impossible to define in words the heart's sensations. Only people accustomed to thought transmissions can understand wherein lies this palpitation.

543. There may even be painful sensations in the nerve centers. It should be understood that such sensitive centers necessarily react to the external currents. The manifestations of such pains are often called neuralgia, but the causes are not

understood. Ordinarily the cause is sought in a cold or in overfatigue, but the external psychic causes are not taken into consideration.

544. It is not at all easy to be the Mother of Agni Yoga. Only in the course of time will people appreciate all the self-sacrifice which is indispensable for proclaiming the fiery might.

545. One needs to be attentive to all manifestations which take place during cosmic tensions. Much is noted, but still more remains neglected. People have so withdrawn themselves from realization of the primary energy that they are unable to find words for the obvious manifestations and events. Indeed, it is impossible to separate events from psychic manifestations.

546. Even the most experienced receiver of thought knows to what extent separate words are dislodged by extraneous intrusions. One can easily picture how many currents are intersected in space! A great number of instructive experiments can be carried out, not only in direct transmission of thought but also in investigating cross-current influences.

Many currents may be sent and received directly. But besides them, extraneous waves may intrude, equal in force and quality—such complex waves need to be studied.

Through such observations it is made manifest that a strong current becomes a kind of magnet for a weaker one, hence the confluence of several waves. A sensitive receiver will sense the oscillation of the complicated vibrations.

547. Likewise, it is clearly apparent that certain waves strike upon the aura painfully. Such blows can arise out of disharmony of sendings and from complexity of waves.

Soundings within the ears have also been evident. Apart from the labor of certain glands, it should be understood that such tension can be evoked by atmospheric pressure—a certain echo of the full sounding of the spheres.

548. It is rightly judged that contemporary teachings of Yoga devote much attention to man's moods. It would seem that this statement is known and intelligible to all, but reality shows that people do not understand the significance of enthusiasm or dark depression.

Let scholars investigate thought transmission under the most diverse conditions. Apart from psychic states, conditions of temperature can also be studied. High temperature results in augmented receptivity.

Of course I am speaking about heightened temperature of the organism. Not illness itself, but the combination of fiery waves weaves the thread of connection and reaction.

549. What thought reaches best? Old people say—that which is from the heart. Such a simple definition is correct. Indeed, the state of psychic energy either attracts or repels the reception of thought. But one should picture to oneself how many unreceived thoughts remain in space! Since thought is energy and does not decompose, then how responsible is mankind for its every thought!

It is possible to verify the sum total of all the thoughts simultaneously flying through the world. It is instructive to learn what humanity is thinking of each minute. The result will be utterly unexpected. It is possible to divide thoughts into a few categories; only a very small number appear to be directed to the Common Good. Such calculations result in the most frightening conclusions.

One need not imagine that mankind has already recognized the value of thought. Do not tire of repeating the fact of the significance of thought and you will of course be accused of an unpardonable innovation, and even of shaking the foundations of society.

How is it possible to assert that concern about thought is dangerous to the state? Yet you have already experienced being accused of introducing something dangerous. But into what a low state must man have fallen that he should consider the mention of thought as a thing unpardonable in the human way of life!

How severely philosophy is ridiculed because it teaches one to think!

550. It is almost impossible to find people who are devoted to the art of thinking. In the simple matter of Olympic Games people are ready to award crowns to the winners. But where is there recognition and encouragement of thought?

One's ears are almost shattered by the applause accorded the jumpers, yet each leap of thought is suspected and ridiculed.

Let the manifested fighters for thought gather together!

551. The entire domain of psychic energy must be investigated by experimental methods. One should not admit personal speculations. The sources of ancient literature should be utilized with the greatest caution. One should bear in mind that many definitions in their time were understood in a way different from the contemporary interpretations. Much of the so-called metaphysical was in its day complete reality.

Many ancient philosophers left behind them only symbolic definitions. They either consciously concealed the actual terms, or, in the usual course of teaching, made use of abbreviated signs.

Deep study of the various epochs of cognition of psychic energy shows the most contradictory opinions. Do not go astray in such labyrinths of human thinking! These manifested errors resulted merely from insufficient scientific experiments. No tales about

psychic energy are needed, but humanity will receive a forward impulse from strict experiments verified at different ends of the world. For such authentic verification unity is needed.

552. The mother can lay the first foundations for the investigation of psychic energy; even up to birth of the child, the mother will take note of the whole routine of life and of feeding. The character of the future man is already defined in the mother's womb. Certain peculiarities that predetermine character can already be observed in the desires expressed by the mother herself. However, in this case it is necessary to make honest observations. But the capacity of observation itself needs to be cultivated.

Thus, again We direct attention, not to theories and dogmas, but to experiments and observations.

553. Fatigue is increased by external conditions. Such observations are also needed. The manifestation of depression or weariness can take on an epidemic character. Whole districts, even countries, can prove to be in a zone of tension.

554. Even in infants can be observed the manifestation of psychic energy. But one needs to know how to distinguish these signs in which there are so many echoes of the Subtle World. The manifestation of former lives is already revealed among the childish games and inclinations. It is not discriminating to say that all childish diversions are identical. Even in common games each child manifests his own individuality. Observing children, one can enrich one's own knowledge of psychic energy.

It is a mistake to think that only adults with shaken nerves can serve as objects for observations. Actually, through the undisturbed force of their psychic energy, children will furnish the better experimental possibilities.

555. It happens that medical advices are much spoken about, but, excluding physicians, no one concerns himself with questions connected with the basic energy. Many say that it is not their affair to go deeply into medical problems, but each such remark is harmfully ignorant. Life is for all that lives, and each one must bring his own stone for the construction.

556. From the temple let us go into the cellar. Let us contrive to retain in ourselves not only soaring flight but also compassion. Each man has an open wound. Only psychic energy can point out this pain. Each study of the higher energy teaches open assistance. So, also, the wish to help must be cultivated.

557. Since each man has an open wound, he also has a ruby in his heart called the Holy of Holies. Such a magnet must be guarded. It has been called a precious stone. Long ago the precious stone was spoken of, but then some began to understand this as an abstraction. Now you already know that this is a twofold, not an abstract concept. The nodes of psychic energy can easily be termed a stone, because magnetism in the

concept of people is connected with the idea of lodestone. A magnetic mountain is easily comprehensible, but the magnet of man is not understood. Whereas, if there are a multitude of magnetic manifestations in the Macrocosm, then too, in the microcosm of man the same quality is inalienable.

558. People know about the electric eel, but the same discharges in a man seem to them something phenomenal, so extremely difficult is it for the consciousness to absorb the fact that man contains within himself absolutely everything. Such qualities in man ought to stimulate especial cautiousness in him, but this universal containment in man has not been recognized. The words Macrocosm and microcosm are repeated senselessly, without any inner realization.

559. Is it possible for the great concept of the Holy of Holies to be realized? Sometimes the subtle body returns from its flights with this exclamation, in order to incorporate it in earthly life. Many luminous truths can be brought back by the subtle body on its return. It succeeds in visiting the different spheres, and in conferring with living people in various countries—all this in infiniteness and timelessness.

Then cannot all such qualities in the microcosm make of it an altar of the Higher Might?

560. Certain people strive to obtain only the new, not caring about the assimilation of the preceding. There are many dangers in such leaps into unknown ground. It is not always possible to trust such people. It is doubtful if they can guard what is entrusted to them.

Impetuosity is valuable when it is the result of full consciousness.

561. Aum, as the higher vibration, can resound for the tuning of psychic energy. Each harp must be tuned; so, even more must psychic energy, which is exposed to all the cosmic vibrations, be brought into a tranquil state. In ancient discourses about the primary energy, often precisely Aum contained the epitome of such counsels.

Highly multiform is psychic energy! One may find different vibrations of it that have special names. Let us turn our attention to one lofty aspect of the energy called “protectiveness.” It should not be thought that this quality shields only the bearer of such energy. On the contrary, he protects others, liberally sharing his energy. Just as with the divisibility of spirit, psychic energy is apportioned where it can be useful. Such a physician does not know the sufferers who are being cured by him. It is a difficult, but a beneficent task!

562. Vibrational electric massage is useful if the vibrations are concordant. It is unwise to surround a patient with vibrations alien to him. One should first of all study his psychic energy, its quality and tension. Massage is based on rhythm, but rhythm is highly individual. It is possible to rub in completely unsuitable irritations.

Therefore, in medical schools rhythm and vibrations must be studied.

563. The Agni-Puranas, the Upanishads, and other ancient Scriptures, in their basic portions, transmit with absolute exactness the laws of Being. One must not reject but harken very attentively to the sparks of Truth. Two metals cannot be forged together without fire; likewise, a current of the higher energy can only be received by a fiery heart.

Let us not disregard any sources of good. Each one who stains the luminous garment of his neighbor already condemns himself.

564. In different religions there can be noticed a special harmonization of sacred hymns. If one compares the oldest of them, one may observe a striking similarity of tonal structures. Moreover, one can find remarkable common rhythms; all of which indicates that the composers of these psalms had the same understanding of the significance of harmonization. It is impossible to attribute such a basic similarity to simple succession. It may be understood that they have been influenced by One Source. It cannot be doubted that the one primary energy of Existence will produce similar rhythms for one form of inspiration. Verily, the keen of sight can discover confirmation of the great Unity in a broad way.

565. You have heard that a person suffering with defective speech suddenly was able to deliver a beautiful inspired address. The personal will alone could not achieve this, there was required the participation also of another energy. Someone had sent His Shielding Force. It may be that such a Force will cure the defect forever. It is possible that the nervous spasm may depart forever if the same degree of enthusiasm which filled the speaker when he rendered the beautiful speech can be retained. Let him observe the rhythm of his heart. Let him remember how his successful speech, which so inspired his listeners, was harmonized. To retain the manifested harmony will already be an achievement. Many examples may be cited when the rhythm of psychic energy uplifted a man and helped him surmount all nervous spasms. Many cases may be named when people, under the influence of higher energy, forgot forever their defects.

566. Each excessive strain would counteract harmony. It is necessary that the successful harmony remain in the memory without any compulsion. Anchorites have pointed out the very deep significance of wordless prayer; this was the judgment of those who realized the power of harmony.

567. The radioscope records one side of luminosity; but the same apparatus can confirm the influence of psychic energy upon the degree of light. It can be observed that a different nervous state of the observer will alter the radioactivity. Thus, it can be said that the psychic energy of man and mineral cooperate, being one. The manifestation of joint action or of breakage of current depends upon the so-called mood of the man. Even recently such an affirmation would have been called madness, but now there are certain persons who already understand such collaboration of energy, while others fear to ridicule it—thus knowledge progresses. It is especially necessary to recognize that a

good frame of mind is already the halfway mark to success.

568. Let people grow to love tension, for weakening is already dissolution. No one in a weakened state will truly cognize an object. Firmness of spirit has been called armor, but one needs to become accustomed to each suit of armor.

569. Is the fragmentary character of these notes accidental? May it not be that in this mosaic there is contained a rhythm and a special design? Let friends sometimes reflect upon why this system has been selected! Does there not lie in it the particular purpose of reacting on different centers? Perfecting the ability of perception is a very important attainment.

570. The most significant dates may pass unsuspected. The 16th of September may have been sensed by only a few. It is thus when fire is already raging beyond the wall, and the people gather at the theater without realizing that the curtain conceals devastation. The date may be foretold by cosmic conditions, but people pay no attention to the inculcated signs. Similarly, an experienced physician wisely calculates the progression of an illness; but the indicated date arrives and the patient meets the day laughing at the physician; yet how many times has the reply come, "The evening has not yet arrived!"

If people are asked how they picture something of extreme importance, they propound the most ingenious hypotheses, and not one of them touches upon the essence of what is taking place. Such wanderings around the essential nature of things, merely show neglect of the primary energy, which can direct the imagination along the right path.

571. Inwardly man distinctly knows the energy inherent within himself. When he hurts himself, he massages the bruised spot with his hand. When he wishes to attract attention, he stamps his foot; he knows that precisely the extremities emit energy. In stories it is related that sparks flashed from a blow of the hand, and fire radiated on the ground from someone's footsteps. Yet it is difficult for man in his daily routine to recognize his own power.

572. Assimilation of rhythm is a step toward the distant worlds. No one can perceive subtle vibrations if he has not assimilated rhythm and does not understand the significance of harmony. To some it is empty sound, but there are those who have already harmonized their whole life. Not the rhythm of mediocre music but the fiery rhythm of the heart is what I have in mind.

Someone, hearing about the help of rhythm, engaged a drummer to beat into his ears—the dullard merely became more stupid.

573. It is shocking to see the relativity of people's judgments. Take as an example the definitions of the state of one who has passed into the Subtle World. Of the same person it will be said: he perished, he is annihilated, he suffers, he sleeps, he is resting,

he is learning, he ascends, he rejoices—thus each one judges the Subtle World according to his own understanding. But inasmuch as no one has told people about the Subtle World, they have begun to form opinions in accordance with their own imagination; however the imagination is often uncultivated. In this way, the closest sphere still remains within the limits of a phantom world.

When someone weeps at a funeral, there may be found one who deplores such ignorance. Likewise, if someone rejoices at such an occasion, people are indignant at a seeming madman. Thus, people cannot assimilate the relationship of earthly existence to the superearthly state of being. Many cases can be cited when people have seen their near ones of the Subtle World, but even such evidences merely remain listed as phenomena. It is impossible to convince people of the naturalness of the change of existence. They are forbidden to think about reincarnation, and they are agreed that they dwell on the edge of an unknown abyss. Yet each year brings the worlds closer together, and it is possible to increase the number of cases of evidence of memory of former lives. Already each one can cite many examples; all that is needed is an attitude of good will.

574. The same attitude of good will is also needed in experimenting with psychic energy. One should not question it as to the future; nevertheless one will be impressed by the way in which psychic energy itself foresees the most immediate paths. It has been called the “eye of the soul.” Thus it has been compared with physical eyesight. If the eye naturally sees the object ahead, then the eye of the soul foresees the future.

575. Not only is each center a dynamo, but each atom is producing energy. Is it possible to consider the investigation of psychic energy unnatural and unscientific? I am speaking to those who have special opportunities for cognizing the energy, yet so often deny that which they already possess. People must learn, learn, and learn. Thus, science in all its magnitude will bestow the possibility of attainments.

576. Psychometry is regarded as the gift of exceptional people, but this common faculty unquestionably has been given to all. Every man in each contact with objects receives different sensations. The distinction lies in that one person directs his attention to them while another passes them indifferently. One should take account of each sensation.

What riches of life are opened up to those who vibrate to all sensations! It is not difficult to awaken oneself to a diversity of perceptions. Each book, each letter bears in itself a complete aura. Something indescribable, yet evident to the heart, is received from a contact. There is no reason to suppose that only certain fortunate persons possess this gift denied to others. The thought of possibilities is already an opened path.

577. The examiner of psychic energy finds himself in a situation completely different from that of most investigators. The latter can allot a definite time to their studies, whereas the investigator of psychic energy must devote all his time to observation. He never knows when a noteworthy manifestation is taking place. He cannot leave

unattended the mental currents, which may start up at any moment. He must know how to awaken in full consciousness. He must pay attention to the auras of people and objects. He must possess patience and good will. He must not complain and yield to a state of depression. Thus, many qualities such as imagination and straight-knowledge are indispensable for the observer.

578. Who can say that he lacks all the necessary conditions? Who can affirm that he will not discover tomorrow what he did not find today?

579. Before cosmic dates there may be the sense of pressure and even painful sensations, therefore We advise developing in oneself the feeling of solemnity. We call this feeling "wings." The rays of achievement will not shine without solemnity. Affirmation also needs solemnity. Such an entry to the Temple will be most befitting. Let us fill the heart with solemnity.

580. Constant readiness is a quality which needs to be developed. Readiness is not a nervous transport, it is not transitory tension. Readiness is harmony of the centers, always open to perception and reaction. The man who is filled with harmony is always receiving and always giving. His being is always strengthened by an uninterrupted current. There is no giving without receiving. To break such a current is the death of advancement. The all-knowing one will also be all-giving. Let us understand this truth broadly, not setting limits by earthly conditions.

A law exists according to which receiving must not be construed as an accrual of personal property. Realization of such a concept can take place in the heart. No false assurances will deceive the heart. Strengthening of psychic energy produces firmness.

Constant readiness is the product of a healthful psychic energy.

581. An ancient Patriarch called psychic energy a blessing. The contemporary physician calls it health of spirit. With great attention one needs to scrutinize ancient definitions. It would be conceited and ignorant to reject the accumulations of many thousands of years. The investigator must first of all free himself from conceit.

582. A disciple addressed his Teacher, quoting the long list of qualities required for advancement. Sadly he said, "Teacher, I can never possess these qualities." The Teacher asked, "Did you say all?" The disciple continued, "It seems to me that I have not assimilated a single one of these." The Teacher then encouraged him, saying, "There is no great harm in feeling that all the needed qualities have not been acquired by you. It would be far worse if you thought that you possessed them all."

583. A disciple importuned his Teacher with irritation, saying, "I read the Teaching at length, but for all that, I do not know how to begin to apply it." The Teacher replied, "It is evident that you must first of all free yourself from irritation. This murk prevents you from seeing the path."

584. A disciple asked his Teacher, "Tell me, how shall I apply the Teaching in life?" The Teacher advised him, "To begin with, become kinder. Do not consider good as a supernatural gift. Let it be the foundation of your hearth; upon it build your fire, and on such a ground the flame will not be scorching." Thus asked the disciples, and the Teacher was amazed that after all the Teaching a question as to how to begin was necessary.

Not tales but life itself reveals these cases of incommensurateness. The disciple must feel in his heart which quality is nearer to him. "By whatever Paths ye come to Me, I shall meet ye."

585. It may be observed how greatly cosmic currents increase the reactions of different organs. One may perceive, as it were, fluctuations of hearing and sight, discomfort of the solar plexus, tension of ligaments, and ardent burning of the centers. The microcosm is responding to the tempest of the Macrocosm. How much steadfastness one must find within oneself! With what can man overcome the tension of space? Aum, as a sounding of harmony, will be a healing agent.

586. Once again let us encourage all those who are distressed by their first failure in experimentation with psychic energy. Let them remember how many conditions can influence and impede an experiment. Surrounding people and objects, spatial currents, one's own state of health, and finally, thoughts being received from afar—all can either heighten or diminish the results. Many attempts have been cut short at their very inception, because an absurd remark or a hostile thought paralyzed their psychic energy.

It is sad if a man despairs at his first failure. This merely shows that his own psychic energy is in full dissoluteness. Then the investigator must soberly reflect how to cultivate his psychic energy. Apart from experiments, man is not right in keeping the primary energy in a chaotic condition. Let each neophyte-investigator test himself in various circumstances. Only diverse testings can show precisely what properties predominate in the given psychic energy.

Likewise, let the investigator be not worried by a peculiarity of his own energy, in comparing it with the experiments of others. Certain people are inclined to exaggerate, but others through modesty, underestimate; thereby they frequently lose sight of their most valuable qualities. One should be armed with patience and devotion for the observations. One should not yield to unsteadiness and impulsiveness, which so often lead to irritation.

Thus, with continual solicitude support the beginner in observation.

587. There are two kinds of people—the first prefer to exploit the labor of others, while the second like to attain by themselves. Pay attention to the second, among them you

find investigators and co-workers. Help them, for such people are especially reticent and impressionable.

New methods of observation ought not to be condemned. Many initial researches have been savagely wrecked by the ignorant. Safeguard the manifested sensitive seekers against the attempts of the hangman. Each one, within his own horizon, can do so much that is useful and unselfish.

Let us be selfless.

588. Even in the most primitive form of shamanism, during prayers, conjurations and ceremonials, the closed hands at the mouth, trumpets and various tubes were used to strengthen and condense sound. Such symbols of tension and concentration may be observed in all ages, in both little things and great, even to the very loftiest prayers. A trumpet sound, in a way, intensifies space, and percussion rhythms facilitate concentration. Indeed, such primitive efforts are not needed where a higher communion is established.

I consider that just now it is necessary to remind one about heart striving. Thus, the ancient anchorites, during mental invocations, projected in imagination a straight endless pathway, along which their thought had to strive. There exist many images that assist concentration. But no one suggests that thought should wander in a labyrinth.

Directness and simplicity will be the most successful bridges.

589. Think not that people know how to imagine. Such creativeness is infrequent. It may seem strange, but an abundance of spectacles does not at all contribute to the development of the imagination, it is quite to the contrary—like impressions sliding along a polished surface.

One is continuously convinced that without heart action nothing external has any significance.

590. Let us manifest solemnity. Let us not add confusion to the tension of space. Let us not exhibit restlessness when it is necessary to foresee actions. Let us not be covered by a cloud of dust when what is needed is a clear horizon. Let us speak a word of love as a strong shield.

591. Descending into a deep cavern, one prefers to have a bright and even-burning lamp, rather than a smoky sputtering torch. It is the same with the quality of psychic energy. The sparks of a smoky flare do not improve a situation. But how to attain an even light? Only by constant meditation about the basic energy. Like a wordless mental process, in the rhythm of the heart the inextinguishable Light is strengthened.

Let hermits on the one hand and scholars on the other equally evaluate the light of the

heart. Luminosity corresponds to a certain degree of tension. Let us see how people often observe this luminosity, yet they find many excuses and denials and bashful silences. As if they were worse than a glowing stump! Frequently, people are capable of recognizing a special feature in a most ordinary object, but they deprive themselves of these possibilities.

If, after reading these writings, people would more attentively observe the manifestations of their own psychic energy, one could call this a success.

592. One must courageously observe both positive and negative manifestations of psychic energy. Sometimes the energy becomes silent, and no willpower can call it forth. An unwise investigator might be disconcerted, but the experienced experimenter sees in this some special circumstance. He waits a while and again carefully continues the experiment. Each fluctuation of the energy also indicates a cosmic manifestation.

593. Think of yourselves not as inhabitants of Earth, but of the Universe. In this way you will assume a greater responsibility. Likewise, you will apprehend how strenuous is the battle for each victory in the realm of Infinity. Do not think that by placing upon yourselves a great responsibility you fall into arrogance. The quality of arrogance befits ignorance. Responsibility is a duty to oneself and to the Highest. Thought about duty will in itself be constructive striving, but for such a path one must cultivate oneself each hour.

He cannot be called a man who does not know how to think about collaborating with the higher energies. How is lofty Communion possible for him if his heart is closed to inspiration!

Learn to understand words in their full significance, otherwise such a lofty concept as inspiration is reduced to an empty sound. As I summon you for the journey, I am anxious that you do not forget, as a result of hustle and bustle, that which is most needed. Frequently, hurried travelers burden themselves with needless things and forget the key to the most necessary coffer.

594. One may ask how much of one's psychic energy can be given away in healing. This is no small question, for the loss of psychic energy is like disarming a warrior. One may give away half his supply, even two-thirds, but three-fourths already places the physician in a dangerous position. In such an exposed state the physician takes the sickness upon himself and may lose his life. Therefore it has been said so firmly about the Golden Path: Everything in proportion, all in harmony—let us remember.

595. Aum, unharmonized, turns into an instrument of destruction. The Highest Communion turns into blasphemy if it be not purified by fire of the heart. Often the concept of the fire of the heart will be called superstition, but let us ask scientists and we shall see that the best of them agree about radiant energies. By no sort of forbiddance can anyone interrupt the path of evolution. The ignorant can create convulsions in

cognition, rebellions, and destructions. Precisely by forbiddance the ignorant evoke waves of chaos, but the universal law will overcome all the dark stratagems.

Ignorance must be eradicated.

596. The very same energy participates in the transmission of both earthly thoughts and those from the Subtle World. Coincidence of earthly and subtle communications has disturbed investigators exceedingly; they believed such a relation to be impossible. The principle reason for the misunderstandings is that no one has paid attention to the fact that both kinds of communication have been received under identical conditions and by means of the same energy. Such experimentation must be especially observed, it means the erasure of the boundary line between the worlds.

Should one not listen attentively to everything which can unite the worlds? It is necessary to discover in the midst of life all the tiny flashes that can lead beyond the limits of the carnate world. Foggy hypotheses are not needed when scientific experiments can be formulated, nor confused doubts where a keen eyesight can look directly upon the immutable laws.

Not long ago you considered the logic of certain events. It is proper to observe both external and internal causes. Many do not understand why a thing happens not sooner nor later, for them the most important events remain accidental and are not ever analyzed. But the experienced observer notices the extent to which something is carried out not as a casual matter. Let us observe each manifestation of the law. The energy is one and the law is one.

597. Much is said about trials. It terrifies people that even the worlds are on trial. There is much self-pity about difficult tests. People are even suspicious as to the justice of the very concept of a test. It might help those who fail to understand, to replace the word test with the word verification. Before a bridge every man invariably assures himself of its stability—and by his own movements. For his own sake man tests all his surroundings. He does not like the concept of a test, because it is sent from somewhere else, but his own verification for the sake of his well-being is not repugnant to him. Let him realize that all tests are only for his own good. One should repeat that the concept of the coordination of the worlds is a great test.

598. The individual expressions of psychic energy are innumerable. The energy itself is identical, its basic law is immutable, but at the same time there are no two living beings with an identical expression of it. From such diversity are born many errors. Pedants cannot tolerate multiformity, and therefore in place of a basic unity they substitute conventional divisions, giving them invented names. Through ages there have evolved the most harmful confusions, and few dare to turn again to the fundamentals. Amidst a mass of accumulations picayune thought feels itself even more secure, yet such scraps form nothing but piles of rubbish, and sometime they will have to be cleared away. Sometime the scattered members of Osiris will have to be gathered. Will not Isis collect

them?

Humanity already recognizes the subtle energy. People do not know how to study it and apply it to life, yet the concept itself is unquestionably manifested in different fields of science. A multitude of proofs are coming in from all sides. Already quite a few skeptics do not dare to object and ridicule. Not far distant is the time when the unity of the primary energy will be acknowledged. The individuality of the energy will be no obstacle to its study but will delight searching minds. Epidemics of obsession will be arrested by physicians. From fragmentary observations deductions will be drawn and life will receive many conscious ameliorations. Open to those who knock; give help to the sick; set aright the one in error; but be careful with the scratching ones. Especially when you are striving for unity, leave behind every trouble-making thing, for it is not suitable to higher communions.

Protect the co-workers sailing in the same boat, some of them are unaccustomed to distant sailing. Of course, all have not passed the same dates. Whoever has succeeded better also knows magnanimity. He is already experienced in patience, without which no quest is successful.

One who realizes the significance of psychic energy will forever be an investigator. He will always be perfecting himself, that is, he will be freeing himself from old age.

I affirm that psychic energy will not only allow one to investigate it, but its current is strengthened whenever thought strives toward it.

Thought is sometimes represented as an arrow. The impetuosity of the energy is the wings of humanity.

599. Neglect of psychic energy is manifested as the source of many ailments. It can be said that not only bodily and psychic illnesses but obsessions depend entirely upon the state of psychic energy. A man who has lost immunity will also be the one to lose his store of psychic energy. The man who has violated moral equilibrium demonstrates thereby a dissoluteness of his psychic energy. Everyone knows that it is easier not to admit dissoluteness than afterwards to overcome its madness. Everyone understands that the disorder of psychic energy is the birth of many miseries, both for oneself and for others. Man rarely restrains himself, but let him learn by himself to recognize the significance of psychic energy. Let man not be afraid that on the path of cognition he will be left without further sources of knowledge. The magnet of striving will attract the best possibilities to the seeker. Many bear witness as to how they unexpectedly found assistance for further advancement. Only let doubt not overshadow the light of discoveries!

Thus the path has been opened and the traveler is welcome.

600. The symbol of the combination of the higher energies is

AUM

divider

On the path of labor rhythm is cognized and also the concept of energy.

On the path it is truly possible to realize movement and harmony.

Amid enormous tasks one may discern the sparks of inspiration.

He who labors will be a co-worker.

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Published 1962.

Reprinted November 2016. Updated August 2021.

Translated from Russian by the Agni Yoga Society. x
That which is most sacred surrounds the concept of Brotherhood.

That which is most joyful lives in the consciousness that there exists cooperation of Knowledge.

Such thought affirms that somewhere there are living True Co-workers.

Let us recall the fundamentals which lead to Brotherhood.

divider

1. Let us consider a concept which has become extremely overburdened. Amidst daily life people assimilate with difficulty an understanding of cooperation, yet much more difficult and inaccessible to them is the concept of Brotherhood. Bodily heritage, that is, blood relationship, impedes the acceptance of the concept of Brotherhood. It is simpler for people to disclaim altogether any understanding of World Brotherhood. They would rather call it a utopia than reflect about the possibility of applying it in life.

If even in the narrow domain of domestic life people do not find within themselves the affirmation of brotherhood, then in the wider sense it may seem to them to be impractical. Besides, people read carelessly the ancient Scriptures, which speak about great numbers of Brothers and Sisters.

Likewise, people's recollections of the Subtle World have become clouded. Only there is it possible to encounter the expanded realization of Brotherhood. The body impedes the

way to many broad ideas. Only by going beyond the limits of the bodily understanding is it possible to recognize brotherly cooperation. Let us gather the signs of such an expanded state of consciousness.

2. People have attempted to seal the union of brotherhood with blood. They have given up their most precious substance for the purpose of attaining the status of Brotherhood. Harkening to all the songs about Brotherhood one perceives a wondrous poem of the dreams of humanity. If one assembles all the customs which have been accumulated around the concept of Brotherhood one arrives at an extraordinarily touching testimony about the aspirations of peoples. The manifestation of achievements in the name of Brotherhood reveals that self-renunciation has been always linked with these endeavors of the pure heart. Yet precisely the concept of Brotherhood is especially desecrated and debased.

3. Even the best additions to the concept of Brotherhood have only lowered it and made it difficult to attain. It has been linked with liberty and equality, but this trinity was conceived in the earthly meaning, that is to say, under conditions in which neither freedom nor equality do exist.

The loftiest freedom can be realized in the Supermundane World, where laws are understood as a beautiful and immutable reality. There, too, equality of the seed of the spirit is understood, it being the sole measure of liberality and balance. Usually the earthly statues depicting liberty are furnished with wings or torches, thus reminding us about the higher spheres and conditions.

About images representing equality there is this anecdote: When a sculptor once received an order to execute a thousand statues depicting equality, to be used to decorate a triumphal avenue, he made one statue and proposed casting all the others from it.

4. Rarely is it possible to converse about Brotherhood. Precisely in the periods of great earthly obduracy it is not unusual to observe that people, as it were, have agreed to debase this very concept. Already the ancient customs of brotherhood through blood union have been turned into such menaces to the entire human race that the most primitive revenge may be regarded as a childish prank.

You know that I am speaking about something that is in particular need of reinforcement.

5. If you enter a gathering of people with the words, "Friends and co-workers," the majority will look upon you with suspicion. But if you dare to call them brothers and sisters, then most likely you will be denounced as having uttered inadmissible terms.

People sometimes establish brotherhoods, but such superficial and pompous institutions have nothing in common with the great concept of Brotherhood. Thus people start

communities, cooperatives, various unions and societies; but in their foundations there will not be even simple trust. Consequently, these establishments are very remote from that Brotherhood which would be a strong and steadfast union of trust.

It may be that right now certain finer hearts are already dreaming about the creation of organizations where trust would be the cornerstone. It cannot be insisted that everything is bad, when the human eye sees only some of the details of the approaching epoch.

Upon the fragments of ancient symbols one may observe the vitality of the basic concepts. Just when from the earthly point of view everything has been transgressed, it may be that at the same time most beautiful concepts are already being born.

6. When, then, should one speak about the necessary concepts? Particularly when they have been transgressed. Precisely, then, let us speak about them when people already consider them hopeless. Why do We remind about Brotherhood just at present? Because people in their despair will come to seek the scattered seeds of the predestined Brotherly Community. Let us not be confused by the oscillations of the pendulum of life. Despair may be the forerunner of recovery of vision.

7. Rightly has it been observed that certain rays are apprehended with especial difficulty, as is also everything connected with these rays. That is why We do not try to coerce an alien consciousness that has been attuned differently. Compulsion is not an attribute of conviction. It is impossible to command friendship, and especially does this apply to brotherhood. These concepts require selflessness and an understanding of fundamentals.

If the broad concept of Brotherhood has come down to blood relationship, this means that the consciousness has become greatly impoverished. Often the consciousness is so limited that people cannot understand at all what manner of brotherhood could exist outside of blood kinship. Degrees of kinship have been designated, such as "first cousin," "second cousin," and even "third cousin," but further the imagination hesitates to proceed. Many books could be compiled of conventionalities that have piled up around the concept of Brotherhood.

In ages past many different peoples have emphasized the significance of Brotherhood. Fratricide was considered a grave crime. Behind all this could be discerned a reverence for a certain exalted status; with strong measures the people safeguarded something which had no place in their everyday thoughts. Reason denied this "something," but the heart in the depths of its fire affirmed it. The heart palpitated with the beauty of the meaning of Brotherhood. Again humanity will turn to the heart and will apprehend the essence of Brotherhood.

Perhaps Brotherhood does exist? Perhaps, as an earthly anchor, it maintains equilibrium? Perhaps in the dreams of humanity it has remained as an unalterable reality? Let us recall certain dreams and visions, so clearly engraved upon the memory,

visions of walls and towers of the Brotherhood. The imagination is but a memory of that which exists.

Perhaps someone will remember also in reality the Tower of Chun?

8. The spark of Infinity must be expressed in everything. Each concept must include presupposition of its development into Infinity. There may be noted whole series of concepts which succeed each other. Neither friendship nor cooperation can be terminal. Between them and the Subtle World there must be still another something that can equally belong to the two worlds. This something is called Brotherhood.

No greater concept can be named, none which could so crown human relations and correspond to the essential nature of the Subtle and Fiery Worlds. Therefore the Brotherhood is called threefold. It extends between the three worlds as a firm bridge. It is almost impossible to imagine the contact of the earthly with the Fiery World, but under the panoply of Brotherhood such confluence is made possible.

9. No one wishes to find himself in an enclosed field with no possibility of even looking over the fence. One needs to discover a crack, though it be but a small one, through which to perceive the possibility of approach to Infinity. Even in daily life let there be found the unifying principle, so that not only the very small but also the great can be generally accepted.

Perhaps on each planet there is a place for great encounters.

10. When rocks begin to crumble people break them up and remove them for the security of the road; and so it is with certain human definitions. In the course of centuries a term may lose its original meaning and should be replaced by a word closer to the current period. This has happened with the word initiated. Together with anointment, its original meaning has been relegated to the past. Instead of initiated and uninitiated, let us say knowing and unknowing, or cognizant and ignorant. But it is better to express initiation itself by the word education. Thus it can be expressed without belittlement, in a word closer to contemporary times.

In no way is it right to conceal something good in outmoded words when it is possible to express it more comprehensibly for broad masses of people. Surely, knowledge is not for the elect but for all! Therefore, we should not reiterate outworn morals, but rather, designate the best conditions for scientific cognizance. Only the ignorant will not understand that for the successful advancement of science the best conditions of life must be established.

Science cannot go beyond the limits of the mechanistic circle so long as this wall remains unsurmounted by the understanding of the Subtle World.

11. In some places homeopathic remedies are forbidden; likewise, some insist upon

curing people by their own methods only. Prohibitive thinking is limited. It is impossible to establish forbiddance of all but a single method of treatment. It should be remembered that all medicines are merely auxiliary expedients; without the primary energy no medicine will have the necessary effect.

It is impossible to divide physicians into allopaths and homeopaths, as each of them individually applies his best method. But the physician should be acquainted with the basic energy, which will be the operative factor for the speediest recovery.

12. It will be asked, "What connection is there between curative treatment, or outworn concepts, and our discourses about Brotherhood?" But light should be thrown upon the relationships of many concepts, which will broaden the understanding of Brotherhood.

13. On the paths to the Brotherhood let us fortify ourselves with trust. We are not speaking about some sort of blind faith but precisely about the quality of trust. It must be understood that our qualities are the habitat for vitamins. The quality of mistrust or doubt will be deadly for the best vitamins. Why saturate ourselves with manufactured vitamins, when we ourselves prove to be the best producers of them, and of the most powerful ones?

When external vitamins find themselves in a natural habitat, they can produce the full measure of reaction. But even the best vegetable vitamins cannot manifest their best properties when they enter a poisoned organism. Thus, We esteem those organisms in which the basic qualities of human nature have found application.

The being who is filled with doubt is not fit for even a primitive form of cooperation. He cannot even understand all the beautiful discipline of Brotherhood. Precisely discipline, as not otherwise can be named that voluntary harmony which lies in the foundation of the Brotherhood's labors. The Brothers join together for work, and without trust there would be no quality in their labor.

14. The Subtle World is frequently described as something misty, cold, a realm of wandering shadows. Do not such descriptions issue from superstition? Yet may they not result from inability to enjoy the advantages of the qualities of this superior state? Actually prejudice and mistrust can conceal the true aspect of the Subtle World. Even in the earthly condition man sees what he wishes to; then the more does he see thus in that world where everything is composed of thought. There the dwellers can create and behold according to the quality of their thinking.

It is useful to possess pure thinking, as it knows indeed the meaning of trust.

15. A powerful energy has been released from a single spark. Likewise, from a flash of nerve force there can be established a constant influx of forces. People long ago realized that an onset of nerve energy is far more powerful than muscular force. It was avowed that the nerve tension is brief and is followed by a breakdown of forces. But

such a postulate is not natural. Only the conditions of earthly life prevent a continuous replenishing with psychic energy. It is possible to create such conditions of life that psychic energy will be proportional with muscular energy. After the principle is discovered its expansion will be sought. Likewise, cooperation will not be limited to temporary flashes but will enter the consciousness, followed by Brotherhood. It is unwise to entrust a precious vessel to an inexperienced messenger. Likewise it is impossible for the Brotherhood to summon incognizant people. It is impossible for a balloon to sustain unlimited pressures without testing. Without steadfast realization people cannot take upon themselves the burden of the larger concepts. Even a horse is gradually accustomed to carrying loads. But if the spark of realization already shines, then the bearing of the rest of the load becomes progressively possible.

16. Some people talk little about Brotherhood but do much for it. And there are others who always have Brotherhood on their tongues and are never far from treachery.

17. Brotherhood must be looked upon as an institution wherein the members work not by day but by the task. One must love the labor in order to prefer the task work. It must be realized that the tasks are infinite and the process of perfectment is also unending. Whoever is afraid cannot grow to love labor.

You have sometimes listened to the beautiful singing of workers. Verily, work can be accompanied by both joy and inspired thought. But one must test oneself for everything.

18. On the paths to Brotherhood self-renunciation also will be needed. It is most likely that many will find such a condition difficult to fulfill. They do not realize how often people manifest this quality even in everyday life. In each inspiration, in each burst of enthusiasm, self-renunciation infallibly will be included. One should very precisely perceive the significance of words.

There do not exist in life any such qualities as would appertain exclusively to heroes. The fact is that heroes are not rare, but they are not always armed with swords and spears. Thus, it is necessary to understand and bring into life the best concepts.

One can deprive oneself of courage and steadfastness when one begins to repeat to oneself about difficulties of fulfillment. It makes no difference how courage is applied, it must grow untiringly. Instead of speaking about broken courage, it would be better for people to call this condition simply faint-heartedness. Bones and muscles can be broken, but the spirit is unbreakable! The faint-hearted and wavering man cannot serve the Brotherhood.

Self-renunciation is nothing else but inspiration; faint-heartedness cannot be inspiration.

19. Let us not take obstinacy along with us. There is no more intolerable burden than stubbornness. People do not even choose a headstrong horse; they will not even take an obstinate dog on a journey. Stubbornness is a paralysis of the best centers.

Experiments with psychic energy will be without results if the investigator be stubborn.

Reason and wisdom contain no restrictive stubbornness.

20. Touchiness is not suitable for a long journey. This does not mean that We seek only supernal perfections. We merely forewarn as to what load should not be taken along. One should succeed in being fortified with joy, and in testing it in diverse circumstances and in all kinds of weather. One should not torture and torment oneself, but one should make tests in order to ascertain the measure of one's bodily endurance.

21. Any food containing blood is harmful for the development of subtle energy. If humanity would only refrain from devouring dead bodies, then evolution could be accelerated. Meat lovers have tried to remove the blood, but they have not been able to obtain the desired results. Meat, even with the blood removed, cannot be fully freed from the emanations of this powerful substance. The sun's rays to a certain extent remove these emanations, but their dispersion into space also causes no small harm. Try to carry out a psychic energy experiment near a slaughterhouse and you will receive signs of acute madness, not to mention the entities which attach themselves to the exposed blood. Not without foundation has blood been called sacred.

There can thus be observed different kinds of people. It is possible to convince oneself particularly as to how strong atavism is. The desire for food containing blood is augmented by atavism, because the many preceding generations were saturated with blood. Unfortunately, governments pay no attention to improving the health of the population. State medicine and hygiene stand at a low level. Medical supervision is no higher than that of the police. No new thought penetrates into these outworn institutions. They can only prosecute, they cannot help.

Hence, on the path to Brotherhood there should be no slaughterhouses.

22. Yet there are people who speak much against bloodshed but are themselves not averse to eating meat. There are many contradictions contained in man. Only the perfecting of psychic energy can promote the harmonization of life. Contradiction is nothing but disorder. Different strata have corresponding contents. But a tempest can stir up waves, and not quickly thereafter is the right current again established.

23. We have spoken about the mixture of strata. In cosmic storms the current of chemism is constantly being unsettled and the rays refracted. It is not easy to assimilate such perturbations unless we remember about the inviolability of the laws. Astrology, remaining a science, can still undergo many fluctuations due to earthly lack of information. In addition, many signs have been concealed. We say this, not by way of disillusionment, but on the contrary, in order to remind observers about the complexity of conditions.

24. Hypocrisy, bigotry, and superstition are three of the dark qualities which must be

rejected on the path to Brotherhood. Let each one reflect whence have been born these minions of ignorance. Whole books can be written about such paths of darkness. One should ponder upon how these pernicious corrupters have grown up. They grow imperceptibly. But there has never been a time when they were more numerous than at present. Notwithstanding the spiritualization of science, and in spite of conditions of rational investigation of the manifestations of the Subtle World, still the growth of crimes due to ignorance is unprecedented. People cannot understand that spatial thought can free them from their shackles.

Consider the dark times as passing—knowledge shames the ignorant.

25. The pathway to Brotherhood is a high path. As a mountain is seen from afar, so, too, is Brotherhood. The Teacher cannot be insistent where the eyes are near-sighted. And during the ascent the outlines of the summit are lost from view. Right around it one does not distinguish the height, so, too, on the path to Brotherhood there are many turnings of the way. One should become accustomed to thought about the complexity of attainment. One should grow to love all the obstacles, for the stones on the path are but the steps of ascent. Long ago was it said that one does not ascend by a smooth stone.

26. Appeal to the Brotherhood does not remain without a response, but there are many ways of answering. People revolve so much within the circle of their own expressions that they do not perceive other signs. Besides, people are unable to understand the allusions and warnings that are sometimes contained in a single word and in a single spark. They do not wish to reflect about the reasons for such brevity. Scholars, even very erudite ones, do not remember the law of karma. Yet when people see a passer-by being exposed to danger, they warn him with a short outcry and do not read him lectures on the cause of his misfortune. So, too, in the matter of karmic reactions it is usually possible to caution with a brief exclamation without delving into the depths of karma.

Everyone has had opportunity many times to convince himself that the response of the Brotherhood has come in signs which are outwardly very insignificant. It can be boldly affirmed that a great majority of indications either glide over the consciousness or are incorrectly interpreted. Such distortions of the meaning are especially harmful when they are in the hands of thoughtless people who subject the indications to their own fortuitous frame of mind.

There are many instances when essential signs have been explained by the ignorant as something completely opposite. In their earthly customs people often interpret letters in their own way, not being concerned with the precise meaning of the words—such conventional egoistic practices have to be abandoned on the paths to Brotherhood.

27. By acting attentively in their earthly relations, people will accustom themselves also to attentiveness in the Higher Service. Do not leave the questions of people unanswered. It is better to reply as briefly as possible than to leave behind the engendering of poison. It can be easily shown what poisonous fermentations are begun

where there is no link.

28. Enough is known about the existence of the Brotherhood of Good and the Brotherhood of Evil. It is likewise well known that the latter strives to imitate the former in the means and methods of action. The ignorant inquire, "Is it possible for man to distinguish, in the approach, this or that Brother?" If the appearance and words be identical, then it is not difficult to fall into error and to accept advices which lead to evil. Thus will reason the man who does not know that the means of discrimination are contained in the heart. The employment of psychic energy helps to discern infallibly the inner essence of the manifestations. No complicated devices are necessary when man bears within himself the spark of knowledge.

Investigators of psychic energy can bear witness that the evidences of the energy are infallible. They can be relative in the matter of earthly dates, but in quality they will not be erroneous. And it is precisely quality that is necessary for discrimination of the essence. The primary energy cannot show the negative to be positive. Such purely scientific evidence protects people against an evil approach. Not without foundation is such discrimination called the armor of Light.

29. It may be asked why such a needed weapon is not entrusted to everyone. Each one does have it, but it is often closed up behind seven locks. People themselves are to blame that they lock up their greatest treasure in the cellar. Many, even after hearing about such energy, are not eager to learn about the means of its discovery—so undeveloped is love of knowledge!

30. The same awakened energy enables people to provide themselves with calmness in observing events. An investigator must not be irritated or agitated during observations. The manifestation of calmness will be a sign of Service. It is impossible to be devoted to Service if one's essence be billowing like waves under a cross wind.

31. The Teaching has already transformed your whole life. It has brought you through many dangers. The Teaching helps you to discriminate where harm is and where advantage. It does not come easily to distinguish the right pathway, but you know how to ascend a smooth rock. Psychic energy is developed from such tensions.

32. Psychic energy should be not only studied but consciously applied in life. Such a conscious cooperation as Brotherhood is in need of psychic energy. It is impossible to harmonize labor without psychic energy. It is impossible to arrive at mutual understanding without psychic energy. It is impossible to gather patience and tolerance without psychic energy. It is impossible to rid oneself from irritation without psychic energy. In everything there must be application of the primary energy itself.

It has already been observed that not only does the presence of an individual have an influence on the fluctuations of the energy but even pictures of people react upon the subtle energy. One must not only recognize the sensitiveness of the energy but also

keep in mind this phenomenal quality. For people who have not seen experiments with psychic energy, discussions about the reactions even to images will seem like mad fairy tales. However, for such people as these, the energy itself is under suspicion. They are not averse to talking about spirit or soul, but this very obvious energy will be for them witchcraft.

33. One must learn not to irritate people to whom certain knowledge is inaccessible. Experienced observation whispers to one when discussion will be in vain.

34. It is possible for an argument to make the truth manifest, but most often it litters the space. The teacher must know to what extent the pupil can engage in argument without introducing irritation.

These measures must be known, because Brotherhood first of all needs equilibrium.

35. Be not surprised that, speaking about Brotherhood, I mention the primary energy; there are two reasons for this. The first lies in the fact that approach to Brotherhood requires the development of the primary energy. Without this, with the centers sleeping, realization of such subtle perceptions is impossible. On such most subtle vibrations is built Brotherly cooperation. The second thing to be remembered is that not everyone has read the preceding writings, in which psychic energy is spoken about. Each book must contain the basic conditions for improvement. It would be cruel not to give even brief allusions to the preceding, wherein something invaluable has been dealt with.

Let us be attentive to each small circumstance. In the earthly way of life it is difficult to distinguish where is the small and where the great, where the useless and where the useful. Many pearls have been swept away with the dust. If you notice that your companion is only partially assimilating vital principles, help him. In such patient assistance there is expressed a very important quality for brotherhood.

36. Psychic energy is called the organ of the fourth dimension. Indeed, the fact of this dimension is relative; it only expresses the refined state of all feelings. Great refinement bestows the possibility of understanding supermundane conditions. But if the fourth dimension has been established in the nomenclature, let it be thus—so long as we do not revert to two dimensions. Likewise, let us not object if psychic energy be called an organ. It exists, it produces powerful reactions. It assimilates cosmic currents, it is bound up with life. Let it be called even an organ, for in such designation there already is acknowledgment of it.

37. It must not be forgotten that, on the whole, many will not understand a single word about psychic energy. They will not accept it. Just as a man who has never seen lightning does not recognize it. Thus, there are to be found people who do not understand on the whole what thought is. The characteristic of such people will not be illiteracy but obduracy. Not few are such corpses!

Let investigators of psychic energy inure themselves to such petrifications. Much about an obvious inability to assimilate will have to be noted in the diaries.

38. People await Messengers, yet they are very much frightened at a mere thought about their arrival. If one were to ask the people in what form they would like to see a Messenger, a strange conglomeration would emerge, even bordering upon the monstrous; bird feathers will not be last in their list of Messenger's attributes. And when people are told that the Messenger is surrounded by Light, they take precautions first of all not to be blinded.

True, there may occur shocks during even the most ordinary manifestations. A palpitation may be not from unexpectedness alone, it may arise from an inequality of auras. Such a tension can be even disastrous; therefore the appearance of Messengers does not occur frequently. Surely they come not to kill, consequently one must accustom oneself gradually to experiencing different tensions. Investigators of psychic energy will understand what exercise we are speaking about.

Besides experiments with psychic energy, it is necessary to accustom oneself to communion with the Subtle World—and without resorting to magic. Everything natural is to be attained by natural methods. Only by the way of experiment do people accustom themselves to tensions of various degrees. It may be understood that expectation itself will be a natural preparation, or discipline, as it is customary to say.

A man in a state of preparedness is ready to receive the Messenger.

39. People fear tests. They are afraid of experiments, but they cannot even imagine all the possible means of learning. Again physical fear, terror of the flesh, shackles rational actions. Therefore, in disciplinary training terror, first of all, has to be conquered.

40. The concept of Brotherhood stands on steadfast pillars. In it there can be no restrictions of age, race, or of occasional moods. Indeed, above all else there is the primary energy. If it is manifest, and if contacts through it can be harmonized, then there will be affirmed a lasting bond.

41. What is the natural path? The most unrestricted way of learning, with tolerance and patience, without any sectarianism. Unrestricted cognition is not easily adopted. Everything connected with human labors is limited. Every occupation cuts short, as it were, many ways of communion. Even excellent minds have been driven into a narrow channel. The disease of self-limitation bears no resemblance to self-sacrifice. Man limits himself for his own comfort. Indeed, bold actions for the sake of unrestricted knowledge will be the exception. Malice and hatred carry out their actions in straitness of mind. For unconfined action it is necessary for one to be filled with magnanimity and to discover causes and effects with a benevolent eye. Austerity of labor has nothing in common with a censorious attitude. Only limited people condemn. Not out of condemnation is perfectment born.

Is it possible to dream about unlimited knowledge when in confusion? One may learn everywhere and always. Possibilities themselves are attracted toward irrepressible striving. Only in motion lies the natural path!

42. Verily, one has to seek! One has to keep in mind that a small spark produces a great explosion. A single thought may both attract and repel. Those who rule human minds are often themselves being led. And what empty sounds can stifle the will of a man and forever impede the path already molded!

Good does not hinder, but evil does. Thus, let us remember that small sparks produce great explosions.

43. Are such preparations needed for Brotherhood? Definitely, not only preparation but also illumination. Will not he who decides to devote himself to the Great Service regret it? From faint-heartedness there will arise many thoughts about comfort and convenience. There may be even smiles of regret. How, then, to overcome such assaults without illumination?

44. Let us agree on the meaning of the concept of rest. Around this concept a multitude of false and harmful interpretations have clustered. People have become accustomed to think that rest is inaction; in this way it has become transformed into psychic enfeeblement. Inaction is most corruptive for psychic energy. Each spiritual immobility will fatigue, not regenerate.

Physicians prescribe rest, quiet, all kinds of inaction, and assume that in a moribund state it is possible to restore strength. But these same physicians understand that weakness and collapse result from violation of equilibrium. Thus, rest is nothing but equilibrium. But equilibrium is a proportionate tension of energy. Only thus is it possible to restore and strengthen one's forces.

It is of no consequence whether equilibrium be acquired in desert or city—the main requisite is constant tension. The path of tension is the path of striving, that is to say, the path of life.

The incompetent physician warns against expenditure of strength, but strength is dissipated through lack of equilibrium. Truly, then, equilibrium will be the best, the only panacea. A sensible use of fresh air is worthy of consideration as an assisting expedient, but this does not require a long period of time.

Let the concept of rest be rightly understood for the manifestation of Brotherhood. Unrest begets aimless bustle.

45. Among the universal manifestations, incessant explosions have a special significance. Likewise in man are there compressions and explosions of energy. But why

are universal explosions beneficial, whereas the human ones can destroy the organism? The difference lies in the fact that universal explosions are balanced in a great rhythm, but the human ones often are devoid precisely of rhythm.

46. Everything is relative, but it is impossible to compare the harmony of the Universe with human free will. Precisely this bountiful gift, when not rightly used, imposes grave consequences. Much has been said about the significance of man in the Cosmos, but this truth must be reiterated unceasingly. One can become convinced as to how much people fail to think about their destination.

47. There was an ancient game in which people tried to make each other angry. Whoever became angry first was the loser.

48. Constant alertness is often indicated, but how seldom it is understood! Usually people will require it of those surrounding them, but they will not seek it in themselves. Whereas each one should attune first of all his own instrument. Only then is receptivity acquired. Is it possible to look forward to cooperation and Brotherhood without receptivity? The most definite counsels are broken against the armor of negation.

The time will come when physicians will discover what conditions are most advantageous for the action of psychic energy. One should not presume that psychic energy can act identically under all conditions. As there are people upon whom the most powerful poisons have no effect, psychic energy also is assimilated in different ways. If receptivity will not be developed, then man will lose his most precious apparatus. But for receptivity one must establish in oneself constant alertness. For such a quality nothing supernatural is required, one has only to be attentive.

49. Among one's human incarnations there is invariably found an incarnation devoted to rhythmic labor. Whether this be some sort of craftsmanship or music, singing or farm work, every man infallibly will cultivate in himself the rhythm which fills all of life. Upon learning of certain incarnations, people frequently are astonished as to why they should have been so insignificant. But in them there was being worked out the rhythm of labor. One of the greatest of qualities, this must be acquired through conflict and patience.

50. Growing to love work is possible only by cognizing it. Likewise, rhythm can be realized only when it has been absorbed into the nature of a man. Otherwise ignorance will rise up against lawful measures and constant discipline. To such ignorant ones the very concept of Brotherhood will appear as an intolerable utopia.

51. Brotherhood is a lofty expression of mutual human relations. In the state of Brotherhood one may reach a free realization of Hierarchy. Precisely, Hierarchy cannot be imposed. It lives only in voluntary realization. It cannot be accepted out of cunning considerations, for such a false situation ends in frightful dissolution. Recognition of Hierarchy will be accompanied by joy, but all coercion and falsehood is attended by grief.

Not so long ago one could have regarded such discussions as moral abstractions; but when psychic energy is evaluated then human qualities will become scientific values. Is the possibility not attractive to be able to establish a scale of qualities on an experimental basis?

52. It is incorrect to say that every growing plant is in rotary motion. It is more accurate to speak about spiral motion. Rotation is understood as something conclusive, whereas each turn cannot be final, since it is moving onward.

Such experiments can be carried out not only with plants but also with various projectiles; and eventually, when observing the flights of thought, it will be possible to convince oneself that all movement is spiral. In studying psychic energy such a consideration is useful.

53. Can Communications scientifically based be altered and become contradictory? Indeed, the fundamentals are steadfast, but there can be fluctuations in the receivers. Such manifestations of non-conformity should not be referred to the fundamentals. Is it not better to seek the cause in one's own lack of understanding? Only a broadened consciousness will help to establish a clear understanding, otherwise the most lucid letter can be misinterpreted.

Any instability is inadmissible.

54. Compare a delineation of manifestations of good will and gratitude with the hieroglyphs of malice and envy. In the first you will obtain a beautiful circle, while the second yields ugly scrawls. In spite of strong tension, malice produces disorderly lines. Such a disharmonious structure manifests abasement of all creative fundamentals. It is impossible to create by means of evil; it produces temporary convulsions, then it falls into madness and consumes itself.

But beautiful is the circle of magnanimity; it is as a shield of Light! It can expand and deepen in harmony of movement. In investigations of the primary energy it is instructive to convince oneself as to how clearly it has been granted man to distinguish positive and negative qualities. Already much has been repeated to people about the relativity of good and evil. But there is the basic impulse, which does not lead one into error; it is impossible to counterfeit the depictions of psychic energy, they indicate the essential nature of things.

55. It is impossible to doubt the tracings of psychic energy. As a primary force of cognition it cannot be misread by taking a casual mood for the essence. The manifestation of thought about the significance of psychic energy will be, as it were, a pumping of it from space.

The magnet of thought brings in most precious particles of psychic energy. One must

grow to love it. One must recognize its constant presence. Such thinking is by no means easy. A great deal of patience must be found in order to protect it under the attack of all the unbridled currents of space.

56. Patience, patience, patience—let this not be an empty sound, let it protect one on all paths. When it seems that all forces have been exhausted, such an illusion is most dangerous. The forces are inexhaustible, but people themselves try to cut short their flow.

Also, the path to Brotherhood requires much patience. The same power of thought must be applied in order to draw close to the consciousness of the three worlds.

57. The true family is the prototype of communal life. It can personify cooperation and Hierarchy and all the conditions of Brotherhood. But such families are extremely rare, and therefore it is impossible to say to everyone that the family is the symbol of Brotherhood. It might be replied, “Is not the family a symbol of hostility?” So much have people become accustomed not to respect the home. Therefore, as to the question of upbringing, let us pay special attention to the life in the home. It is impossible to think about building the state without building the home.

What conception of Brotherhood can the people have who do not understand the dignity of state and home? No specific decree can restore the feeling of dignity if it has been obliterated. It is necessary to begin its implantation by education, by recognition of the value of broad knowledge and of exact scientific studies. Only thus can people again remember humaneness.

Upon the step of humaneness will the understanding of Brotherhood be established.

58. The very austerity of labor can acquire a beautiful meaning by the elimination of all coarsening effects and the introduction of the concept of cooperation. It must be remembered that coarseness is contrary to all laws of nature. Every coarse action creates such a hideous vortex that if people could but see it they would certainly be more careful in their conduct. The karma of coarseness is extremely heavy.

With broadening of consciousness people become especially sensitive to any and every coarseness. Thus, one may be assured that coarseness is most inadmissible.

59. Many listeners, no doubt, would prefer to hear sooner about Brotherhood itself; but let them first abandon curiosity and the obstructing habits. With dignity it is possible to enter. Therefore, it is first necessary to ascertain how different feelings are understood. One should not give precious things into someone’s safekeeping if it is assumed that they will be resold instead of being carefully guarded.

He who wishes to learn will not weary of the path of cognition.

60. We strengthen our listeners with all the qualities necessary on the path to Brotherhood. It is not enough to possess only certain separate qualities, it is needful to realize their complete combination. The symphony of qualities is like the symphony of the spheres. If one quality develops beautifully while others are straggling, there results a destructive dissonance. Dissonance can be weakening or irritating, or even destructive. Equilibrium of qualities is achieved through great tension of consciousness. The shepherd must carefully tend his flock, and likewise man must cure an ailing quality. A man himself knows definitely which of his qualities is ailing. Life provides him with an opportunity to test any quality whatsoever. In everyday life there can be found the possibility of application of any quality. If a man begins to insist that he has been deprived of the possibility of applying his best qualities, he will reveal his own dullness. On the other hand, if a man rejoices at a chance to apply his qualities, he exhibits broadening of consciousness. Then comes the next step of joy, precisely that concerning the beauty of symphony of qualities.

61. Experiments with psychic energy will show how much such a symphony expands the beneficial circle. Experienced observers will apprehend easily the correlation of qualities with psychic energy, but for the ignorant such a comparison will be incomprehensible.

For the long journey let us gather together as many qualities as possible. Let each of them be of the best degree!

62. It must not be forgotten that each discovery is followed by discovery of its antithesis. You have heard how radio transmission has been interrupted over wide expanses; this means that even such a great discovery is not untrammelled. Some rays make objects invisible, and others pass through solid bodies. Only thought and psychic energy are absolutely untrammelled.

Humanity must select the most firm paths. All mechanical discoveries merely demonstrate the need of the power in man himself. Let us be solicitous toward everyone who can bring to humanity his best strength. And let us be grateful to the Brothers, who untiringly bring realization of psychic energy. On this path there has to be much selflessness. The ignorant cannot stand all the seekers of the immutable treasures. Robbery may be expected on the best path. Fortunately, the Bearers of the unseen treasures are invulnerable.

63. It has been said that virtue has a rainbow aura. The rainbow is the symbol of synthesis. Is not virtue revealed as a synthesis of qualities? In each ancient symbol can be found an unquestionable truth. People have understood that virtue is not simply the doing of good. They have distinctly known that only consonances of tensions of the best qualities provide the synthesis of ascent. They have known that only the motive will be the affirmation of virtue. No outward actions can testify to the intentions. Experiments with psychic energy will reveal to what extent action is to be distinguished from motive. No glittering words and actions can conceal intention. Many historical instances can be cited when, because of an unworthy motive, even useful actions could not be justified.

On the other hand, much that remained inexplicable and under suspicion has shown the radiance of beautiful motives. Such evidences of the essence of life will be confirmed by the primary energy.

64. It must be understood that approach to such a lofty concept as Brotherhood imposes not an easy obligation. Each deliverance from a petty habit requires tension of the will. Furthermore, it may happen that a seemingly abandoned habit comes back again, and in a stronger degree; this means that this defect has continued to exist in the depths of the consciousness.

It may be asked, "Do habits linger on for several incarnations?" They can remain, and even grow, if the sojourn in the Subtle World has not been passed in the higher spheres. Everywhere motive has the decisive significance. Hence, at passage into the Subtle World the motive will be the conductor. Not the apparent but the heartfelt good intention will be beautiful, more beautiful than the most illustrious deeds. Only the man himself knows how this or that feeling has been engendered in him. He can inwardly follow the process of growth. Thus, the best judge is within oneself.

But let man remember that even in the earthly existence an impartial witness has been given—the primary energy.

65. Sternness and cruelty are quite different concepts. But people do not know how to distinguish the harmony of sternness from the spasms of cruelty. Sternness is an attribute of justice, but cruelty is misanthropy. From cruelty there is no path leading to Brotherhood. Sternness is expressed as a circle, but cruelty is the sign of madness. One should not understand cruelty as a disease; like foul speech, it is merely the expression of a base nature.

In the state, both these dark offshoots must be excluded by law. In primary schools there must be established the principles which will make clear the inadmissibility of these two most low defects.

66. Co-workers and messengers may be either conscious or unconscious ones. The entrusting of commissions is considered honorable, but unconscious co-workers usually do not even know when they have been inspired by a commission. They proceed in accord with a command unknown to them, transmitting something or forewarning someone, but they themselves do not know where is the beginning and where the end of their mission. There are many such messengers; they differ according to their condition, but none the less they do not tarry. Also, there are particular silent commissions, when it is needful to exert influence, not by a word, but by silence.

67. Sometimes a fixed silent gaze averts great dangers. Thought needs no words. Suggestion needs no words. Only unskillful hypnotists try to exert influence with a loud cry and to increase it with the hands, but neither one nor the other is needed in thought transmission. Rather can rhythmic breathing be useful, but this too is replaced by the

rhythm of the heart.

Thought is sent through the heart and is also received through the heart.

68. People who are expecting a message can also be divided into two categories. The minority know how to wait, but the majority not only do not understand what is taking place but even exert a harmful influence. They abandon their work. They fill space with complaints. They impede those around them. Without noticing it they consider themselves the elect, and they begin to make arrogant assertions about others. Much harm emanates from scant knowledge and still more from a petrified consciousness. Each such person becomes a hotbed of confusion and doubt. He loses the rhythm of work by manifesting confusion. Such people are very harmful for the spreading of knowledge. They wish to receive for their personal gratification the very latest tidings, but little usefulness results from such usurpers. One should not take such weak people into account—they are as nests of treason. Nothing restrains their intrigues. There should be no act of destruction just for the sake of good tidings. Few there are who know how to await messages in complete magnanimity, while working, and amidst difficulties—such co-workers are the ones who become brothers.

69. One cannot accept everything written about the Brotherhood as authentic. Much has been confused with imaginings about the Subtle World; many personal dreams are interwoven with reality. There exist many legends about various races and non-existent continents. To a concept which attracts them, people attach many details without being concerned about their heterogeneity of kind and time. A poor imagination often belittles that which it wishes to glorify.

70. Right is the path from small to great. Each seed confirms this. But often people take the small for the great and think that a small coin can hide the sun.

71. A healer treats an ailment by incantation, but only recently are people beginning to understand that such incantations are, in fact, hypnotic suggestion. Healers appear to utter seemingly incomprehensible and meaningless words, but few reflect that the effectiveness is not in the meaning of such expressions but in the rhythm and, principally, in the thoughts being sent.

By means of suggestion it is possible not only to forestall pain, but even to give an entirely different direction to the illness. Rarely is the latter admitted, for up to the present time people have not believed much in the influence of thought. From the same source, from unbelief, comes stagnation of consciousness. People poison themselves by unbelief. The wisdom of ages has recorded many examples of great trust and also of destruction through mistrust. When We speak about cooperation and even about Brotherhood, We must repeat about trust—without it no rhythm is created, without it success is not invoked, without it there can be no advance. Do not think that I am reiterating something too generally known; on the contrary, as in an hour of danger I am repeating about the salutary expedient. There is no other way to awaken the psychic

energy. There is no other path on which the heart can glow with victory. It is difficult not to weary if there be darkness in the heart.

72. One can receive the best counsels, and still they may remain as autumn leaves. Only the realization of the important use of the energy in life can bring effectively the Guidance. Empty words lead not to Brotherhood.

73. In the hour of confusion silence is the best friend. But let this quiet be not the stillness of malice. Though only momentarily, let the rhythm of the heart calm down. Let there be found again the quiet of psychic energy; thus will be strengthened the work of the centers—alight, but without inflammation.

74. "The city has been fully fortified, its walls and towers are strong, at each gate stands a sentry—no enemy can penetrate into the stronghold. However, sentinels, be wary, be not confounded by the arrows of the enemy. The arrows have been devised with special inscriptions for the purpose of distracting the attention of those on watch. The inscriptions are to allure the sentries, so that their minds will be confused and the gates will be left defenseless." Thus was described in a certain Mystery the state of psychic energy during the confusion of the spirit.

Whether expressed in poetic images, or in symbols, or in hieroglyphs, or in medical terms, or in a stern command—all forms will point identically to the significance of the basic energy. Often, in the Mysteries symbols cautioning against harmful confusion were employed. One may augment strongly the psychic energy, but even small confusion can open the gates to the most dangerous enemy. In an hour of consternation one must know how to evoke even a momentary calm. Such calmness and but one breath of prana will provide a strong shield.

The physician must harken attentively to the ancient symbols. When Biblical narratives speak about the visitation of illnesses and plagues, it may be understood that the depressed spirit had admitted the most frightful contagions.

75. It must be understood also that when one speaks about the good, right action is presupposed. If right action takes place, then good results from it. But if during the most brilliant talk about the good poor action is performed, then only harm will be created.

There is much talk about good and much evil is done.

76. People assume that a penny tossed to a beggar expiates a committed murder! So long as co-measurement is not realized, no equilibrium can result. Likewise, killing of spirit as well as of body is not understood. Where is the manifestation of Brotherhood, if murder of the spirit be possible? It is not even considered a crime!

77. Courage is increased by proper development of psychic energy. Proper development must be understood as natural growth. Let each one augment his store of courage; it is

like opening a window.

78. Destructive is the feeling of contentment. It leads to satiation and to paralysis of energy. One may observe in the Subtle World the most pitiful fate of such paralytics. Even the little that they have succeeded in accumulating during their earthly life is cut short by paralysis of energy. Vagrant shades, they cannot succeed, because without energy it is impossible to advance. You may be asked whose lot is more gloomy, that of such paralytics or of the malignant haters. The answer is difficult. Those who hate can suffer and thus be purified, but through disuse of energy the paralytics lose the possibility of advancing. Is it not better to suffer much but with the possibility of advance? The torments that purify are better than hopeless dissolution. Hatred can be transformed into love, but paralysis is the terror of night. Such hopeless destructions cannot lead to Brotherhood. Paralysis of separate limbs can be overcome by the will, but if the basic energy itself is inactive how can a command be carried out? Many such living corpses walk about!

79. It is useful to observe how people act under suggestion, but at the same time violently deny the possibility of such an influence. Sometimes, out of malice, a man asserts that his conduct is in accord with his own intentions, whereas he is acting under direct suggestion. Man transmits thoughts which are not his own, and makes use of expressions which are alien to him, but because of malice he tries to ascribe them to himself. If one knows whence a suggestion has issued, one can form an opinion about an intentional distortion.

Dark and unsteady is everything created by malice.

80. Usually, when people return to a former place they experience a certain sadness. They feel that something has not been accomplished. And so it is. In Infinity there must always be sensed something preordained.

81. The book about Brotherhood will be divided into two parts. The first, about the foundations of Brotherhood, will be given now; the second, about the inner life of the Brotherhood, We shall send to those who will accept the foundations.

82. Composite dreams and recollections represent in themselves a whole science. Sometimes they weave themselves into tall tales, but upon dissection they manifest a whole series of separate episodes which are quite real. Therefore, when people speak about something as being impossible, one should reflect that perhaps a combination of some parts may be unnatural, whereas each one of them may be entirely possible. It is instructive to observe precisely which parts of recollections fall out more easily; thus the character of the person himself can be elucidated.

The manifestation of the most remote recollections can create complex patterns from different epochs. The most heterogeneous encounters can be perceived. Thus, oftentimes Brothers could have been encountered, but even the loftiest contacts could

be obscured by details out of the various ages. Not without reason has it been said that every man represents in himself a complicated repository. Much fire is needed in order to illumine all the dark storehouses.

83. People talk much about thought-forms, but not all thoughts can be clothed in a form. There can be mental dust, which not only has been deprived of formation but which is intermingling with other similar dust clouds. One may begin to sneeze from such rubbish.

84. Those who talk about thought-forms are rarely concerned with refining and strengthening these formations. But even autosuggestion can be useful. Long ago was it said that thoughts are borne in space; hence, it is a premise that they must be formed. Clouds of dusty rubbish are not suitable for sending.

85. The bliss of the thinker or the torment of the thinker? It is customary to represent a thinker as in torment, but if you ask him whether he wishes to be freed from such pangs, any thinker will reply in the negative. In the depth of his consciousness he experiences great bliss, for the process of thinking is a higher enjoyment. People have only two real joys—thinking and the ecstasy over beauty. The path to the Fiery World has been affirmed by these two manifestations. Only through them can man advance to the lofty spheres. Every higher communion will contain these two fundamentals. Therefore, it is absurd to talk about the torments of the thinker or the creator. They are not suffering but rejoicing. However, people understand joy in such a singular fashion! For some people joy is in thinking nothing and doing nothing.

The path to Brotherhood is in thinking and in labor.

86. Mercy is not an easy concept, and only the very far-sighted can scrutinize the effects of it. When magnanimity prompts, “Let live!” this verdict will not be difficult. Perhaps, precisely in this hour destruction might have been approaching, but the far-sighted one understood that the positive is greater than the negative. For the near-sighted such mercy is unfitting, but for the far-sighted it is as an arrow into the target.

87. There are many signs on the path to Brotherhood. The path is not a short one, and all provisions are useful. Who dares to affirm that this or that quality is not suitable for him? It may turn out that precisely the most neglected will be urgently needed.

88. The Burden of this World. Two disciples were discussing the most expressive symbol for this concept. One proposed gold, but the other suggested that white marble might be better. Both agreed that a burden, meaning something weighty, would best be expressed by a stone. But the Teacher observed, “The smallest seed corresponds to the concept of the burden of the world.”

89. Do not tell much about the far-off worlds to people who in their earthly existence are unable to understand their own destination. They will lose that little bit of their own, and

will not acquire anything useful from the realm of higher knowledge. Observe very attentively what can be contained by a man. People do not begin dinner with a dessert. It is especially harmful to feed people with indigestible food. The more so is it essential to develop attentiveness within oneself. Listeners must not be bored, for boredom is stagnation.

90. People willingly aspire to a Brotherhood with a ready-made form. But if they are forewarned that quarreling is not permitted, a substantial number of them will lose their enthusiasm.

Ask people how they picture the Brotherhood. You will find many minor conditions that seem especially important to them. One inquirer was amazed and finally exclaimed, "Can disorder be so esteemed by people!"

Verily, they do not know about the immutable laws of nature.

91. In the most difficult hour people can still occupy themselves with ordinary matters. It is amazing how often a lack of understanding of events is revealed. Repetition about the importance of the hour is not effective. Realization does not knock at the heart. Let us not wait for previsions, however a premonition is entirely natural. Yet people reject these premonitions because no one has told them about the primary energy. Thus people succeed in one thing, but retreat in another no less precious.

92. Detested labor is not only a misery for the unsuccessful worker but it poisons the whole surrounding atmosphere. The discontent of the worker does not permit him to find joy and to improve the quality. Moreover, imperil born of irritation redoubles gloomy thoughts, with effects fatal to creativeness. But the definite question may arise as to what is to be done if not everyone can find work corresponding to his vocation. Undoubtedly, many people cannot apply themselves in the way they would like. There exists a remedy for lifting such a blight. Scientific attainments show that above the everyday routine there is a beautiful domain accessible to all—the realization of psychic energy. In experiments with it one may be convinced that farmers often possess a goodly store of the energy. Likewise, many other fields of labor aid the conservation of energy. Therefore, amid the most diverse labors one may find uplifting strength.

93. All is possible; only depression of spirit can whisper about impossibility. Each step of science does not limit; it provides a new possibility. If something appears impossible from the earthly point of view, it may be entirely feasible through application of subtle energies. The face of a man changes with the source of light. Lighting can alter to the point of non-recognition the facial features and can reveal a quite unusual expression. But there are so many rays and currents, of diverse influence, and they can transform that which exists!

Is it not encouraging to realize that all is possible?

94. It is a sad situation if one is not subjected to attacks. This means that one's energy is in a very weak state and does not provoke any counteractions. Only the unenlightened consider attacks as misfortune. Obesity swims in the fat of inaction. For what sort of fertilization is such fat of use? The emanations of fat attract undesirable entities. More useful is alert striving; it preserves an adequate covering for the nerves. Likewise, thinness must not exceed the point of equilibrium.

95. Each manifestation is multiform. It is especially erroneous to think of a manifestation as having one single source and one single effect. Around each action there can be observed many different realms which exert an influence and on which an influence is exerted. One must assimilate the fact that the sphere of each action is far broader than can be defined according to earthly reasoning. Thus, by each action and each thought people contact several spheres. It should not be forgotten that thoughts infallibly impinge upon the Subtle World. They do not always arrive in a state of clarity, but in any case they will produce a certain disturbance of energy. So many currents are refracted in space that it is impossible to call human action a mere muscular reflex. Hence, one must accustom oneself to the complexity of effects.

96. Once there was an artist who wished to depict thought, but did not know what symbol would be best to express it. One philosopher suggested the conception of a cloud formation, because thought dwells in space. Another thinker believed that a starry heaven would be better. A third suggested that lightning would provide an austere representation of thought. A fourth proposed the idea of leaving the canvas blank, inasmuch as earthly eyes cannot catch a thought, and any form would be too crude for the light of the energy.

97. The starry heaven best of all can lead one away from earthly conditions. The manifestation of Infinity can overshadow earthly heaped-up piles. Earthly terror is eliminated only by the radiance of the far-off worlds.

98. Do not jump to conclusions. People usually rush prematurely and thus entangle the threads of effects.

99. Brotherhood or cooperation? It is impossible to define a sharp boundary between them. Whereas, people are desirous that concepts be quite sharply divided. But much flows into each concept from other concepts. Thus, cooperation will be, as it were, the threshold to Brotherhood; therefore, one must guard the approaches to the Stronghold of the Spirit.

100. The collapse of home and family will be, not in words and actions, but in thoughts. Silently are the foundations undermined. Without noticing it, people themselves foment dissolution. There are not many hearths around which mutual labor is performed in full understanding. But each such home is a step toward Brotherhood.

101. A groom expressed to his master a desire to breed a particular strain of horses.

The master replied, "Your plan is excellent, but first put the stable in order." A writer is highly appreciative when his thoughts bring benefit and are not read lightly and fleetingly. Many examples may be cited from different domains to remind one about service, which is orderly in essence. That same orderliness must be applied when the thought about Brotherhood is being molded.

102. We should count each hour in which we have succeeded in expending our efforts in the accomplishment of our task. Service is not in furthering ordinary felicity but in bringing benefit to humanity. It may be difficult to admit individual personalities, but the face of all humanity will be acceptable.

103. How to reconcile the existence of free will with the influences about which much has been said? Free will does exist, and no one will deny it, yet one may constantly observe certain non-conformities with the actions and thoughts of the Supermundane Forces. The point is that the will may be harmonious with the Higher Forces, or it may be chaotic and working against construction. It is deplorable that the chaotic will predominates among people. It does not improve with formal education. Freedom of will is a prerogative of man, but without harmony with the Higher Forces it becomes a misfortune.

104. Though the harm of lower psychism has been spoken about often, still the ignorant cannot distinguish this state from the natural growth of the primary energy. If we hear about a confusing of lower psychism with psychic energy, we shall know that it would be useless, when encountering such ignorance, to try to persuade to the contrary. One should sense where the Source is which saturates our store of energy. One must esteem this Treasure.

105. In ancient treatises can be found the expression "crippled souls." And it is explained that such crippling can be done only by oneself. As soon as a man imagines that no further path remains for him, he shackles his own primary energy. In such fetters there can be no advance. By cutting short the path, the man takes upon himself a grave responsibility. This cannot be justified by despair, for of course this dark phantom is engendered by one's own weak will. Having lodged in the spirit, this specter actually injures the health. The phantom has nothing in it of reality. If people will investigate the true causes of despair, the invalidity of these causes will become amazingly clear. If the concept of Brotherhood were near to people, how many such groundless despairs would be dispelled! Yet people would rather cut short their own progress than reflect about the healing fundamentals. The writers of the ancient treatises about crippled souls had good grounds for this expression.

106. In every craft one may be convinced as to how difficult it is to guide in the presence of a hostile will. Not only an inimical but even an inert will can be injurious. Many possibilities already molded will be denied by an evil will. Not only in great events but throughout the entire structure of life can such a situation be observed.

107. Frequently a denier will affirm that he exerts no influence. And in such a case Brotherhood can be enormously useful. It is possible to approach a human being in an unusual way with the call of Brotherhood. As a physician, Brotherhood can have an effect upon the hostile will. However, for this the concept of Brotherhood must be assimilated. Do we often see this?

108. Is it possible to name a man who would be satisfied at receiving only half a garment instead of the whole one expected by him? And so it is in cooperation. If instead of a full brotherly collaboration half of what is offered is suspicion and doubt, then what kind of success can be achieved? It is needful to cultivate one's capacity for cooperation, beginning with the most routine tasks. It is a mistake to assume that cooperation is manifest in great deeds if it has not been present even in everyday ones. One should look deeply into the depths of one's consciousness and ask oneself whether the spirit is prepared for cooperation.

It is impossible for a man even to think about Brotherhood if he is not happy to take part in a common work. Each common work contains many aspects which correspond to different capabilities. Is the field of labor narrow? Is it not joyous to perceive true co-workers around oneself? The joy we feel at each co-worker is not small. It is necessary to encourage discreetly each one who draws near. But one need not lament those who fall by the wayside, if their spirit cannot understand true joy.

109. In Infinity there are many sensations that are inexpressible in earthly words. Some of them fill the heart with palpitation, yet such tension will be neither terror nor rapture. It is difficult to describe the feeling of the one who stands before the fathomless abyss. He is not frightened, yet he cannot act boldly. He does not see any support and he does not know what is to be done in such a situation. But it is his good fortune if behind him stands Brotherhood, completely realized. One should not understand Brotherhood as something abstract. It is here present for the happiness of humanity.

110. If the surpassing feeling of Brotherhood is difficult in the earthly condition, nevertheless Brotherhood is entirely accessible to each aspiring mind. There is no need to make something complicated of it, if you are able to wish for your neighbor nothing that you do not wish for yourself. Thus, every day, in every task, in every thought, one may be affirmed in the realization of Brotherhood.

111. Good deeds are like different flowers in a meadow. Among the healing ones there may be others which are quite brilliant but poisonous. Among the wonderful manifestations there may be found extremely deadly ones, but only by experiment is it possible to make a just selection. Insincerity contains a destructive poison. It can be observed that a construction built upon falsehood degenerates into hideousness. Much is being spoken about good deeds, but they must be truly good. Let people search the depths of their hearts as to when they have been good. No mask can conceal the ugliness of a skeleton of falsehood. Let us not condemn, for each one has already condemned himself.

112. Never has a tree cleft by lightning grown back together. It is impossible to penetrate into the depths of the heart if it has been darkened as by a lightning stroke. It is not to be expected that the burned tree will become strong and shady again. So, too, amidst calls to Brotherhood one should not rely upon a heart which has forgotten about good.

113. Any scientific knowledge is beautiful so far that it does not terminate in an impasse. A true seeker for knowledge recognizes no situation as issueless. He can gather constantly by developing new branches of cognition. For manifestations of preparedness for Brotherhood, such an infinitude of knowledge is the best step. It is not very easy to cognize such infinitude, yet for one who knows the trend of evolution it will be the natural and only path. But do not let the heart grow hard in such premises. Let rapture be preserved at each approach to new consciousness. A hardened heart will not ascend to the Tower. It will not give strength to the subtle body. Such a stony heart will remain within the confines of Earth. It is very important to understand the life of the heart. One should not permit it to revert to primeval stone. One should watch over the manifestations of the heart. Without it Brotherhood cannot be built.

114. Let us also not forget another quality indispensable on the path—non-attachment to property. Avarice in general is nowhere fitting; this quality holds one back to the lower spheres. The attachment of a miser is an insurmountable obstacle. While it is not easy to renounce property, avarice is indeed the most grave condition of plunging into the abyss.

115. One may make the mistake of assuming that the majority of people know how to read books. Such ability has to be cultivated. When people accept the book, it does not mean that they know how to read it properly. It can be seen how relatively they interpret what has been read, and how far removed their understanding often is from the writer's thought. I affirm that books are too little comprehended, yet the manifestation of the primary energy can be an excellent guide. It frequently helps one to find a needed book and to select from it what is desired. One has but to be attentive. But this quality also must be cultivated in oneself.

116. Often one may hear narratives about the start or abolishment of the Brotherhood. Various countries are pointed out, many epochs are named, but no one can say authentically when Communities have been founded. People regard as a beautiful tale the remnants of indications about the Brotherhood. Many disputes, many misunderstandings are caused by the details about the structure of the earthly Brotherhood. Most often it is regarded in general as non-existent. It may be noticed that people fall into particular irritation in discussing the structure of the Brotherhood. Especially suspicious are people who do not admit the existence of anything higher than their imagination. They forget that the imagination is an accumulation of actuality. Hence, they cannot admit that there is anything above and beyond their own conception of life.

Too few are the travelers who pay attention to extraordinary manifestations. On the contrary, frequently the most exceptional evidences are dismissed by the most trivial explanations. People, as if blind, are unwilling to observe the evidence; they hasten away from it in order to shut themselves up in their conventional illusions. It may be asked, "Who then is more devoted to truth, he who sinks into the narcosis of illusion or he who is ready to encounter reality with keenness and courage?"

We esteem devotees of reality.

117. Let us not regard the skeptics as devotees of reality. Skeptics go through life muffled in a grey veil. They think that they are rebelling against illusion, but they cover themselves constantly with cobweb. Those people must be singled out who from early childhood have loved the truth.

118. In legends about Armageddon there are mentioned people with covered faces. Is there not something similar taking place now? It can be seen that the whole world is gradually putting on a veil and brother rises against brother. Precisely, the covered faces are marking time.

119. It may be noticed that patience is developed to the extreme in certain people while others are totally lacking in this quality. What is the reason for this? Such a basic quality cannot be a matter of chance. Know that the possessor of patience has built it up in many lives. A patient man is a worker of vast experience. Only in great labors does a man cognize the worthlessness of irritation. Before the Great Image he perceives the complete insignificance of transitory manifestations. Without many testings it is impossible to appraise and distinguish the qualities of manifestations in life. One should not assume that patience is a distinction conferred without reason; on the contrary, it belongs to the qualities that have been earned with special difficulty, both in the earthly and in the subtle sojourn. Hence, the patient man is rich in experience while the impatient one is a novice in life. Thus let us remember, for the Path.

120. Independence of action is an indispensable quality. It is likewise not easily acquired. It may slip into arbitrariness or weaken to the point of dissolution. Every Teacher exerts his efforts to instill effective independent activity in the disciple, but how is one to reconcile this with Hierarchy? There are many misinterpretations impeding the encompassing of this concept. Whole treatises can be written about the contradiction between independent action and Hierarchy. There will be found very cunning whisperers who will try to prove that in this manner the immutability of Hierarchy is being shaken. The whisperers will try to conceal the fact that the independent action must be accompanied by attunement, or, as is said, by harmony, with all the degrees of consciousness.

121. One should know how to conquer the illusion of contradictions. It is needful on the one hand to cultivate kindheartedness and on the other to understand austerity. For many, such a task is completely insoluble; only the heart can prompt when the two

qualities will not contradict each other. The heart will prompt when it is necessary to rush to the help of one's neighbor. The heart will indicate when to stop short the madness of a fierce animal. It is impossible to express in a word of law just when the necessity of this or that action becomes evident. Unwritten are the laws of the heart, but only therein does justice dwell, for the heart is the bridge of the worlds.

Where are the scales of self-abnegation? Where is the judge of achievement? Where is the measure of duty? The sword of knowledge flashes at the command of the heart. For the heart there will be no contradiction.

122. Penetration into the spheres of the Subtle World will not contradict earthly life. The life of the Subtle World is not necromancy; one must become accustomed to the right understanding. If the earthly eyes do not yet see, nor the ears hear, still the heart does recognize reality. For progress, one needs to recognize the Supermundane World. Such a broadened consciousness will transform the entire attitude toward life. The time has drawn near when one must prepare the consciousness for broad perceptions. Only in a broad understanding will it be possible to discern the process that is taking place.

123. You see that the world is in a state of war. Diverse are its aspects! In one place they are concealed and in another they are obvious, but their meaning is one. Likewise, revolution takes on a peculiar meaning; it can also occur without this name. Some may think that the process is too slow, but in essence it is even hurried.

124. Many times has the planet been threatened with danger from comets. But even in the tenseness of the atmosphere people have not sensed anything unusual. There have been certain individuals who understood how tensed the atmosphere was, but the great majority completely failed to notice anything. It is possible to carry out a curious experiment, observing how much humanity responds to certain events. It should be noticed that even conspicuous world events often do not reach the consciousness. The reason is that people wish to see things in their own way and do not permit their consciousness to express itself justly. Such people are not suited for cooperation.

125. Likewise, of little use are those who work in halfwayness. They are easily disappointed and obtain no results. Labor must be built upon complete devotion. Often it is not given to one to see the fruits of his work, but one must know that each drop of labor is already an indisputable acquisition. Such knowledge will permit prolongation of the work in the Subtle World also. Is it not all the same, if the task is fulfilled mentally and is impressed in thought-forms? The only condition is that the work be useful. It is not up to us to judge where labor is of the greatest usefulness; it has its own spiral.

126. Never before have we held discourses under such tension. Never has Earth been so enshrouded in brown gas. Never has the planet been so flooded with hatred. It is unthinkable not to sense the convulsions of nations; therefore, when I speak about care toward health I have in mind the unusual state of affairs throughout the world. It is regrettable that the nations do not think about the condition of the world. Much energy is

being wasted. Do not think that the special tension comes only from private circumstances; it vibrates in conformity with the conditions in the world. The psychic energy is tensed, ready for both reception and repulsion. The spirit senses thoughts manifested in the Subtle World.

127. The explosions of stars have a significance for Earth, not at the moment of explosion, but when the photochemism produces its reactions. This example is also quite instructive for human relations. It is impossible to trace the beginning and ending of the boundary line of manifested correlations. Since there are heavenly bodies in the Universe which are far removed from each other yet have strong mutual reactions, then human fluids also can be active at remote distances. And between the dense world and the Subtle World one may thus perceive a most complex web of interaction. I am not speaking here about thought transmission, but about the emanation of fluids which, as a constant outflowing of primary energy, is impelled in accordance with the magnetic principle. This basis should be kept in mind during each cooperation.

128. It is customary to represent the manifested by a circle, assuming outside of it something unmanifested. Such a symbol is conditional, because the boundary line of the unmanifested is quite tortuous. It penetrates wherever resistance becomes weak.

129. It is futile to think that chaos is somewhere faraway; it is admitted by humanity during all disorderly thinking. Only a steadfast consciousness can be a protection against chaos. Sometimes the smallest outward manifestations come from most deep-seated concessions. The effect may result not only from malice, but also from decomposing chaos—quite a dangerous quality during cooperation.

130. “Brotherhood on Earth is impossible!” Thus exclaim those filled with selfhood. “Brotherhood on Earth is impossible,” say the dark destroyers. “Brotherhood on Earth is impossible,” whisper the weak-willed. Thus do many voices try to deny the fundamentals of Be-ness. Yet, so many true Brotherhoods have existed in different epochs, and nothing was able to cut short their existence. If people do not see something, then for them it does not exist. Such ignorance can be traced from ancient times up to this day. Nothing can force a man to see if he does not wish to see. It is time to understand that it is not only the visible that exists but that the world is filled with invisible realities.

131. Through what means can Brothers be in contact? If in the earthly body, then such connection will be a fleeting one. If in the subtle body, then, too, such unity may be frail. Only the bodies of Light can be mutually affirmed. Only under the one ray of the focal point is it possible to find mutual understanding. Thus, let us not consider the concept of Brotherhood superficially, as then it will remain within earthly bounds and will be useless. The guiding magnet is encompassed not in the earthly body, nor in the subtle, but in the seed of the spirit, in the given Light which surpasses imagination. He who does not understand the higher mystery of Brotherhood had better not belittle this concept. Let him plunge once again into the Subtle World and learn about the radiance of the Higher World. Perhaps the wayfarer will carry along a spark of Light in his new

ascent?

Thus, let us adopt care toward the concept of Brotherhood.

132. A reflection is clear on a calm surface. Each agitation distorts the clarity. Likewise, the primary energy requires calmness in order to reflect Truth. It should not be assumed that calmness is decline and enfeeblement. Only disorderly agitation can distort the mirror of energy.

People talk much about the tranquillity of wise men, but it is really a great tension, so great that the surface of the energy becomes mirror-like. Thus, calmness must not be taken for inaction.

133. Defamation by the dark ones is praise. One may follow how the jinn helped to build temples. They did not suspect how much of their work was utilizable. A book could be written about the "Labors of the Jinn."

134. People who bear within themselves the element of brotherly cooperation can be observed from early childhood. Usually they are sharply distinguished from all surrounding them. Their power of observation is high and their impressionability strong. They are not satisfied with mediocrity and they stand apart, eschewing commonly accepted enjoyments. It can be observed that they seem to bear within themselves some sort of inner task. They can see much and make note of it in their consciousness. They are usually compassionate, as if they remember the value of this quality. They are indignant at grossness of conduct, as if realizing all the baseness of such quality. They are concentrated upon their favorite subjects, and they are surrounded by envy and malevolence, since they are not understood and remain alien among people. It is not easy to live one's life with an uplifted consciousness, as it cannot be content amidst the general denial of everything that leads toward Light.

Such chosen ones are not often encountered. Often they are unrecognized. Theirs is a dream which comes from afar, and which for other people will sometimes seem to border upon madness. From antiquity there has come the term "sacred madness." Wisdom is frequently spoken of as madness. Likewise do people refer to an uplifted consciousness. Let us not regard these as axioms generally known, for actually they remain neglected for entire ages.

Thus, the concept of Brotherhood enters the consciousness with difficulty.

135. The twilight of spirit is engendered by people themselves. The heritage of the Subtle World remains no more real than a dream. It even meets with the hostility of the reason. The reason does not accept manifestations of the Higher World. Especially burdensome for it is the fiery radiance.

136. Knowing how to deal with people according to their consciousness is a lofty quality.

One should not forget that the majority of misfortunes proceed from a lack of such commensurateness. It is impossible to propose even very excellent things if they are above someone's consciousness. It is inadvisable to speak to an unprepared man about harmony or vibrational combinations. Who can foresee what such a man will visualize under the concepts of harmony or vibrational combinations? But he can understand it if told about carefulness toward his surroundings. The simplest concept concerning solicitude will be a firm basis for each cooperation of Brotherhood. It is desirable that every cooperation be a nursery of care. In this is expressed also attentiveness, solicitude, compassion, and love itself. How much strength may be conserved by care alone! So many cosmic reactions of the spirit may be regulated upon the use of the most simple care. It is impossible even to imagine to what an extent the aura of the home is strengthened where solicitude is definitely maintained. In many people the understanding of Hierarchy is completely obscured, but even in such cases solicitude will help to set the situation right—merely by being solicitous toward each other! This is no great obligation, and yet it is like a cornerstone.

137. People talk much about culture, but this fundamental too must not be made complicated. It is necessary to understand more simply the betterment of life and the raising of morality. Each one who is aware of a better life will regard with care everything beautiful. It is necessary to be more good.

138. Attentiveness helps one to take note of many external influences, but even this striving is developed by long experience.

139. Let us compare the quantity of mental achievements with those accomplished in earthly action. It is surprising to compare the number of mental solutions with the small quantity of manifested actions. Indeed, each thought directed toward good represents an unquestionable value. However it is instructive to trace how difficult the transmission of thought into earthly action has been made. One may truly be amazed as to why thoughts have been so far removed from action!

A strong enough thought needs no enlistment of action, but aside from such solitary thinkers there are a great number of thoughts which are good yet are not strong enough to react mentally and therefore do not reach the point of earthly action. As always, such a middle way is inert. It can impede the wholesome progress of man.

Thus, let us very solicitously render assistance, so that each germ of good thought be translated into action.

140. Each ascent is symbolized by action, but it is not easy to judge which action will conform to the thought. Many side issues will impede, coloring in their own way the attempts at action. One must have enormous patience and observation in order to be discriminating in the jungles of contradictions due to chaos. One has to love one's work in order to find therein rest and justification.

141. It may be asked, "Will the number of physicians decrease because of the increase of patent medicines?" This would be a calamity. Physicians are widely needed, if by the word physician one means a highly educated friend of humanity. Verily, the conventionally prepared remedies may bring on illnesses which will have to be treated individually in each case by the physician. There will be required a very subtle combination of suggestion together with the medicaments. We are not speaking about surgery, for this field calls for no discussion if it is kept within its proper limits. A surgeon who performs a needless operation is frequently likened to a murderer. Therefore, in this field also the true straight-knowledge is required.

Still more difficult is the problem of the physician when there is a complication of several ailments; such cases are on the increase. It is possible to treat one disease and in so doing make another one worse. Even now there are many localities which are lacking in proper medical service. This situation results in a general lowering of vitality. Degeneration is not an imaginary thing. Everywhere there can be observed the signs of such disaster. Not only does this calamity strike down the present generation; it also corrupts the humanity of the future. The cry will be raised that such advice is old. But if so, why has it not been applied before this?

The manifestation of Brotherhood can flourish under conditions of true health.

142. Do not lead away to the distant planets people who are wavering. They will stumble because of ignorance. Let them first fortify the consciousness through lessons on Earth. Let them learn about cooperation, about trust, about discipline. A useful assignment concerning the betterment of life can be given to people. Let us not cut short the people's tasks, which would only lead them into new confusion. It is not the exceptions that need to be taken into account but the multitudes. Therefore, let us give at first the most undeferrable. What sort of Brotherhood could there be without the foundations?

143. Tatters are complicating the fundamentals of Be-ness. It is necessary to find the link between the earthly world and the Subtle World. Not on paper but in the heart is it necessary to know just what the people need. Worries and torments denote many mistakes. They arise from the fact that someone had in mind only one group, but not the people as a whole. Salutory counsels are needed for the people.

144. The farmer prepares and improves the field, sows it in good time, and patiently awaits the sprouting and the harvest. He puts a fence around the field, so that animals may not trample down the young growth. Every farmer knows causes and effects. But it is not thus in human interrelations; people wish to know neither causes nor effects. They are not concerned about sprouts, and they want everything to be accomplished in their own arbitrarily prescribed way. Notwithstanding all the examples, people do doubt the cosmic law. They quite readily sow the causes, but they will not reflect that weeds may be the sole harvest.

Discourses about causes and effects should be introduced in the schools. Let the

teacher propose a cause and the pupils think out the effects. In such conversations there will be displayed also the qualities of the students. It is possible to imagine many effects from one cause. Only a broadened consciousness will apprehend what effects will correspond to all the attendant circumstances. One should not be consoled by the fact that even a simple farmer can calculate a harvest. The manifestation of cosmic currents and of mental conflicts is far more complicated. From childhood on, let youth be accustomed to complicated effects and to dependence upon spatial thoughts. It should not be supposed that children need to have safeguards erected against their thinking.

145. People know more than they think they do. They hear about life on distant worlds. They know about energies and currents. They are in contact with many manifestations of nature. The question is merely as to how well they absorb all this information. During an accelerated accumulation of discoveries, it is especially needful to purify the consciousness. The moral foundations become, or rather should become, an attribute of knowledge; otherwise, the gulf between knowledge and morals widens dangerously.

146. Many sowings will sprout in a year's time. The essence of Armageddon lies not only in the exhaustion of old causes but also in the establishment of new ones. It is correct to call to mind what was indicated ten years ago. The causes have begun to give rise to effects. Perhaps someone did rashly utter some decisive word, and over a period of ten years it has resulted in either flame or water. Thus does thought work.

147. It is impossible to exclude from the rainbow even one single tint. Likewise, it is impossible to take away one single link from the Teaching of Life. The rainbow manifests a full spectrum, and the complete Teaching of Life likewise equips for the journey on all paths. The traveler is equally concerned about cloak and headdress and footwear. No one will say that he prefers hat to shoes or vice-versa. Therefore, when someone prefers one portion of the Teaching, he is acting like a traveler who has forgotten his shoes.

It may be that certain objects appear to be unnecessary at some given hour, whereas tomorrow precisely these may make the journey easier. There are to be found people to whom the simplest word proves to be the best key. It is impossible to visualize the great diversity of human consciousnesses. It were better that those who know be bored for a while than that someone be forever repulsed. New approaches to perfectment are unexpected, and new co-workers are not easily recognized.

148. People are vainly seeking new remedies and medicaments without making use of the old ones. Even milk and honey are not sufficiently in use. Whereas, what can be more beneficial than vegetable products reworked through a succeeding evolution? Milk and honey are to be had in infinite variety, and they constitute the best prophylaxis when employed rationally and scientifically. The point is not simply to drink milk and eat honey; first of all, one must consider what kind of milk and what kind of honey. It is right to assume that the best honey will be from places that are replete with curative herbs. It may be understood that bees bring together not mere chance combinations of their

extractions. Nature lore about bees has importance in the way of directing attention to the particular quality of the honey.

Moreover, many vegetable products require investigation. People regard things so primitively that they are content with the expressions “good and bad,” “fresh and spoiled;” besides, they are elated by the large size of a product, forgetting that artificial enlargement diminishes the qualitative value. Even such primitive considerations are lost sight of. In the development of vitality, its essence ought to be derived from all the kingdoms of nature.

149. Continuity is one of the basic qualities of the subtlest energies. People can take example from the higher worlds for earthly existence also. If it is difficult to maintain continuity in work, it can be fully realized in spiritual strivings. We, wayfarers of Earth, can form a link with the higher worlds in spirit; such a bond will permit us to dwell in close union with the invisible worlds. Such unity will teach also earthly unity. Beginning with the higher, let us also be affirmed in the lower. It is not easy to maintain earthly unity. Many petty circumstances intrude and blot out good intentions. Only the testing of forces in a higher application can create continuity of intercourse with the Higher World. Even in sleep it is possible to maintain the bond with the source of knowledge. Thus, even in the earthly aspect one may conform to a quality of the Higher World—continuity.

It is impossible to determine the structure of spatial forces; great numbers of intersecting currents fill Infinity, but not a single one of them will drop out of the web of the Mother of the World. The awakening of striving toward the higher worlds transforms all life. Not everyone can understand how the transformation of all life is taking place. One can repeat to oneself about continuity and weave each day a portion of the web.

150. People do not know how to find that which is most beautiful. They forget the best moments of enlightenment. But these hours are given to all, notwithstanding different conditions. A moment of enlightenment flashes out like a diamond. It is extremely brief, yet this brevity embraces a contact with the Supermundane World. Such touches are unforgettable! They are as torches on Earth and surpass the reason. One should preserve the supermundane sparks with solicitude.

151. Compulsion upon thought is a grave offense. It cannot be justified. It serves only to provoke new violations, and where then will there be an end to outrage? It is a mistake to presume that something created in the name of hatred can remain firm. Only construction, not subversion, can gather power for free thought.

Thought must be safeguarded. The very process of thinking must be loved.

152. The stratification of observations over the extent of many lives, laid in the depths of consciousness, is called dormant wisdom. It would be possible to carry out remarkable experiments by studying when man is drawing from his storehouse of knowledge. It is possible to make a comparison with atavism, which is manifested through several

generations. Thus are displayed hereditary racial traits. But throughout his spiritual journeys man accumulates his own load, which he guards within his consciousness. It is instructive to observe the acquisitions of knowledge and inclinations already manifested in childhood, which cannot be explained in any other way except as former accumulations. The more so is it necessary to observe such individual propensities; they may indicate endowments which may later be damaged by an ugly upbringing. Dormant wisdom was already noted in deep antiquity, when questions of spiritual incarnation were sensibly understood. Intellectual advance resulted in a loss and impeded the development of the hidden forces of man.

153. People in whom the primary energy has ceased its movement have been called walking corpses. One can recall not a few people who continue to display the physical functions but whose energy has already become moribund. From such people one may receive the same impression as from corpses—for in essence they are indeed corpses. They no longer belong to Earth. They still move about and sleep and utter sounds. But the astral body, the husk, also moves and may be visible! Highly developed people can sense such corpses, forgotten on Earth. The faculty of such observation usually belongs to those who have been many times in the different worlds.

154. The world is making haste—here under the sign of war, there under a grimace of light-mindedness, here under a manifestation of hatred, there at the word of the head of the state. Each one is bent on his own acceleration, forgetting the fate of the overdriven horse! Do not assume that it is possible to go on stratifying the energy endlessly when it is tensed.

155. Self-sacrifice is one of the true paths to Brotherhood. But why then is it enjoined, “Guard your strength?” There is no contradiction in this. The Golden Path, the combining path, affirms both qualities—achievement and caution. Otherwise all would be driven to suicide. Achievement is created in full consciousness and responsibility. Again someone may suspect a contradiction; but a higher devotion, an all-conquering love, can teach the combining of higher qualities. Madness does not bring achievement. Faint-heartedness cannot answer for true cautiousness. The conscious realization of duty prompts the right use of energy. Let people reflect about the concordance of qualities.

Madness and faint-heartedness are not suitable for the Path.

156. Much is said about the habitability of planets, yet rarely is there found one who senses such far-away conditions. The earthly nature of people does not take in such matters. Even the subtle existence does not embrace the idea of remote companions. Only the fiery consciousness, common to all worlds, can cognize and testify about distant lives. Consequently, it is possible only for the fiery essence to be concerned with such subjects.

Earth-dwellers who possess not only a developed subtle body but also a lofty fiery

consciousness can have intimations about the far-off worlds.

157. Even under hypnosis people rarely speak about the Subtle World. An earthly will cannot force one to say anything about the Subtle World. What is the reason for this? It is to be found in Hierarchy, which guards against the useless spreading of information. There exists a popular supposition that in the Subtle World the individual principle predominates, whereas the higher the sphere the more is the principle of Hierarchy manifested. Dominating control by means of thought becomes feasible when the tight corporeal obstacles are discarded. Thus, when I speak about Hierarchy, I am only preparing you for the conscious acceptance of future advances.

There are two types of humanity: one can realize the entire constructive principle of Hierarchy, while the other contends in a most unrestrained manner against any approaches of Hierarchy. It can be noticed how much the Counsels of Hierarchy are rejected by this type of humanity. Such a degree of development, or rather of ignorance, can be changed only through tests in the Subtle World. Only there can spatial thought be sensed and the immutability of Hierarchic Infinity be felt.

One should not insist upon Hierarchy where it cannot be accepted. A man who is sufficiently experienced will respond at once to a word about Hierarchy. But the underdeveloped will not apprehend it.

158. Yet, for all that, information about the Subtle World does reach Earth. Such tidings are admitted as much as is possible without confusing the clouded consciousness. People should pay attention to children who remember not only former incarnations but also certain details of the Subtle World. Let these informations be fragmentary, yet for the observant scholar it all can be gathered into a whole necklace. The main thing is not to deny flatly that which seems extraordinary just at a given time.

159. Truly, the path of compulsion is like the path of narcosis. He who has been taking narcotics must increase the quantity of the poison taken. In the same way compulsion must be constantly increased, reaching the point of madness. Interruption of a compulsion carries the threat of domination by the dark forces. Therefore, compulsion is worthless for evolution. A conscious awareness contradicts compulsion. But lack of awareness is the ruin of the whole structure.

160. Be not surprised that the simplest examples often prove to be the most expressive. Setting forth on a distant journey, people look forward to seeing something attractive; if this does not happen, the journey turns out to be very abhorrent to them. Likewise, we should grow to love the idea of the Subtle World and the far-off worlds. One can so frighten oneself regarding the far-off worlds that even a move toward them will appear to be inadmissible. People usually have such a gloomy frame of mind toward everything of another world that they may be likened to a rueful traveler who has lost all his baggage. Let people be concerned with suggesting to themselves the best possibilities for success on the distant path. They will thus enter into the region of thought. It will be

impossible for one to suffer who thinks beautifully! He will enter the Father's House, sensing in advance all the blessed treasures. Likewise must be comprehended the path to Brotherhood.

161. People like proofs by means of the most practical examples. Even though the inner meaning does not always coincide, evidence is always esteemed. The flow of a river is only slightly similar to the flow of life, yet this comparison long since has been applied. Likewise, an arrow does not fully correspond to a thought, yet the simile is customarily used in life. The consciousness of neophytes should not be too much burdened; let the load be such as they can carry on the path.

162. Ancient philosophy advised thinking about the far-off worlds as if taking part in the life on them. These indications have been given in various forms. Wherein lies their essential point? They cannot be an abstraction. The insistence in the indications about such participation shows that thought about the far-off worlds has great significance. The rays of the planets are powerful, and they exert influence upon humanity. But thought assimilates powerful currents, and in the thought process humanity can profitably accept the far-off worlds. Indeed, for such perception it is needful to think of them as about something close at hand. Thought creates around itself a particular atmosphere; in it the planetary currents can be transmuted to act beneficially. Whereas, the same currents, when met with a thought of negation, will yield grave consequences. It need not be considered that one must think incessantly about the far-off worlds. What is important is to direct to them a basic thought, and it will naturally flow along in a definite direction. Thought is of two kinds: the outward and the inward. The manifestation of outward thought can be recorded on an apparatus, but the inward thought is almost undiscernible, though it shows color and chemism.

Let thought about the far-off worlds be simple and without doubt; doubt is like a brown gas. Thus, we see that the ancient philosophy contains extremely useful indications.

163. Idiosyncrasies are inexplicable attractions or repulsions, and they appear as trustworthy evidences of reincarnation. No one can explain otherwise these irresistible feelings. It is vain to try to show them to be the effects of atavism, because it is possible to trace their independence of ancestral habits. The special force of such attractions shows that they are deeply implanted in a given individual. They are so firmly fixed in the consciousness that even hypnosis cannot overcome them. But if in individual cases the changes of lives were to be examined, then the attraction or repulsion would be found to be a natural effect of what has gone before. Thus, it is especially instructive to observe such inborn symptoms. They reveal both the capacities of the man and the kind of surroundings that are most favorable for him. Let us not forget that each plant needs its own soil; so, too, in the life of man, indispensable are the circumstances which are natural and peculiar to him.

Let those who rule learn how to arrange the human garden.

164. It is necessary to overcome the feeling of the void. Behind this illusion crawls much that is harmful; irresponsibility appears, and the maya of plunging into emptiness results, followed by dissolution in it. But then, what about the seeds that are indissoluble? From the realization of them will be built up an understanding of the space being completely filled. Such a condition will be the basis of responsibility. Thus, let us begin with the seed of spirit and then broaden the thought to include all space.

165. One should not be surprised that certain names are not pronounced. It is possible thus to understand the distinction between thought and word in the lower spheres. A thought is not perceived, and only the sound of a word can give away something held secret. Therefore, one should exercise discrimination in uttering names and in writing them, because writings may be seen.

166. Once again let us affirm the distinction between cooperation and Brotherhood. I note a puzzlement about this, as if the two concepts were identical. But they are different steps. Cooperation is definitely expressed in outward action, but Brotherhood is conceived in the depths of the consciousness. Co-workers may differ in the degree of consciousness attained, whereas brothers will sense each other precisely according to consciousness. Brothers may not be working together outwardly, but their thinking will be strongly knit together. They will be united freely; their unity will not be a burdensome yoke or a bondage. But precisely these brothers will understand unity as a powerful motive force for the good of the world. It is impossible to place limits upon such unity, for its basis will be love. Thus, cooperation will be a preparation for the realization of Brotherhood.

Often people are unable to perceive the boundary line where outward actions end and the invincible fundamentals begin. Do not think it superfluous to affirm the foundations of Brotherhood. It is hard to conceive what false imaginings arise during discussions about Brotherhood. Unprepared people think that Brotherhood is a legend, and that anyone can build spectral towers in his own way. They consider that unproven testimonies about Brotherhood cannot convince the reason; but no one is going to try to convince them. Likewise, no one compels collaboration. People themselves arrive at the necessity for cooperation. In the same way will they arrive at the reality of Brotherhood.

167. Rarely is found a ready consciousness, one which does not limit itself by fear, doubt, malice and hypocrisy. It can be seen that harmful limitation comes not only from without; first of all, it stirs about in the corners of the consciousness.

168. Rarely do people hear a cry for help and pass by without a heart tremor. Perhaps a brutalized heart will not lend a hand, but still it will be shaken. A cry for help may be expressed in words or in a single sound, but its heart-rending meaning will be the same. The cries of space likewise may be fragmentary and, according to the meaning of the words, insignificant, whereas their inner meaning is of importance. It need not be thought that the echo of distant thoughts has lost significance; even monosyllabic calls have effect. Sometimes a series of faces rushes past; they may not be familiar, still

various frames of mind are felt. From such occurrences there may be built up a sensing of entire countries. One may understand where people are debating, where they are sorrowing, where they rejoice—such signals teach attentiveness. Not only complex reflections of events but also sometimes a solitary exclamation may give a feeling of the general moods. As on the strings the key of the entire musical composition is fixed by one chord, so in space each chord has a significance. On the field of battle a trumpet call decides the fate of an entire army. No one says that one should not harken to the distant signals. Many trumpets are sounding on Earth.

169. Is it possible to understand how much the mental sendings are being intercepted? It is difficult to imagine into what lateral canals energy can be directed. There may be accidental receivers, but evil entities may also draw near. Such interceptors may receive partial thoughts, and one may imagine the resulting frightful confusion of the networks. One should be armed for many eventualities.

170. The experienced guide shows the thirsty traveler the spring neither too soon nor too late. The guide knows how to prescribe repose according to the strength of the traveler.

171. One should receive guests graciously, but it is inadmissible to haul them in forcibly—every householder knows this. It is exactly the same in the application of psychic energy—one should not force it, but its manifestation should be received worthily. Let the ignorant prattle about the undesirability of applying psychic energy. When the energy is already at work it is impossible to deny it, and it remains to find its natural application. Let the learned tell what takes place if spatial electricity be limitlessly intensified. Let them tell how such excessive tension will end. It cannot be denied that at present spatial currents have been especially intensified. This is no time to deny them; it is needful to make haste with their application. Many times already has the danger of lower psychism been pointed out. Consequently, it is necessary to reflect about the higher energy, which is understood as spirituality.

172. Inexperienced physicians try to drive a disease inward in order even temporarily to evade dangerous symptoms—thus are established hotbeds of maladies. But the experienced physician tries to draw out the germ of the disease in order to eradicate it in good time. The same method ought to be applied in all sicknesses. It is better that a crisis be lived through than that a destructive collapse seize the whole organism. It is possible to live through a crisis, and such shock may call new forces into life. Whereas disintegration and rot but infect all the surroundings. Thus, let us understand it in forty ways.

173. Whoever defames that which is most exalted testifies to his own dissolution. The horrible denier reeks with corruption. He does not think about his unavoidable disintegration. People do not wish to notice what they prepare for themselves. Each murderer dreams about going unpunished. Where will he find this immunity?

174. Even during most tense days, think about construction. It is a mistake to strive tensely toward a narrowed goal; let construction proceed out of strivings toward the Most High. The shade of the valley should not hide the summits. One should not enclose oneself in an artificial circle. Of what use to one, then, would Infinity be?

175. Great Service has called forth everywhere much misunderstanding. To people it usually has the aspect of something unattainable. They hope that responsibility for such Service will pass them by. But let us reflect upon certain great Servitors. Let us see if They were unapproachable supermen. Pythagoras and Plato and Boehme and Paracelsus and Thomas Vaughan were men who bore their lamps amidst their fellowmen in life under a hail of nonunderstanding and abuse. Anyone could approach them, but only a few were able to discern the superearthly radiance behind the earthly face. It is possible to name great Servitors of East and West, North and South. It is possible to peruse their biographies; yet everywhere we feel that the superearthly radiance appears rarely in the course of centuries. One should learn from reality.

Let us not link ourselves with the vilifiers of Plato and the persecutors of Confucius. They were oppressed by citizens who were considered the pride of the country. Thus has the world raised its hand against the great Servitors. Be assured that the Brotherhood formed by Pythagoras appeared dangerous in the eyes of the city guard. Paracelsus was a target for mockery and malignance. Thomas Vaughan seemed to be an outcast, and few wished to meet with him. Thus was the reign of darkness manifested. Of course darkness, too, has its own laws. The dark ones watch intently a "dangerous" Great Service.

Let us apply examples of the past to all days of life.

176. One should understand that the forces of darkness are battling constantly against Brotherhood. Each reminder, even a small one, about Brotherhood will be violently assailed. Everything that can lead to Brotherhood will be condemned and defamed. Therefore, let us be on guard.

177. In the simplest examples there can be seen indications regarding forgotten fundamentals. The unaccountable whims of pregnant women will remind us about reincarnation, particularly when the character of the child is traced. Likewise, the latest medicine utilizes the concept of primary energy and points out the nervous origin of many ailments. Immunity is regarded as linked to a condition of the entire nervous system, thus putting forward the significance of the primary energy. How, then, may one not recognize it, when science is paying particular attention to it? Can one deny the basis of immunity? People are especially concerned about their health, yet at the same time they lose sight of the most precious factor. How, then, will thoughts about Brotherhood be created, if the fundamentals of life are left in neglect?

178. True, the quantity of insane people is monstrous. Not only must they be treated, but the cause of the increase in number must be discovered. The weak-minded also need

surveillance. Madness is contagious. Weak-mindedness in childhood indicates subsequent abnormality through the entire life. People are agreed that the conditions of life are unhealthy; yet, in spite of this, every advice about improving conditions for health will meet with hostility. In this is contained the fear of any unsettling of the foundations.

It is appalling when that which is really most precious is in danger! Caution must be expressed in all of life. When I forewarn about the need of unity, I am anticipating the possibility of explosions. Amid fiery explosions one has to proceed as if on a tightrope.

179. Even for the earthly ear, it is necessary to listen in order to detect sounds. For the inner hearing more concentration is needed in order that the waves of space be heard. Let it not be thought that mental sendings can reach the destination without acceptance of them. Subtle sense also requires deep perceptions. To those who overconfidently assume that all beautiful birds come flying to them without expecting grain, let us say that each one must sow so that he may reap.

180. Let us refer, with regret, to the generally accepted idea of comfort and security. In it is contained torpor and vacuity. We learn to welcome all inceptions of thought, and we always esteem the pressure of a forward striving. A multitude of examples may be cited from physics and mechanics showing pressure as a motive force. For many, it is not easy to agree that pressure is but the gateway to progress. But if humanity will recognize this truth, in so doing it will also understand the meaning of progress. From the point of such cognition it is not far to Brotherhood.

181. A wayfarer cannot foresee all encounters, but he can find time to follow whoever is proceeding to the crossroads. He should not be distressed if by and by he may be left in solitude. There are paths difficult to traverse in company. Sustained attention to the goal leads to new traveling companions. On the path, it is necessary to keep to the goal with steadfastness.

182. The sword is tempered with fire and cold water; likewise, the spirit will be strengthened in the fire of exaltation and under the cold of defamations and ingratitude. One need not be surprised that vilification customarily attends each achievement. Service is attended by ingratitude. Such tempering has been observed since times immemorial, but the antithesis of fire and water is too little understood.

183. An artist once was ordered to draw a symbolic representation of faith. He executed a human figure expressing inexorableness. The face was uplifted to Heaven, and on it was an expression of unbreakable striving; the very look was filled with fiery radiance. The whole appearance was sublime, but from under the folds of the garment there seemed to be wriggling a small black snake. When the artist was asked what meaning was carried by this dark addition, which was out of keeping with the splendor of the picture, he said, "It is the little tail of unbelief."

The meaning is that even into a faith of strong degree there may often creep a small

black tail of unbelief. Let it remind one of a venomous snake. Much poison is spread about by these little snakes. The most radiant faith becomes ineffective through a trickle of poison. Much has been said about the great power of faith, but it must be complete, unpoisoned faith.

184. Unbelief is the crystal of doubt. Therefore, one should distinguish the two. Doubt, as a form of unsteadiness, can be treated with psychic energy; but unbelief is almost incurable. The unbeliever plunges into an obscure abyss, to remain there shuddering until he receives a purifying shock.

It must not be thought that the path to Brotherhood is possible through unbelief.

185. You see how Our Word is defamed even by those who ought to be able to distinguish Truth. Therefore We point to the new ones, who are not infected with unbelief. Verily, unbelief is of many forms. It is concealed under diverse guises. It is needful to discern where the deadly little snakes are hidden.

186. People frequently hear voices that seem to be calling to them. Sometimes such calls are so strong that they force one to start and look around, though others present do not hear them. Can one possibly doubt that such spatial sendings do occur?

It is more difficult to understand why a sent thought which, by agreement, is to be received at a designated time is so rarely caught. First of all, people do not know how to put themselves into a definite frame of mind. Frequently, instead of receiving a thought, they thrust it away. Because of this, it is more often that thoughts arrive, which are not those agreed upon, but are ones which succeed in falling in with the rhythm of a mood. Still oftener can thoughts from the Subtle World be caught, because they may more easily harmonize with the energy of people. But people pay too little attention to thoughts from the Subtle World. One of the reasons is that the transmutation of language can be achieved only by strong, lofty spirits. On Earth, people often cannot understand the meaning of something that has been spoken, and it is even more difficult for them to adapt themselves to spatial sendings. Yet one need not be disappointed, for each attention to thought refines the consciousness.

187. The primary energy sometimes, like blood, needs an outlet. It is especially compressed during fiery tensions. Likewise, it is drawn to people who are in need of it. In this, it is necessary to distinguish those who are actually in need of it from vampires who devour it.

188. The Sacred Teaching cannot become congealed at one level. Truth is one, but each century, and even each decade, contacts it in its own way. New scrolls are unrolled and the human consciousness observes in a new way the manifestations of the Universe. Even in its wanderings, science discovers new combinations. Upon such discoveries are the previously proclaimed fundamentals affirmed. Each transmission of the Great Wisdom is indisputable, but it will have its own followers. Those who honor

Hierarchy reverence also its Messengers. The world lives by motion, and the issuance of the Sacred Teaching is evoked by advancing. The mediocre call such advancing a violation of foundations, but the thinkers know that life is in motion.

Even knowledge of languages increases the flow of new discoveries. How much more, then, will unfettered thought bring! Each decade reveals a new approach to the Sacred Teaching. The readers of a half-century ago read it completely differently. In comparison with those who are reading it at present, they emphasized entirely different thoughts. One should not speak about new Teachings, since Truth is one! New data, and new perception of them, will be only the continuance of cognition. Each one who impedes this cognition performs a transgression against humanity. The followers of the Sacred Teaching will not impede the path of learning. Sectarianism and fanaticism are out of place on the paths of knowledge. Whoever can impede cognition is no follower of Truth. The age of shiftings of peoples must especially safeguard each path of science. The age of the approach of great energies must openly encounter these luminous paths. The age of striving into the higher worlds must be worthy of such a task. Quarrel and strife is the lot of litterers.

189. It must be understood how inadmissible around the Sacred Teaching is evil talk. Disunity and dissolution is the lot of evil. On the step to Brotherhood, is evil talk appropriate?

190. The stupid are capable of affirming that Our Brothers sow sedition and uprisings, whereas actually They are applying all efforts to conciliate the peoples. They are ready to carry on the heavy service of forewarning in time the persons upon whom the national destiny depends. They do not spare their forces in hastening to bring tidings. At the cost of disagreeable methods, They bear the Light, which the forces of darkness are trying to extinguish. Yet the sown seeds of good will not dry up, and in the ordained days the seeds will flourish. But what should those people be called who harm the good? They are capable not only of impeding Advice but of interpreting as failure the most natural consequences. By what measure will the stupid appraise effects? Why do they take it upon themselves to judge where success or failure has appeared? What could happen without the assistance of the Brotherhood? It is hard to imagine the evil interpretation that accompanies each Great Service!

191. To no purpose do physicians explain many ailments as purely physical manifestations. Catarrh, tuberculosis, colds in head and throat, and many other maladies are primarily of nervous origin. A man may feel a nervous exaltation and receive immunity, or through nervous shock may be left defenseless. This simple truth is not taken into consideration. Whereas the time is not far distant when the most diverse illnesses will be cured by means of nervous reactions. The treatment must be along the same paths by which consciousness is produced. It will be found that the most incurable diseases can be arrested by nervous reactions, and that without due concern about nervous forces the slightest indisposition may reach dangerous proportions.

192. The enemies of humanity not only have invented bullets which can pierce everything but they have in store new poisons. It is impossible to stop the flow of an evil will. Only selfless and constant reminders about good can bring the wave of pernicious influence to an end. Do not think that there was formerly less cruelty among people than at present; but nowadays it is justified by the most shameless hypocrisy.

193. Harmony is not always attainable, even if it is proclaimed verbally. It is a common error to think that harmony can be established by reason. Few realize that only the heart is the abode of harmony. People reiterate about unity, but their hearts are full of stinging arrows. People repeat many sayings from various ages about the power of unity, but they do not try to apply this truth to life. They reproach the whole world for dissensions and at the same time they themselves are sowing disunity. Verily, it is impossible to live without the heart. Heartlessness cannot find a harmonious abode. Not only do the sowers of disunity harm themselves but they also infect space; and who can foresee how far such poison may penetrate?

Do not think that enough has been said about unity and about creative harmony. On each page it is necessary to repeat about this very thing; in every letter unity and harmony should be mentioned. It must be kept in mind that every word about unity will be an antitoxin, destroying the spatial poison. Thus let us reflect about the good of unity.

194. Let us examine in what way Brotherhoods have moved around. Along these paths it is possible to learn about the movement of evolution. It should not be thought that Brotherhoods have hastily withdrawn into impregnable recesses. They have merely concentrated their forces in one strong place, both geologically and spiritually. It may be recalled that there have been hearths of Brotherhood in several countries, but at the approach of certain dates such hearths have been gathered together into one Stronghold.

195. It is useful to advise friends to send out mutually good thoughts at a definite time. In such an action there will be not only a strengthening of benevolence but also a disinfection of space, and the latter is extremely necessary. Poisonous emanations not only infect man but also are precipitated upon surrounding objects. Such sediments are eradicated with great difficulty. They can even accompany objects for long distances. In time people will distinguish the aura of such infected objects. Meanwhile sensitive individuals can feel the reaction of such stratifications upon themselves. Good thoughts will be the best purifier of one's surroundings. Affirmations of the sendings of good are still stronger than purifying incenses. But one should accustom oneself to such sendings. They need not be made up of definite words but only of a directed good feeling. Thus, in the midst of daily life it is possible to create much good. Each such sending is like a cleansing bolt of lightning.

196. Be careful with the throat center; as a synthesized central point it can definitely receive spatial influences. Since radio stations can exert an influence on the mucous membranes, many other reactions likewise can burden the centers.

197. Verily, the Teaching of Life is the touchstone. No one passes by without exposing his essential nature. Some rejoice, some are terrified, some are indignant. Thus, each one must reveal what is hidden in the depths of his consciousness. Be not amazed that the effect of the Teaching is so diverse and so striking. Narada similarly struck different sparks from human consciousnesses. If someone cannot contain the bases of justice and morality, let him display his own worthlessness. In short, let as few masks of hypocrisy as possible remain. Let savagery reveal itself, for it cannot long remain under a garment of deception. Likewise, let the youthful heart exult; it can manifest itself in joyful ascent. Thus, let the scale of the Teaching be also an indicator of the dividing line of humanity. Evil and good must be distinguished, but such discrimination is not easily made.

198. Among the external signs of fitness, pay attention to the wanderers. Something moves them and allows them no rest. More easily than others they realize the frailty of ownership. They are not afraid of distances; they are learning much. Among them may be messengers.

199. A man who has been saved may still imagine himself lost. One who is already perishing may think that he is victorious. All over the world crawls such lack of understanding. In reality, people are surrounded by phantoms. One can perceive the madness of whole nations. The Teaching can open many eyes and remind about the inviolability of the foundations.

200. He who appeals for better quality is already on the path.

201. The best curative products are often neglected. Milk and honey are considered nutritious products, yet they have been entirely forgotten as regulators of the nervous system. When used in their pure form, they contain the precious primary energy. Precisely this quality in them must be preserved. Whereas, the sterilization of milk and the special processing of honey deprive them of their most valuable property. There remains the nutritive importance, but their basic value disappears.

Indeed, it is indispensable that the products be used in their pure state. Thus, the animals and bees must be kept under healthful conditions, but all artificial purifications destroy their direct usefulness.

The ancient knowledge protected cows as sacred animals, and it wove an attractive legend about bees. But in time people lost the conscious regard for the remedies as first given to them. In the old manuals of healing, each remedy was looked upon from the standpoints of both usefulness and harmfulness. But such valuable substances as milk, honey, and musk carry no injury when they are pure. It is possible to point out many useful remedies in the plant world also, but the majority of them are best in the pure state, when the basic energy inherent in them, over and above so-called vitamins, has not been lost. The juice of carrots or radishes, or of strawberries, is best in the raw, pure

state. Hence, it may be understood why the ancient Rishis subsisted on these wholesome products.

202. Resourcefulness and alacrity of thought can be developed by constant exercise. The first condition will be to think about these qualities; later it is useful to keep thought inwardly directed, so that it may remain alive during diverse occupations.

203. The seismograph indicates a continual trembling of the ground, but by far not all these earthquakes are noted by sensitive organisms. The reason for this is that Fire manifests in most diversified qualities. Moreover, the organism often registers insignificant signs that are confused with spatial influences. The human organism records a far greater variety of signs than is customarily thought. All that pertains especially to Fire is recorded by man. The explanations of this pre-eminence are quite scanty. People will talk about fatigue or indisposition, or about a certain frame of mind, but the impact of the fiery element will not be mentioned. Actually, people do not picture to themselves that they are surrounded by Fire, which acts upon their primary energy. It would seem necessary to esteem everything which can strengthen the primary energy. It was said long ago that selfhood is extinguished by Fire. As long as they are not conscious of fiery baptism, people will think about themselves only; and as long as the most powerful element is not understood, the very concept of Brotherhood will be a barren skeleton.

204. Gradually it will become known that the legend is the true history; then documents will be found. Each revelation confirms the fact that truth lives on and must be perceived. Since myths live on, then too the history of the Brotherhood will acquire authenticity. It can be noted that information about the Brotherhood is especially suspected. Many circumstances are accepted quite easily, but the existence of the Brotherhood has a particularly striking effect. People are prepared to encounter an unknown hermit, but for some reason it is difficult for them to picture a society of such hermits. There exists an order of truths which meets with special opposition. It is not difficult to understand who is against the concept of Brotherhood. These creatures know perfectly well about the existence of the Brotherhood, and they tremble lest this knowledge reach the people. But all is accomplished in due time. If people do not know, still they are beginning to have premonitions.

205. Some messengers proceed with a mission, already knowing whence, whither and why—and how they will return. Others know but inwardly the Indication, and they complete the earthly path as ordinary citizens. Let us not weigh which of them accomplishes an achievement with the greater selflessness. Let people recognize that there exists a great number of degrees among the spiritual toilers. Chiefly there must be understood the result and the motive. It is not for us to judge which good deed is the higher. Each act is surrounded by many causes which the human eye cannot discern.

But let us value the good that is brought us and let us escort the messenger with friendliness. Precisely in this friendliness is found the key to success.

206. Likewise let us learn to distinguish the smallest signs. There are very many of them, flashing out as sparks; but let us not fall into bigotry or suspiciousness. The latter is to be distinguished from keenness. It has been said that keenness is straight, whereas suspiciousness is crooked. Besides, he who is suspicious is not pure and is not free. Knowledge must not be clouded by violence, neither external or internal. People often deplore cruelty, yet they are cruel to themselves. Such cruelty is worst of all. Apprehend justly the mean between apparent contradictions.

207. Take note by what unusual ways events are being molded. Actually, therein is contained the effect of new combinations of energies. During these days one should not make predictions according to old measures. Likewise, there may be unexpected indispositions. I affirm that the current of events is not to be turned aside by ordinary measures. Therefore let us be attentive.

208. People do not regard sensitiveness of the organism as an advantage. Even very enlightened people often are afraid of such refinements. In truth, a broadened consciousness is required in order to understand how indispensable for further advance is the acquisition of sensitiveness. Under the existing conditions of earthly life various pains may be expected, but certainly these sufferings occur, not as a result of sensitiveness, but by reason of abnormality of life. If there were an uninfected atmosphere, then sensitiveness would be seen as a true good; but people prefer to pollute the planet, if only they may dwell in the savage state. Do not think that words about savagery are an exaggeration. One may wear expensive clothing and still remain a savage. The more grave is the offense of those who have already heard about the condition of the planet and yet do not apply their efforts for the advancement of the Common Good.

209. Admonish people not to malign the Higher Forces. Madmen do not understand that their thoughts are refracted against powerful rays and smite the madmen themselves. If they do not fall dead at once, this still does not mean that their organisms have not started on the way to dissolution. One's own arrow finds the germination of an ulcer and brings it to the surface.

210. Dissolution of the organism is not spread over just one earthly life. One should not accuse one's parents; one should also discern one's own atavism. From absolutely healthy parents are often born very sickly children. The earthly mind will try to find the cause of it in remote forefathers, but he who knows the sequence of lives will reflect about causes contained in the person himself. In its lower and middle spheres the Subtle World preserves many bodily conditions.

It is of benefit to strive upwards.

211. Essentially, transition into the Subtle World ought to be painless. People having completed the earthly path ought to take up quite naturally the next proceeding. But they

themselves complicate the solemn change of existence. They have propagated illnesses, and they pass them on to their near ones. They proceed to infect space, yet only by their own effort can they enter upon the path of purification. Compulsory prophylaxis cannot help fundamentally; a general conscious cooperation is needed. Compulsion can save only a small part out of hundreds of thousands of sick people. Rendering the planet healthful rests in the hands of all humanity. First of all, it must be understood that man makes healthy not only himself but also all his surroundings. In such a realization there will be contained true humaneness. Such a feeling cannot be commanded. It must come independently out of the depths of the heart.

Let the madmen not be surprised that We give so much attention to improvement of health. It is inadmissible to be an egoist and to think only about self. In both thoughts and actions we must spread abroad concern about better earthly conditions. Let us not hide ourselves in the folds of our mantles when it is necessary to exert all keenness and good will toward humanity.

212. Much is said about self-sacrifice and striving toward heaven, but there are examples of lofty self-sacrifice here on Earth. Every mother, under various conditions, in her own way expresses self-sacrifice. But let us be attentive, let us be able to discern the most well concealed signs of this great feeling, for it is so profound that it shuns expression. Among these beautiful blossoms there is to be found also the means for health improvement. Let us find best words, in order that man should not stumble. In this way also may the understanding of Brotherhood enter life.

213. From wherever good may come, let it not be rejected. The step of evolution must incorporate containment. And the good, too, must not be one combined with selfishness. Such a lower degree of good must be replaced by a higher. There is so much joy in one's feeling when one can be exhilarated at the good of one's neighbor. But there is so much darkness in a personal appropriation of the General Good. Let the cruel ponder about what has been said.

214. I affirm that there are now many significant manifestations, but people are so blind that they do not see the prepared bread. People do not wish to recognize that which is already drawing near in full strength. Let travelers sing at the crossroads about the preordained Brotherhood.

215. Knowledge proceeds along the lines of both generalization and subdivision. Some scholars begin with the first steps of cognition to apply themselves to the former, while others cannot go beyond the limits of the latter. Sooner or later these too must turn to the method of generalization. One must learn to like this kind of thinking. In it is contained creativeness. Subdivision will be a preparatory path to the same goal. It is useful to be able to understand the distinction between the two paths. Indeed, there are at present many diligent scholars who are quite content with the second. But it is of little assistance when with each new cognition there is arising a synthesis of many branches of science. There is required great mobility of mind in order to be able to find

comparison and confirmation from a most unforeseen domain of science. The ability to combine imperative evidences already demonstrates a lofty degree of consciousness. Much has been lost on account of needless subdivisions. There has even been noticed a sort of hostility between the separate branches of science. But are not the humanitarian and applied sciences branches of the same tree of Truth?

216. Let us not condemn the most painstaking investigation so long as it does not harbor calculated hostility toward a neighboring field of research. Let scholars find within themselves the resolution not to dismiss summarily anything which at the moment they do not understand.

217. People will say that rest is impossible in days of great confusion. Reply, "Let us not quibble about words." Rest, like Nirvana, is an effervescence which does not boil away. But if someone's strength is not adequate for such a concept let him be concerned with clarity of thought. Let him acknowledge that even in the hour of Armageddon it is needful to have a clear consciousness. If we lose clarity of thought in earthly battles, how can we maintain it during transition into the Subtle World? Each earthly impact is only a touchstone for our consciousness. Even during indignation one should not admit obscuration of thinking. Experienced people know that spatial currents are stronger than those of any human combat, yet during such powerful attacks one should clearly preserve the goal of existence.

Let those of little faith not bewail the fact that their rest is being disturbed. They change the significance of the best words and fall into vacuity. What could be worse!

218. During a thunderstorm it is advised not to run about nor make abrupt movements. Likewise, a harmonious condition is indicated during mundane storms. Let us not grasp at a cushion in order to hide from the thunder. Let us not rush to the smallest when we hear the knocking of something great. We must test ourselves in the most diverse circumstances; in this is contained the secret of diversification of incarnations. But people cannot understand in what manner a king is transformed into a cobbler.

219. Let us tell him who strives for practical occultism to reflect about incarnations, about the mystery of birth and of change of existence. It is inadmissible to by-pass manifestations of great significance. Such manifestations, before the eyes of all, can inspire thought about the essence of Be-ness. It is impossible to disregard such remarkable manifestations as the transmission and reception of thoughts. Not for derision are the recountings about little children who appear with remembrance of former lives and who can perceive the thoughts of others.

220. Each phase of the Teaching answers a particular need of humanity. The present time is distinguished by the shattering of morality. The help of the Teaching must be directed to the affirmation of moral foundations. The findings of science pursue a path different from the way of life; there results a particular kind of savagery, which is in possession of scientific instruments. A minority of highly enlightened workers stand out

as rare islands in an ocean of ignorance. Literacy is by no means enlightenment; therefore, the advice is given to reinforce the heart as the focal point of enlightenment. Scientific and medical indications are given; they ought to help to restore the bodily and spiritual health. The more directly these counsels are accepted, the stronger will be their action. The embryo of enthusiasm grows into a beautiful inspiration. A drop of goodness is transformed into effective good. A grain of love grows into a beautiful garden. Who then would censure a desire to help a neighbor?

221. Each book of the Teaching carries an inner task. If brutality can make fun of Brotherhood, this will be the worst kind of savagery. Let people find the strength to restrain themselves from derision. Derision is not acuteness of mind. Humor is contained in a wise attitude toward events taking place, but the gaping mouth of the dull-witted is a disgrace to humanity. Is it a game, when humanity becomes the plaything of madness? They will meet with success who uplift the Chalice with clean hands.

222. Unity is also needed there where the Teaching is being read. The reading alone is not a shield. There should be special joy at the assimilation of what has been read. In the course of the day each one can apply something from the Teaching; then comes the joy of unity.

223. The primary energy seeks admittance into all the nerves of humanity. It is, it does exist. It has been tensed by cosmic conditions. It is unfitting to ask whether one should develop it. It is impossible to develop the primary energy; one can only safeguard it against the waves of chaos. One should manifest great solicitude toward the treasure of evolution. Much was said in antiquity about the time when the primary energy would begin to be intensively manifested. People must not deny that which so imperatively claims its goal. Who is filled with such arrogance as to fall into denying the tidings of the epoch? Only the ignorant and those vaunting a false wisdom will begin fighting against the evidence. But let us not take to heart the attempts of the ignorant. They only make a wreath to each advice about helping humanity.

224. It is impossible to determine who may forcibly suppress searching observations. One should not cover the Light when it shines from the depths of cognition. Let the Light find the ordained paths. During a decline of morality, the attacks upon Light are unavoidable.

225. The domain of the most subtle energies is inexhaustible. It is possible to speak of learning about it but not of having the knowledge of it. I am speaking not for your disappointment but for your encouragement. If we make a cartogram of human penetrations into the frontiers of the distant energies, we find a very irregular line. People have hurled themselves into space, unsupported either by their fellow-men or by the Higher Forces; there has resulted the picture of a diver who has been let down at one point of the oceanic bottom and who has to give an elucidation of all underwater life. It is needful that all possible manifestations be observed and referred to laboratory investigations. So many times it has been said that a single investigator cannot succeed

in observing all the threads of energies. Very often the spontaneous feeling of a child could prompt the necessary investigations. Not casually do I speak about physicians and schoolteachers; both have around themselves a broad field for observations. They can draw the attention of those around them to the loftiest subjects. They can be of much use to science, just as are meteorological stations. The most ordinary people can hear about various small manifestations, but who is to say where is the small and where the great? Often only one link is missing in that which constitutes a very important observation.

226. It is not easy to become accustomed to the thought that our sensations often depend upon spatial currents.

227. It is not easy to become accustomed to the fact that each minute the thoughts can bring a change of mood.

228. It is not easy to recognize that solitude does not exist.

229. It is not easy to feel oneself as belonging to two worlds.

230. It is not easy to realize that earthly life is a momentary vision. It is not easy to understand all this, though people ought to have premonitions of it right from birth.

231. Through the ages many erroneous interpretations have been made owing to the poverty of languages. People have turned to ciphers, to symbols and images, to inscriptions and to all sorts of hieroglyphics, but such expedients have only been of temporary help. Only the contemporaries could understand the meaning of such conventional accessories. In the course of ages they were obliterated, and new fallacies were built up. With difficulty does humanity retain informations for a single millennium. What, then, is to be said about periods of tens of thousands of years wherein languages themselves have been completely altered many times over! Isolated objects reaching down to our time cannot fully define the epochs which created them. Thus, it is needful to apply special circumspection to ancient epochs, which for us are only confused visions.

The time will come when clairvoyance, scientifically treated, will help to piece together the fragments of shattered vessels of ancient knowledge. Let the ability to decipher patiently the effaced signs be the distinction of a true scholar. He will apprehend too the meaning of containment.

232. Telepathy was recognized long before the transmission of thought. Sendings of feeling are more accessible to man than sendings of thought. It may be noticed that even the word telepathy is uttered far more complacently than thought - sending, which is frightening for many. Even in psychiatric hospitals a physician will readily agree about a telepathic manifestation, but as for the possibility of recognition of a definite thought transmission, this would denote a dangerous condition. Mesmerism was condemned but

hypnotism is recognized. There is much injustice, and yet justice has to be restored.

233. In studying the psychology of prophets, there may be seen two phases of the manifestation. On the one hand, solitude may seem to be required, whereas on the other the prophet sometimes is illumined by a vision even when surrounded by crowds. The two conditions are not so contradictory as they appear. It is also possible to receive an impulse of energy from a crowd. There are no such conditions as could not prove to be conductors of the subtlest energies.

234. I continually speak about cautiousness, but I do not wish to inspire timidity in you. A cloud impels the gardener to take measures for protection, but he is not afraid of every whirlwind.

235. Hatred of humanity is reaching out for radical methods of destruction—by gases and poisoning. Let scientists make it clear that these gases do not disappear immediately but precipitate for a long time. Let the inventors of gases settle down in a house the walls of which have been rubbed with arsenic or corrosive sublimate, or other emanative poisons. By experience on themselves, on their eyes, skin and lungs, let them be convinced as to how long the emanating poisons continue to act. Moreover, in a large number of poisons their preparation works injury at great distances. Only criminal stupidity thinks that the damage will be done only to the enemy.

Likewise poisonous are the gases which irritate the mucous membranes. It cannot be permissible to poison a people, condemning it to maladies which make their appearance only after a passage of time. So-called enlightened rulers infect wide spaces and soothe themselves with the thought that the poisoning is harmless. Let them try living in a house which has been poisoned!

Among all the scientific discoveries gases and poisons will remain a disgraceful stain.

236. Some means must be found to enable people to understand the meaning of unity; otherwise, popular assemblies will resemble a bunch of balloons pulling to all sides. Some people assume that outward grinning alone should express unity. But the meaning of unified power remains alien to them.

237. Not only is one to be called a wayfarer who is already found upon the way but also one who has been making ready for the path. It is just the same with a world event: it has already been formulated, it already exists, even though the ship has not yet pulled up the anchor. It is needful to distinguish outer movement from inner readiness. Certain people attach no significance to inner readiness. For them, if something is not in motion before the eyes of everyone it means that it does not exist. Let us return again to medical examples. Many sicknesses may be in process inwardly, presenting no external symptoms. Only in the last stage are they manifested, when treatment is already useless. Let us not consider the process only when in its fatal stage. So it is too in human relations.

238. Many teachings enjoin abstinence from any killing. Indeed, what has been left unspoken is the question of the killing of the tiniest invisible creatures. Of course, what was considered was premeditated killing through evil will; otherwise with every breath man would be a murderer. The consciousness can whisper where the boundary line is. The heart can sense and can keep a man from killing.

If a bough has been senselessly broken let us nevertheless carry it to the temple, that is to say, let us be compassionate. The same feeling prompts one to guard against killing.

239. There is much fire. The far-off luminaries are aglow, and one can see them in the fire of the heart. Verily, there is much tension.

240. It may be noticed that sometimes especially large upheavals have far less destructive effect on the organism than small ones. The reason is that during the large upheavals psychic energy begins to act in a special manner, manifesting a powerful protection. During small agitations the protection may not be so strong. When I say, "Burden Me more when I go into the Beautiful Garden," this is not merely a poetic figure of speech but a practical indication. Long ago it was said that through great upheavals the spirit grows strong and the consciousness is purified. But in such processes the primary energy will be the principal factor. Therefore, let us not be distressed if it be brought into action in one particular way. It is far worse when something petty undermines the organism, and the salutary force is inactive. Such a situation must be recognized; otherwise people will begin to strive for the small and will be content with the mediocre. The store of psychic energy must be supplemented. Without pressure it does not receive the Higher Help. Even the enigmatic saying, "the worse, the better," has a certain foundation.

It is striking to observe how persecutions and oppressions multiply one's strength. One may marvel as to whence people draw the strength to endure and resist abuses. That same salutary energy which purifies the consciousness also creates an armor. Let us grow to love it, and let us not reject it light-mindedly. People say prayers for protection, yet themselves destroy the best gift.

241. In brotherhoods it is advised that mutual ridicule and defamation be avoided. Even in complex circumstances it is possible to find positive factors, and by such stones it is less dangerous to cross the stream. Abuse, like a thistle, grows rapidly, and with it there is no advance. Frequently, words are employed which call forth emanations not at all good. Each word impresses a glyph upon the aura. Man must take the responsibility for his own engenderments. Filth is unfitting in any brotherhood.

242. One should not draw arbitrary conclusions about the causes of the speeding up or slowing down of events. One must be able to take into consideration many conditions, of which the most important usually remain neglected. I instruct you to intensify your attention in order not to increase the complexity of the situation. People do not like to

acknowledge, voluntarily or otherwise, how often a grain of dissension ruins the best combinations. Man can be likened to a magnet, yet even a magnet may become demagnetized if it be put in disadvantageous surroundings. Thus, one should accustom oneself to watching over the small grains. Unity cannot flourish if grit has been spilled on each wheel.

243. Cooperation is not easily achieved. For its assimilation a whole series of lives is sometimes required. People understand with difficulty the combining of individuality with communal labor. The human consciousness tosses like a ship in a storm, forgetting about synthesis.

244. "Friendship is in silence," an ancient Chinese once said. It can also be stated conversely. In such a higher state thought replaces many words. People can understand each other in different languages expressed mentally. The mystery of such thought transmission remains a great manifestation of the primary energy.

245. If people would deal with each other more trustingly, they could observe far greater manifestations of a cosmic nature. For example, if they were not so constrained about confiding their sensations, it would be possible to detect entire waves of transitory currents. There can be noticed particular throat sensations or heart pangs, or tension of knees and elbows. Currents can pass through all the centers. This will not be a sickness but a special indisposition. According to these symptoms it is possible to see where tension of currents is passing. But at least some confidence must be shown, without the fear of being laughed at.

246. The same fear impedes recognition of Hierarchy. In justice let us say that Hierarchy is far from any violence. It is ready to help and to send advice, but humanity is ready to suspect each good intention. Without trust there is no cooperation. Let us not forget that lack of trust is a sign of imperfection. A man filled with doubt will first of all not believe his neighbor. Let us not call these reminders moral counsels. Let them be called physical and mechanical laws. It makes absolutely no difference what the fundamentals of Existence are called, provided they be maintained and observed!

247. We never advise feigning a smile. As each unjust pronouncement is repellent, so, too, a hypocritical mask will be an indicator of falseness and of sickness of the aura. But we ask you to be more good in heart—this is the very best balm.

248. People are astonished at the quantity of crimes, but they forget about the incomparably larger number of evil deeds that are never detected. One may be horrified by the countless mental crimes which have not been legislated against, and yet they are destroying the lives of people and the life of the whole planet. One should reflect sometimes how much the fertility of the planet is diminishing, in spite of all the artificial measures taken at times by governments. It is possible to plant a grove of trees and, at the same time, poison and destroy entire forests. People marvel at the remains of primeval forest giants, but they do not ponder whether such giants can grow up

nowadays. People strip away the virgin covering of the planet and then are astounded at the spread of sandy wastes. Upon recounting all the species on the planet one may be surprised at how little they are improved. Let us not consider certain peculiar cross-breeds that, like dropsy, can swell the size of certain vegetables. Such experiments have no influence on the general condition of the planet.

249. The heart keeps away many illnesses. It is wrong not to help the heart first of all. Perhaps the heart is outwardly calm yet needs to be given an impulse in order for it to have a strong influence on the other centers.

250. Is a deluge possible which can wash away entire regions? Can there be an earthquake which destroys whole countries? Can there be a whirlwind sweeping away cities? Can there be a fall of enormous meteors? All these are possible, and the swing of the pendulum can be increased. Does the quality of human thought have no significance? Thus let people reflect about the essence of things. It is very near to thought, and many thoughts are directed here from other worlds. Let us not blame sunspots alone.

A single thought about Brotherhood is already salutary.

251. Threat and violence are not of Our domain. Compassion and warning will be the province of Brotherhood. One would have to be of a cruel nature to take a warning for a threat. People judge according to themselves; they try to insert their own meaning into each word they hear. It is instructive to give to a most diverse group of people the same simple text for interpretation. It is astonishing how differently the contents may be explained. Not only basic traits of character but also casual moods are reflected, causing the contents to be misconstrued. Thus, it may be confirmed that the evil see evil, whereas the good see good. The same truth carries through in all branches of knowledge. Only very keen eyes distinguish where is reality and where the mirage of a casual mood.

When man dreams about Brotherhood, let him first of all cleanse his eyes from the layer of accumulated dust.

252. Quite a few people think that Brotherhood does not exist at all. It may be that in the stillness of the night there sometimes flash out before them fragments of remembrances, but dullness of the reason obscures these dreams. True, in small recollections they may burn into the consciousness. Perhaps they cannot appear in a definite form, yet their meaning flashes like a flying arrow. A definite image may not arise for the reason that man has not been taught to think in images.

253. Likewise, man is not accustomed to distinguish coincidences from regular manifestations; he does not learn to follow the process of thinking, with all the attendant circumstances. So many disciplines are within reach of man in any condition whatsoever! With Us such natural accumulation is esteemed.

254. No one requires that a telephone call or a telegram be repeated twice before he will believe it. But it works out otherwise in the matter of information from the Subtle World. For some reason people invariably insist upon repetition of manifestations, as if they could be convinced only through repetition; in such a manner much energy is wasted. Conditions have already become altered, but man wishes to turn backward. Much is made difficult by such retrogression.

255. Besides, people do not wish to observe how the process of thinking is dependent upon changes in surroundings. Such observations can identify many physical influences, and along with this they may reveal that along with visible influences others are continually to be perceived, invisible yet extremely powerful.

Whoever is ready for fraternal labor must know how to watch himself.

256. It may be noticed that people who remember their former lives belong to the most diverse levels. This merely illustrates that the other-world law is far more complex than people on Earth assume. All the more then ought it to be respected and studied. Such investigations must inevitably be of a fragmentary nature, yet this fragmentary information must constitute a convincing chain of facts. The quicker such an earthly chronicle can be begun, the sooner will the truth be revealed. It must be understood that it is not Our custom to demand blind faith. What would be the use of such a demand, since observation and attentiveness yield better results?

It has been said that the web of the Most High consists of sparks; consequently, if one discerns even a single spark it will already be a big attainment. But in such experiments it is possible to achieve success only through mutual trust. Valuable information can be brought even by children, country folk, and various workers in whom even a single spark with which they have come in contact has caught hold. Very often people actually preserve some memories but are ashamed to talk about them. Such hiding places must be approached solicitously. They will not be revealed to an arrogant interrogator or to a hurrying passer-by. Moreover, earthly law prohibits touching upon what is professed to be sacred. Physicians frequently call such confessions madness.

We have already said that all questions concerning the inner consciousness must be severely tested, and if, out of a hundred dubious and obscure communications, one will prove to be authentic, this will already be a success. Thus, let us seek Truth.

257. Let quests of Truth be not full of gall. A man who has lost some object in his home is immediately irritated. What, then, will happen in world-wide quests?

Verily, a kind cooperation is indispensable.

258. Seeds may be scattered by the whirlwind; they may be nibbled by birds; they may be washed away by a downpour of rain—many are the causes and the effects. It is

especially difficult for man that he cannot predetermine the result of a sowing. But because of this he should not distribute arbitrarily the results of labor. Man must clearly picture the goal of his work, but the paths of movement and the new obstructions must not distress the worker. In the earthly way it is not easy to reconcile oneself to the thought that seeds can sprout in unexpected places. But let man not forget that the vitality of a seed is great. Thus let us sow, without thinking where the beautiful garden will spring up and expand. A man may select for his garden a splendid place, according to his way of thinking, while the place next to it may prove to be a far more fertile soil where even a seed brought by the wind will flourish. Thus let us sow, having no doubts about the vitality of seeds.

The basis of Brotherhood is trust in work.

259. Sometimes it may seem that an instruction has not been given clearly enough, but is this really true? Will not some of our transitory moods be false interpreters? In time the mood will disappear and the true features will appear. It will then be possible to recognize that the instructions were unalterable. Thus is forged the approach to Brotherhood.

260. Let us not be astonished that after an indicated date the tension, as it were, increases. Let us not forget that this is an effect of what has gone before. But the sowing of causes may already be diminished.

261. Putting on the earthly envelope man has to create good, thus perfecting himself—so speaks wisdom from times immemorial. And over the Gates of Brotherhood constantly shines this Principle. It will not be contradictory to those who understand the unmanifested, endless evil of imperfection. Though imperfection be inevitable, nevertheless there do exist branches of labor which embody good in its full significance. Is not the work of the husbandman good? Is not beautiful creativity good? Is not craftsmanship of lofty quality good? Is not knowledge good? Is not service for humanity good? It can be affirmed that the essence of life is good, yet man in his unwillingness for perfectment prefers to remain in ignorance, that is to say, in evil.

262. Fire is required for tempering the best blades. Without fire the centers of the organism cannot be refined. Inflammation of the centers is unavoidable, but one needs only to be very careful during such periods. A red-hot blade is easily broken; likewise is a glowing nerve filament easily torn. Therefore, let us be very cautious. Such circumspection indicates knowledge of the situation.

263. Picture a house filled with people who know about some important event, but among whom is one who does not know what all the others are thinking about. There will be a great difference between those who know and the one who does not know. Even judging by externals, one can form an opinion about the obvious difference. He who does not know will begin to feel troubled, to glance about, and to listen; he will be suspicious and look around in a hostile way. The more irritation he may feel, the further

he will be from a solution of the enigma. In such simple examples there can be observed the effects of thought and the causes which impede their perception. For the grasping of a thought, first of all, irritation is not useful. There may be excitement or tranquillity, but absolutely no anger or irritation.

Let those who propose to observe thought transmission keep in mind that there may be obstacles which appear insurmountable, but which are easily set aside by man himself. The quieting of irritation only seems difficult. Let us not forget to gaze at a column which represents space, and try to imagine where irritation could be marked on it—no place will be found for it, and it is the same with egoism in the face of Infinity.

264. Comparison of the smallest with the greatest enables the finding of equilibrium. On each difficult path even a smooth rock will furnish some foothold. But the smooth surface results from a great number of streams. Thus, let the wayfarer not think that it is difficult for him alone.

265. An ancient adage says, "He who thinks about death summons it." Likewise, physicians also have sometimes noticed that thought about the end brings it near. Much of folk wisdom contains a particle of truth. But one must first of all reflect—is it possible to be occupied with thought about that which does not exist? It is time for people to recognize that life is uninterrupted. Thus the attitude toward earthly existence will be completely altered. For proper evolution it is necessary to speedily affirm the right point of view toward a continuous life. Science must come to the help of dispersing gloomy fallacies. It is not for man to think about the grave, but about wings and ordained beauty. The more clearly man instills in his consciousness the beauty of the worlds, the more easily will he be receptive to new conditions.

266. The Teaching of Life must first of all affirm the concept of life beyond the limits of the earthly envelope. Otherwise, why the concept of Brotherhood if that which is most precious must be developed for only a few decades? Not for tomorrow must consciousness be amassed, but for eternal paths into Infinity. It is useful to repeat this truth in the light of day and at night.

267. Cooperation can have beginning and end, but Brotherhood, once established, is inviolable. Therefore, let us not be light-minded toward this concept fixed in the foundation. During all existences Brothers will meet together and affirm labor in common. One should rejoice at such a possibility, which will not be exhausted throughout the ages.

268. When people begin to distinguish causes from effects, much is perceived, but up to the present people recognize only effects, and this only in the crudest degree. No one wishes to understand that a certain time must elapse between cause and effect. When a subtle consciousness discerns causes, it is usually subjected to ridicule. A gross eye does not see what has taken place, and the ignorant proclaim that nothing has happened. Therefore it is time to direct thought to the root of the matter. However this is

not easy, for confidence has been stifled, and thus the energy of perception has been brought into inaction. Many cases could be cited when cognition was able to foresee in causes the beginning of effects, but a little unbelief washes away all possibilities.

269. Chaos is jealous and raging. It overwhelms wherever the least vacillation is found. Chaos loses no opportunity of breaking through a weak barrier. It may be noticed that treacheries take place on the eve of especially useful actions. There has not been a case when treacheries were perpetrated aside from particular dates when paths of progress had been already molded. Actually, darkness and chaos cannot endure anything constructive. They watch over pathways and seek whoever is capable of helping them. Many examples can be named, but on the other hand there are many indicative actions when heart unity has overcome darkness. Therefore, it is so needful to guard the concept of Brotherhood.

270. Sacred pains do not pertain to any form of disease. Such an unusual condition can surpass all known illnesses. Everything becomes so tensed that the least shock can break the tautened strings. As has already been said, such a condition is aggravated still more by the unnatural condition of the planet. The sickness of the planet threatens the heart with pressure. In olden times sensitive organisms were guarded for a profound reason. The term sacred pains ought to direct attention to the heart that has contacted the finest energies. Such hearts need to be guarded, they are as conduits of the higher tension. They need to be guarded both in the home and throughout life. If physicians were less self-opinionated they would strive to observe such rare manifestations. But unfortunately, all peculiar symptoms rather repel indolent observers. Whereas side by side with the mechanization of life the study of higher energies must go on.

271. Sometimes there result converse effects when people approach the higher energies with crude methods. For example, let us take eyeglasses devised for observation of auras. The principle is not bad, but the means are crude and affect the eyesight adversely. Whereas the refinement of senses must not impair the natural state of the organism. Thus, the use of radium has proved destructive, whereas radioactivity as a principle is curative. Likewise, alcohol becomes a destructive narcotic instead of a medicinal remedy. The examples are many. The principal cause lies in unwillingness to realize the bond of the organism with subtle energies.

Brotherhood and cooperation should assist the refinement of thinking. Refinement of thought provides a passageway to refinement of life. Refinement is also upliftment and growth.

272. There is nothing astonishing in the fact that even an absolutely simple man can see radiations—the causes for this are many. He may be an unusual man by reason of his former lives, or there could be expressed in him this special quality among others less pronounced. Such isolated cases are not rare. It may be noted that even unlettered people may possess extraordinary perceptions. They do not know why such knowledge comes to them, since they are without any guile. Such qualities, though obviously

expressed, have nothing in common with the accumulations from past lives. So many chemical reactions can arouse individual qualities, which spring up and then can temporarily disappear. Only an understanding of altered spatial currents can explain the changes taking place in the organism. You know that sight and hearing and all one's sensations vary under the influence of currents. One may be assured that such fluctuations take place not only on manifested dates but also aside from human reasoning. Actually, only external conditions can create such inexplicable manifestations.

273. A wise philosopher, having been sold into slavery, exclaimed, "Thanks! Evidently I can pay back some old debts." An emperor, nicknamed the Golden, was terrified, "Luxury pursues me. When will I be able to pay off my debts?" Thus have wise people thought about the quickest payment of their debts. They understood that former lives surely do not elapse without incurring indebtedness. But a man with much income must make haste in settling his accounts.

274. If someone assures you that he is neither for nor against something, regard him as being against it. Among these voiceless ones there are far more opponents than among the shouters. People hope to conceal their opposition under a mask of hypocrisy. Therefore it is especially valuable when a man has the courage to speak his opinion. However, for correctness of appraisal it is needful to realize Brotherhood as the lever of the world. One should not recognize only one's own personality, because isolation does not exist, and he who tears himself away falls into the lower strata and injures himself.

275. It is correct that people should have identical control over paired organs, but such control can only begin in childhood. A child has equal use of his hands, but in examples surrounding him he sees a preference for the right hand. In schools it is already too late to restore equality. Only amid the first flashes of consciousness can a child avoid the prejudices of adults. Too little attention is paid to the curiosity of children. One can learn much from how quickly they notice their surroundings.

276. The Teaching can be assimilated by children extraordinarily quickly, provided the child's peculiarities be observed. In a great degree he remembers what has been absorbed earlier, and it is especially useful if instead of new knowledge the child be helped to recall what has already been implanted in him. In this way it is easier to absorb new subjects later, but one must be observant.

277. Each true worker sometimes experiences, as it were, the fall of all his work into an abyss, moreover an abyss which is unfathomable. Thus the spirit of the worker suffers a most dangerous predetermination. A weak one senses the abyss and falls into despondency, but a strong one recognizes the touch of Infinity. Many observations and experiments confront a man before he can encounter joyfully the face of Infinity. Gone will be regret for human creations which have been dissolved. They, even the most sublime ones, will be dispersed in Infinity. The earthly mind does not realize where its accumulated treasures can be made manifest. A man wishes to bring good to humanity,

but instead of the fruits of his labor there lies before him an unfathomable abyss. A formidable mind may shudder at that, but the tempered, manifested warrior of labor sees before him, not a chasm but the radiance of Infinity.

Brotherhood is needed in all its mutual assistance. Who, then, if not a Brother, shows the Light of indestructible toil? In space grows each sprig of labor. That which is created does not disintegrate, but sows around itself divisible, innumerable forms. True blessing is in the ever-presence of Infinity. It is possible to populate it with beautiful forms.

278. It was said in antiquity, "All people are angels." Verily, people are the messengers of the far-off worlds. Hence great is their responsibility. They rarely take the responsibility of carrying that which is entrusted to them and are not even distressed at losing the treasure. Only a few individuals may sorrow that they have forgotten something they have heard. Let people not forget that they are messengers and a bond with the distant worlds. Such a consciousness in itself beautifies everyday life.

279. It is already known that human saliva may be either curative or poisonous. But in this circumstance a very important condition has been forgotten—namely, that the poisonousness of saliva does not depend upon disease. Likewise its curative quality remains during certain illnesses. This means that such properties are not only physical but they manifest subtle substances which are connected with psychic forces. The transmutation of psychic energy into an actual material substance will be in itself an affirmation of subtle energies. One should observe such manifestations in animals and even in plants.

The dates are already approaching when the cooperation of material and psychic forces must be formulated, otherwise humanity will begin to poison itself with unrealized energies. Not so dangerous are the increasing numbers of humanity as is its poisoned condition.

280. Disciples noticed that the Teacher often retired to the bank of a stream and gazed intently at the running waves. They asked, "Do the waves actually help pranayama?" The Teacher replied, "You have guessed rightly, because the rhythm of waves is a marvelous alternation which occurs only in nature. In this multiformity there is an amazing unity." Thus, pay attention to all movements occurring in nature.

281. In an attempt to be wily people frequently say that many conditions prevent them from creating good. Whereas in each and every condition man can create good. This is the privilege of the human state.

282. In the Brotherhood each one works as much as he can. Each one helps in accordance with the measure of his forces; each one does not condemn in his heart; each one affirms knowledge according to his experience; each one lets no time escape, for it is irrecoverable; each one is ready to lend his strength to a Brother; each one displays his best quality; each one rejoices at the success of a Brother. Are these

principles too difficult? Are they supernatural? Are they beyond human strength? Do they require super-knowledge? Is it possible that only heroes can understand unity? Precisely for the sake of comprehension examples have been given of the better people becoming physicians, cobblers, weavers, butchers, in order to infuse better thinking through different kinds of labor.

Over and above man's work stands the manifestation of woman. She leads, she inspires, she guides on all paths, and she displays an example of synthesis. It is astonishing how quickly she enters any domain. From Earth up to the far-off worlds she succeeds in weaving wings of Light. She knows how to preserve the Chalice in different atmospheres. When We speak about cooperation, We always point to the achievement of woman. The domain of Brotherhood is the field of cooperation.

283. Whoever in speaking attributes the Teaching of Life to himself falls into falsehood. The Sources of the Teaching are beyond human limits. The Truth has been written down in Infinity, but each day it reveals a new hieroglyph of its eternalness. Mad is he who while on earth arrogates to himself the Teaching of Life. The loftiest sage considers himself a messenger. Not the new is proclaimed, but what is needed for the hour. The steward summons to the meal; this is not new, but for the hungry it is extremely important. So much the worse if someone obstructs the call to a meal. He who hinders forges shackles for himself.

284. If someone turns away a hungry man, he is near to being a murderer. Seldom is there not a bit of bread in the house. Hardness, avarice, cruelty, are not on the threshold of Brotherhood.

285. Dispassionateness is not heartlessness or indifference. When people read historical chronicles, they are not irritated, because these writings belong to the distant past; and the experience of life teaches that almost all received communications also refer to the past. Likewise, experience whispers that the future can direct thoughts above and beyond irritation and disturbance. Thus, only the future is liberated from passion. From it is born active dispassionateness. Usually people upbraid one for this concept, confusing it with selfhood; but it is better to attribute it to justice. Only the future, not littered by the confusion of the recent past, can enable one to think rationally. Thus let us carefully analyze the significance of many concepts that have been undeservedly abased or exalted.

286. Verily, human speech should be guarded against various disfigurements that are ugly and unexpressive. Furthermore, language needs to be cleansed of certain archaisms based on long outmoded usages. People often utter words without taking into consideration their significance. Thus they fill their speech with meaningless names and concepts. Indeed they would have to laugh if they were to reflect upon the real meaning of what they had said. So, too, in everything one should abandon the outlived, which has lost its primary meaning.

287. Let us be together; let us stand steadfastly for the future. Only by taking such a devoted stand will we be as if in an impenetrable armor.

288. In many industries workers inhale and touch many chemical substances. At first glance it appears that such contacts pass without injury, but this will be only a superficial judgment. It can be proven that different branches of work give rise in time to identical illnesses. The first intake of a dangerous substance is not noticeable in its influence, but by constant repetition it takes possession of the entire organism and renders it incurable. I am speaking about this because of another effect, about which people still think too little. They have already noticed the moon's influence; even physicians have paid attention to the influence of the moon upon many human states. But such influences take place repeatedly. The effects may not be noticed with the human eye, but the rays of the luminary dominate not only the physical side but also all feelings. In this it can be noticed that people with strong psychic energy are less subject to the influence of the rays upon their psyche. Thus, the natural development of psychic energy will be an excellent prophylaxis. It will also be so in relation to many other currents; therefore neglect of psychic energy is ignorance.

289. If a messenger sets out upon the path with a definite mission and then forgets it, what should he do? Should he hope that his memory will be cleared up while on the way, or should he hasten to inquire of the one who sent him? Knowing how to inquire will already be an attainment.

290. If the psychic energy of even one individual is a prophylaxis for physical health, then how much more powerful will be the influence of unified energy. The meaning of Brotherhood is contained in the unification of the primary energy. Only broadening of consciousness helps to realize the significance of harmony of energy. On all the planes of life it manifests its beneficent force. No doubt you have been asked many times how to develop psychic energy and how to realize its usefulness. But it has been said enough that the heart that aspires to higher quality of all life will be the conductor of psychic energy. No forcible, conventionally accelerated movement toward a display of the heart's action will be useful. The heart is a most independent organ; it may be set free toward good, and it will hasten to be filled with energy. Likewise, only in friendly communion is it possible to secure the fruits of unified energy. However, for this it is indispensable to understand what harmonious agreement is.

291. It is especially difficult to perceive the instantaneousness of action of the subtle body. People have so bound themselves with the conventional concept of time in its earthly sense that it is impossible for them to get away from the idea of lengthiness of time. Only those who have already become accustomed to issuing forth into the Subtle World know how much one can feel in an instant. Much can be sensed in the spirit, and each perception must be preserved.

292. Treatment by means of music is already being applied, but the effects are not always perceptible. The reason is that it is not customary to develop perception of

music. From childhood one should be accustomed to assimilating the beauty of sound. Musical faculties are in need of education. It is true that in each man has been implanted an inclination for sound, but without cultivation it remains asleep. Man ought to hear beautiful music and song. Sometimes a single harmony will awaken forever a sense of the beautiful. Yet great is ignorance when the best panaceas are forgotten in the family. Especially, when the world is quaking from hatred, it is indispensable to make haste in opening the ears of the young generation. Without realization of the significance of music it is also impossible to understand the sounding of nature; and, of course, it is impossible to think about the music of the spheres—only noise will be accessible to the spirit of the ignorant. The song of waterfall or river or ocean will be only a roar; the wind will not bring melody and will not resound in the trees as a solemn hymn. The best harmonies vanish for the unopened ear. Can people accomplish their ascent without song? Can Brotherhood stand without song?

293. Similarly, for treatment with color the eyes must be opened. Often a single contact is enough for the eyes to perceive forever the beauty of color, still an enlightened touch is needed. Even if the eyes have already been opened through former accumulations, it is still needful that the call to “Look!” should resound.

And in Brotherhood, first of all, the members hearten and inspire each other with affirmations of beauty.

294. One should make rational use of external energies. It is criminal to subject human organisms to the reaction of insufficiently investigated energies. Thus, it is easily possible to condemn multitudes to degeneration. Such degeneration takes place imperceptibly, nevertheless its effects are horrible. Man loses his best accumulations, and there results, as it were, a paralysis of brain similar to opium poisoning. The appearance of opium smokers sometimes resembles poisoning by charcoal fumes or benzine. Humanity should be urged to take measures so that cities be not poisoned by benzine and petroleum. The danger of insanity is growing.

295. Solemnity should be strengthened by the concept of Brotherhood. It ought not to remain an empty sound. To affirm solemnity means to sing hymns to the rising sun. It must be realized what purification is vouchsafed at being filled with health-giving solemnity. All the proposed concepts have a significance both elevating and curative. We suggest all that which can also fortify the body. Let us not think that exalted concepts are manifested only as exaltation; they also constitute salutary means that strengthen the organism. One should realize the power of beneficent concepts.

296. Solemnity should be proclaimed when Infinity is realized. Some are surprised at the fact that the book Infinity was given before succeeding books. But how would it be possible to understand Heart, Hierarchy, Fiery World, and Aum if the concept of Infinity were not sent in advance? All the aforementioned concepts cannot be in a finite state. Man cannot assimilate any of them, if he does not breathe in the call of Infinity. Can the human heart be considered as a lower material organ? Can Hierarchy be located in a

limited space? The Fiery World begins to shine only when its flames flash out in Infinity. If Aum is a symbol of the higher energies, can they possibly be limited? Thus, let us pronounce Infinity with solemnity.

297. After the grandeur of Infinity is it possible to speak about simple earthly unity? Even if this is not asked, still many will think thus. But who, then, has said that earthly unity is something simple? In order to understand it realization of synthesis is needed first of all. But such generalization can come about only through realization of Infinity. Earthly unity is certainly not simple!

This word is uttered often, but rarely is it applied to action. Can many people get together in unity? No sooner does the principle of labor bring them together, than occasions for discord arise. It is impossible to explain what unity is if in the heart there is no conception of Great Service.

298. Only the call to Brotherhood can sometimes flash out as lightning. Let people think that Brotherhood is inopportune, that it is unattainable; but for all that even a savage heart will begin to tremble, even a hardened, embittered heart will not pass by such a reminder of something forgotten. It is necessary to find the simplest words, for people are expecting the simplest. People can accept a good word if persuaded that it will make better their way of life.

299. You are becoming convinced that people are open to cognition. Such a step of evolution is not accidental. Many shocks and much trepidation have compelled hearts to shudder and begin to resound. Verily, heavy must be the burden in order to enter the Beautiful Garden.

300. If the planet were to arbitrarily slow down or accelerate its motion, one can easily imagine all the ruinous consequences. Hence it is so important to assimilate the significance of rhythm. Speaking of human labor, one should continually insist upon rhythm. Constant and rhythmic work produces the best results. The labor of the Brotherhood serves as an example of this. Rhythm is indispensable because it also affirms quality of work. He who is conscious of rhythm loves his work. But the magnet of love is not easily intensified. Without it reprobation and repulsion arise. Without it loss of quality and waste of time and materials result. It is needful to speak more often about the rhythm of labor, otherwise even gifted and capable workers will lose their aspiration.

The production of worthless objects is an offense against the people. In striving to Infinity it is needful also to think about the quality of all labor. Each Teaching is first of all concerned about quality, and thus each task must become a lofty one.

301. In view of the expanding growth of the domains of labor, quality has become especially essential. Cooperation of different fields requires an identical lofty quality—this refers both to mental and to physical work. In the province of mental labor a divergence of strivings is noticeable. Opinions may be diverse, but their quality ought not

to be ugly. There can be great knowledge and small knowledge, but both can fraternally follow along in perceptive striving. This will not be murdering knowledge. Indeed, such killing is equivalent to taking away life. So many embryos of attainments can be strangled by killers of knowledge.

Not only is knowledge precious, but equally valuable is the process of acquiring knowledge. At one time philosophers compared such a process to a higher enjoyment. The more deeply it can be felt, the greater the joy. But if in the accumulation of knowledge there enters the bondage of egoism, then not joy but rancor boils up. Conflict is inseparable from the accumulation of knowledge, but it also should be a treasure trove. None of the paths of knowledge will be misanthropic.

302. Again let us delve into the concept of mood. During transmission at a distance there is frequently noticed some impeding circumstance, which colors the thoughts and gives them another meaning. The human frame of mind tints all of life in unexpected colors. Our moods are called tacit thoughts. They are not put into words, but they have an influence upon mental energy. It can be easily shown that both the sender and the receiver are in opposing moods, consequently the transmission of thoughts is not precise. From this it should not be concluded that thought transmission cannot be accomplished; for it can be truly precise when concomitant conditions have been provided against. Mood will be the most manifest of such conditions, but its regulation is entirely possible. Organisms fraternally attuned will resound without superimposed stratifications.

303. Certain disciples of lower degrees are afraid to rise on the ladder of ascent, wishing to avoid the responsibility which grows with each step. Such light-minded disciples even suppose that their sojourn on the lower steps is more interesting. They are content with the physical manifestations of materialization and with similar irresponsible occupations. Nevertheless, they know that eventually each disciple must manifest himself in daily labor and undergo the attack of chaos. This is not so agreeable for the light-minded. Thus, Brotherhood itself appears difficult to them.

304. People hope that that which is most difficult will pass, but beyond it will begin blissful Amrita. What will they think if they are told that after the difficult comes the still more difficult? Perhaps people will attempt to leap away from the human path? But whither can they depart? Only he who is not terrified by the most difficult will feel the bliss of Amrita.

305. Let us look at the apostates, who appear in all ages. It is possible to notice many common traits in their betrayals. Likewise it is possible to notice how, according to karmic paths, they have found the way to persons whose manifestation has been hateful to darkness. There can be discerned the same modes of falsehood that they have made use of in different languages. Moreover, it can be affirmed that not a single betrayal has succeeded in darkening the name of the one persecuted—so says the truth of all ages.

One may find unusual writings about unprecedented attempts of darkness to subvert the inceptions of knowledge.

306. There are different kinds of expectation: there is revealing expectancy, and there is also obstructive expectancy. In the first the heart awaits, but in the second the I—self—awaits. A thought, even the loftiest, flies with difficulty through a wall of egoism. It droops at the sharpened stakes of egoism. Jagged is egoism, broken up with envy and savage malice. Such an encounter cannot admit a beautiful thought. Much takes place perceptibly in the process of receiving a thought. There occurs an instant of calm before the arrival of the higher Messenger. But can puffed-up egoism sense this most blissful moment? The heart alone knows how to be filled with expectation. Only the heart does not cry out, I am waiting! Very much egoism sounds in such an I. But to await with the heart, this means to already have a premonition. There is much joy in such a feeling. The ancients called it the guide. I affirm that a premonition is already the opening of the gates. The heart is a cordial hostess; it foresees how to meet the guest from afar. It is needful to exert one's best feelings in encountering thought.

307. It is said that thought must be met in silence; such a condition is useful but it still does not express all the subtlety of the sensation. Actually, solemnity will be the best definition. But for solemnity purity of heart is needed.

308. A physician can feel solemnity; even the sight of disease does not darken the heart that is aglow with help for a fellow-man. It is amazing to observe how good becomes curative. Compassion has its roots in the heart alone. Thus are brotherly qualities accumulated.

309. Under the influence of thought it is possible not to hear even nearby music—thus is demonstrated the power of thought over the physical organism. Likewise, amid the waves of life it is possible not to notice the touch of a Brother's hand, but it can still bring equilibrium. And similarly, music, though not heard, contributes to the exaltation of thought. With Us the unfelt touch of a Brother is called by a secret word. It is not to be expressed by verbal signs, but is reflected upon the heart; therefore the heart is called the reflector of Brotherhood.

310. Do not consider absurd the testimony of the three aviators who saw horses at a great altitude. Such a vision is possible for several reasons. Motion itself can call forth forms connected with it; then, too, speed can concur with manifestations from the Subtle World. As before, it is needful to advise noticing such signs. One should not inevitably consider them as omens, but one should accept them as facts from the spheres of the Subtle World. There are not a few such manifestations, but extremes of attitude toward them are not permissible. People refer to them either with contempt or with absurd exaggeration; rational observation is rarely encountered.

311. A special science shows how to find a rational attitude toward different subjects. Such an attitude engenders a true understanding of Brotherhood. Preservation of

sacred concepts indicates development of consciousness.

312. Swiftiness of motion up to a certain extent furthers intercourse with the Subtle World. A vortex of movement, as it were, sweeps away the dusty envelope of the lower strata. Whirling dervishes, or the American Shakers, or Siberian Jumpers are based on such movements. And in this way they confirm to what an extent such forcible compressions of energy are inadmissible. The lower strata should not be surmounted with physical violence. The right way is through natural, spiritual ascent. Precisely the manifestation of Brotherhood assists such clearly beautiful ascent.

313. There could have been noticed extraordinary spatial currents of such tension that they overpowered mental sendings. This manifestation is rare, and the more should it be noted. Raging spatial currents do not continue for long, therefore it is very instructive to observe them. They cannot be prolonged, or they would produce a catastrophe. Equilibrium in itself can resist them, yet each such moment is dangerous. We call this the abyss of vortices.

314. Attentive observation is the more needed, for it is impossible to picture to oneself how an important manifestation can take place. Only a very refined organism can sense, as it were, a call; it will be desirous of making sudden observations. It is necessary to be prepared to respond to such a call.

315. It is not easy to gather together a brotherhood in full concordance. Let it be a group small in number, but without contradictions; it is easier for a small group both to convene and to separate. Any forcible bond is contrary to the concept of Brotherhood. Let them be only three, yet will their concordance be stronger than the vacillation of a hundred. Hesitation and confusion are injurious not only to people but also cosmically.

In olden times prolonged testings were designated in order to assemble a nucleus of the spiritually concordant. However, length of time alone does not solve the problem of selection. An evil seed can remain concealed for years and years. The feeling of the heart can whisper the better intimations. Too lightly do people handle a higher concept, and only a few know how to guard it with full love. Such cherishing is not in gesticulations and obeisances, but in indissoluble heart devotion. For some the bond will be fetters and chains, but for others it is a ladder of ascent.

The ignorant, those with overcast hearts, say, "Such a ladder is nebulous," because it is not for them to ascend. It is the more necessary to explain about Brotherhood, because soon people will seek cooperation. All encouragement for such cooperation will be needed. Thus, throughout the world respect for work will be manifested. Labor will be an antitoxin against gold. Yet, many times one is obliged to speak about the beauty of toil.

316. It is said that without stupidity Earth would be a paradise. It is a mistake to be consoled with thinking that nowadays there is less stupidity than in ancient times—at present it has become even more malignant. Each advanced stupidity is especially

dangerous in playing with explosives. Stupidity does not think about the future. It is not disquieted by thought about epidemics. There are many kinds of new sicknesses, yet there will be still more of them. The manifestation of Brotherhood will be as ozone amid poisoned ruins.

317. An electrical apparatus produces discharges when energy is accumulated in it. There is no intention to shock certain people, but the discharge reaches those nearby. Likewise, a counterblow of psychic energy smites those who contact it with evil intent. The bearer of it does not wish to strike anyone, nevertheless the primary energy sends off discharges when a hostile force opposes it. Thus, the counterblow is not sent, but is evoked by the hostile force. Of course, where the primary energy is more powerful, the blow will be more crushing. It would be an inexcusable mistake to blame the bearer of the powerful energy for destroying someone. Not so, the assailant shatters himself.

318. Capacity for work must be cultivated, otherwise it will remain in a somnolent state. Also, capacity for work in the Subtle World must be developed. But the way to this must conform to the conditions of the Subtle World. There are many earthly means for approach to and realization of the Subtle World, but no forcible conventionality can create the best combinations with the Subtle World. As in all existence, natural realization of cooperation is needed. It may be fully realized or less realized, but straight-knowledge should be infused with it. Man should continually feel himself to be in the two worlds. I am not speaking about the expectancy of death, for death does not exist; I am speaking about labor, both earthly and subtle. Such assiduousness in subtle work should not tear one away from earthly labor, on the contrary, it will but improve its quality. Wrongfully, people do not think about the Subtle World; both asleep and awake they can take part mentally in the most uplifting tasks.

319. Being filled with lofty problems, man prepares himself for corresponding domains. By degrees he so accustoms himself to this way of thinking that he begins to belong entirely to an equally beautiful life in the Subtle World. Earthly life is an instant which has no co-measurement with the Higher World, therefore it is prudent even in this brief moment to derive advantage for the more prolonged one.

Brotherly cooperation brings one nearer to uplifting tasks.

320. The experienced swimmer springs from the heights into the depths of the water. He feels daring and joy at returning to the surface. So, too, the conscious spirit plunges into carnate matter, in order to rise again to the mountain heights. Experience makes such a testing joyful. Among earthly manifestations one needs to find comparisons with the higher worlds. The wayfarer likewise appears as a useful example. Compare the sensations of a wayfarer with proceeding through the Subtle World and you will receive a better analogy. Moreover, call to mind the different kinds of wayfarers and you receive a precise picture of the dwellers of the Subtle World. Some are afraid in general even to think about the way. Some dream about profit; some hasten to the assistance of a near one; some burn with malice; some seek knowledge. One can picture to oneself all the

peculiarities of the wayfarers and decide for which of them the path will be easier.

321. In general, fearful wayfarers are not fitted for the path. Can one imagine a swimmer who is afraid of the water? Likewise harmful is fear before advancing into the Subtle World. Only steadfastness and aspiration to the Highest can further the ascent. He who strives toward something beloved does not count the steps of the ladder. Thus, it is necessary to love in order to attain.

Brotherhood teaches this means of ascent.

322. Standing on guard is a sign of broadened consciousness. Many do not understand at all what it means to guard that which is most precious. It is impossible to rely upon those who do not know about value. But one may rejoice at each wakeful sentinel.

Brotherhood teaches such a vigil.

323. Kriyasakti in all its inexhaustibleness has been known to people from time immemorial. I use the Hindu word to show how long ago people defined this energy with complete precision. Is it possible that present day thinkers will lag behind their forefathers? Right now thought-creativity is found to be under such doubt that it is included in the humanities, whereas according to contemporary terminology, mental energy ought rather to be a part of the physical sciences. Thus, let those who assail thought-energy find themselves in the camp of the ignorant. Do not think that I am saying anything new; unfortunately, there are too few worthy cognizant ones, and as a result the most natural subjects are left in association with some sort of sorcery. Therefore it is indispensable to dispel superstition and ignorance.

324. It is especially difficult to help people involved in karma. It may be noticed that each good action encounters a certain counteraction from the one to whom help is sent. Thus is confirmed the ever-presence of the particular energy that is called the guardian of karma. Those who disturb karma, encounter, as it were, a repulse. Each one can recall how his useful counsels have occasioned a most inexplicable rebuff. People who were considered rational have sometimes begun to speak against their own advantage. One should then seek the reason in karmic causes. The guardian of karma is very strong.

325. The lightning of thought can sometimes be seen. The manifestation is rare, but when the energy of thought attains such tension, it should be highly valued. For the time being people may consider such a manifestation a fairy tale, but the time will come when the currents of thought will be investigated and measured.

326. People are always astonished at unexpected manifestations, but they forget how many invisible conditions are needed for each manifestation in the earthly strata.

327. The Himalayan lights have been observed by many scholars, nonetheless, for the ignorant they remain doubtful. The non-searing flame of the Himalayas, though people

have observed and touched it, likewise remains as before within the limits of the fantastic. Each manifestation of light has energy in its basis, but such a force is denied. Even luminous stars and flashes seen by many are referred to ocular abnormalities. Actually, this poor interpretation is contradicted by the fact that such manifestations are simultaneously seen by several people. However, people do not usually inform each other about their sensations and visions. As a result much remains unnoticed. Therefore, the lightnings of thought also will be mere phantoms for the majority. Yet many animals are called electrical because they preserve within themselves a considerable store of energy; and similarly, certain people can be called electrical. Is it too difficult to imagine that their thought-energy can be visible as a brilliant flash, especially when a crossing of currents may be taking place? One should know how to keep one's eyes open. One must take the trouble to observe, otherwise many remarkable manifestations will pass unnoticed. The Himalayan lights furnish a suitable example.

328. The same tensions of energy also have curative properties. Thus, for example, the lightning of thought is very useful for the eyesight. But it is necessary not only to see it but also to realize the significance of this manifestation. In antiquity these lightnings were called foresight. Other manifestations of light can also have a curative significance.

329. We have spoken here about capacity for labor in the earthly world as well as in the Subtle. But capacity for labor alone is only a possibility for improvement. It is also required that one grow to love with one's whole heart the striving for subtle labor. It can be manifested each instant, and for it all other reflections should be set aside.

330. Frequently there occur fallacies about the names of energies. People cannot understand why the primary energy is called by different names. But there may be names which were given by different peoples. Moreover, the manifestation of different aspects of it has been identified by many definitives. It is impossible to establish a single designation for manifestations which are so very diverse. In the history of humanity it can be traced how attentively people have detected the subtlest shades of this same energy. It would seem that at present observations ought to be deepened, but in fact it proves to be almost the opposite. People are attempting to justify themselves by the complexity of life, but it is more accurate to explain this as aimless dispersion of thinking. The more should one repeat about the art of thinking. If it be not sufficiently developed in schools, then the family must come to its assistance. One should not allow man to become scatter-brained, that is to say, irresponsible.

331. Actually, calamities can turn humanity back to austere thinking. You have noticed more than once that great calamities have transformed a people. Affirmation of wholesome principles has come in thunder and lightning. Suffering leads to advancement. The ignorant cannot understand fiery purification, yet what can be more beautiful than this element when there is no fear! Thus, We often direct you to the Subtle World as the entryway to the Fiery World.

332. The indistinctness of subtle faces, which were seen, has its causes. The faces from the middle spheres can be irksome, and man encloses himself, as it were, in a protective network in order that these guests not fatigue him uselessly. In the Subtle World a similar demarcation of spheres can be noticed, otherwise a disorder would result that would be reflected in many ways.

333. It is undeniable that it is useful to provide oneself with clear thinking for the Subtle World. Only then is it possible to cross the great threshold in full consciousness.

334. It is possible to carry out many observations of radiations. It can be proven that over and above the radiations that are accessible even to photography, there exist still more subtle light waves that can be detected by a more refined apparatus. The effect of the waves spreads over great distances. Moreover, the possibility is explained of tearing away portions of the basic aura within the limits of subtle waves. Though it is rare, yet forceful people can see portions of their own auras. Such manifestations are rare because usually a man does not see his own radiation. It may be pointed out that such sendings of radiation are linked with thought-sendings. Thought, in passing through the aura, carries with it a portion thereof. Particles of the aura can be left on the interconnecting thread. Whoever sends many thoughts tears away a great number of particles from his aura. Therefore such mental labor is truly an achievement. Self-abnegation is also contained in that the pierced portions of the aura are easily subjected to the influence of opposed currents. But the restoration of the tissue requires both time and the expenditure of energy.

Let no one conclude that it is proposed not to think in general; however, it must be kept in mind that each self-sacrificing expenditure of the aura calls forth a strengthening of the primary energy. Consequently in giving we receive.

335. Around the question of radiations are associated many considerations. The radiations of physicians and of all workers in fields of service should be studied with great care. A physician can carry away infection not only on his body and clothing but also in his radiation. If this has not yet been recorded, it does not mean that it does not exist. Similarly, the moods spread by certain people depend upon the quality of their radiation. In general, one should become accustomed to the fact that thought rules over the fate of man.

336. Sometimes one may feel, as it were, vibratory contacts on the skin in various parts of the body, but most of all in the region of the spine; it should be understood that this manifestation is also connected with thought transmission, especially when thought of great tension is under way. Such sensations do not usually draw attention to themselves, but nowadays when thought-energy is under discussion, the physical sensations connected with it ought to be observed especially. A thought that is sent is not always transformed into verbal forms by the recipients, but nonetheless it is imbedded in the mental apparatus and reacts upon the mode of thinking. Such an understanding of thought reception should be noted. Up to this time only thought

translated into words has been taken into consideration, but the deepest reaction, beyond words, has remained without attention.

337. In this regard antiquity provides indicative examples. People understood long ago that thought does not need words of a particular language. Mental energy strikes upon the brain apparatus and evokes a sounding understood by the consciousness. Whether such a sounding be composed of words or lies deeper in the consciousness is merely a detail. Through the method of thinking the chief understanding is precipitated.

338. In conceiving of Brotherhood the science of thought has enormous significance. When concordance is based, not on conventional agreement, but on heart cooperation, the manifestation of thought is especially intelligible and authoritative. One need not be surprised that the concept of Brotherhood requires so many consonances. These vibrations are joyful ones.

339. A dead pearl is revived when worn by certain people. Only the presence of the primary energy can explain this natural process. One should observe similar manifestations in all the domains of life. It can be seen how long different objects last when used by certain people. It can be observed how animatedly the primary energy acts by its own strength when warmed by the fire of the heart. It can be seen how salutary certain people are, who do not even suspect the vivid presence of the primary energy in themselves. But if, in addition, they were to become conscious of their force, then their beneficent activity would be broadly increased.

One should not cut short even the least occurrence of the useful energy. No one has the right not to apply the smallest particle of usefulness for humanity. It is trickery to excuse one's own inaction with the pretext that there is someone else who is stronger. Very injurious is each evasion of self-sacrifice. One can revivify pearls without feeling tired; it is possible likewise to warm many hearts by feeling joy.

340. "Furious persecutors, whither are you driving us? Without being aware of it, you bring us nearer to the Refuge of Light." This ancient song can be repeated in all ages. In all tongues is it possible to confirm this truth, therefore it is better to be the pursued than the pursuer.

341. Thought is the law of the world. This law must be understood in all its fullness. Thought is not only verbal expression, the domain of thought is also the domain of mental energy. Precisely this circumstance is lost sight of, and only a small range is allotted for the diffusion of thought. Such limitation prevents from representing thought as beyond the limits of the planet, in other words, it deprives thought of its noble meaning. Thought, just as does thought-energy, actually assumes due significance when it is understood as existing beyond the limits of Earth. It is impossible to limit thought to the earthly sphere, otherwise radio waves could compete with this greatest of energies. Constricting the greatest energy also aids the belittlement of human thinking. Verily, the more man constrains his possibilities, the more does he cut himself off from

great cooperation.

Thought should be studied in the best scientific institutions. Thought should be placed at the head of the physical conditions of life.

342. Prejudice is the entryway for injustice and ignorance. But people should recognize the boundary line of prejudice. This worm lives in the same house with doubt like a younger kinsman. A very keen eye is needed in order to discern such a dangerous mite. Each manifestation, each object, is usually encountered by people with varying degrees of prejudice. People try to justify themselves by saying that since they perceive objects they must as a preliminary measure preserve their unprejudiced judgment. But as a matter of fact, instead of impartiality they exhibit the most cruel prejudice. One should keep this popular weakness in mind in order to know from what to liberate oneself.

343. Prejudice is not fitting for Brotherhood.

344. Any belittlement of thought is not fitting for Brotherhood.

345. Any careless attitude toward a manifestation of the higher spheres is not fitting for Brotherhood.

346. Unity is the light-winged dream of humanity; when the dream approaches fulfillment, only a few followers remain. The transformation of intention into action drives the majority away. Thus, affirmation of unity is aspiration to the higher law, which humanity in its present state contains with difficulty. But each one who wishes to serve Brotherhood is not afraid of even the concepts most unaccepted by the majority; though striving for unity will be found only in exceptional consciousnesses. Each healthful place must be safeguarded. Thus will begin to come into being a healthy envelope of the planet. Right now it is greatly poisoned.

347. O, two-legged beings! Why do you so easily fall into a brutish condition?

348. The most ordinary eye can discern signs of the Subtle World. Frequently it is possible to see, as it were, certain color formations. It is amazing how something turbid actually swirls around some people, while at the same time others see quite clearly. Each one can recall cases when he rubbed his eyes after seeing something unexpected, and then as usual referred this sensation to some ailment of the eyes. It never entered his mind that the manifestation seen existed outside of his eyes and could be seen by many others.

349. In great storehouses many remarkable objects can be found, but experts and investigators sometimes prefer to search among small unknown repositories, and such quests yield irreplaceable discoveries. And so in everything, one should make broad surveys in order not to lose new and precious cooperation. It has already been pointed out that the hundred-thousandth one is bringing useful stones for the structure, yet it is

inadmissible to jostle a burden-bearer on his difficult path. One should not suspect or upbraid him. The cement of the building should not set prematurely; likewise, wayfarers cannot make progress more quickly than their human strength permits. It is a special joy to see how the structure is being completed. Many would not believe that the local stones were sound enough; they formed their opinion through egoism. But the dawn will show where right judgment was.

Thus, not only in great storehouses but also in small repositories are found precious things.

350. No one can instantaneously transform his consciousness. Many extraneous conditions are required. Only in a sound structure will stones lie undisturbed by earthquakes. Each day we lay the foundation for a new structure.

Whoever can rejoice at each day's labor is on the way to Brotherhood.

351. Even in the purest air a sunbeam reveals dust. With the naked eye one sees this saturation. How much more then is it possible to observe by means of subtle eyesight. One can actually accustom oneself to the realization of the saturation of space. A poor consciousness is reconciled to an illusory emptiness, but from such emptiness is born emptiness of consciousness. Living in emptiness, people become irresponsible, yet any irresponsibility is falsehood. Life in falsehood is a cringing before darkness.

Let the most primitive microscope assist us in realizing that space is filled. It is amply full. It is instructive to observe how the tiniest micro-organisms are in contact with the Subtle World. The most intense conflict is taking place for the purification of space. These almost undetectable impacts lead to grave commotions. The microcosm contends with the Macrocosm. Such a confrontation sounds improbable, yet equally mysterious is the borderline between the manifested and chaos.

352. One may hear about lucky and unlucky signs from those who study the chemism of the luminaries. Actually, there cannot be fortune or misfortune for the whole world. Thus, it is vain to think that an unlucky day would plunge the entire world into inaction. Nevertheless, if the chemism is tensed and weighty, one should manifest caution. Observations and cautiousness can yield the best results. It is better to remain circumspect on a day of ill fortune than to lose sharp-sightedness on a fortunate day. Incorrect understanding of astrology has led to many afflictions. Let us not forget that the chemism of the luminaries cannot exert an equal influence on everything and everyone. On the heights, on the ocean, and under the earth there cannot be identical reactions to the chemism. The science of the influence of the luminaries will become great when it shall be assimilated without prejudice.

353. One should keep in mind that even the most salutary remedies can turn into harmful ones, depending upon the condition of the organism. For example, during irritation prescribed strophanthus may evince poisonous properties. Strophanthus is a

regulator of heart activity and is excellent during tension or fatigue, but not during anger or irritation. Likewise, other remedies are good when they conform to the condition of the organism.

354. Lunar reactions and the influence of sunspots long ago attracted the attention of the best scholars. But why do other, no less significant, manifestations remain neglected? Lunar manifestations such as somnambulism are extremely crude compared with the action of many rays and currents. Even those having refined organisms assimilate only with difficulty the fact that their inner sensations depend first of all upon spatial currents.

Among scientific discoveries, the statement that sunspots promote wars sounds strange. From the standpoint of scientific analysis would it not be better to say that sunspots engender human madness? Such a definition is far nearer the truth, for this chemism actually reacts upon the nervous system. In this let us not forget that such a chemical reaction is quite prolonged. It would be incautious to consider that a lessening of sunspots immediately does away with the chemism in space.

Likewise, the results of poison gases go on acting for a long time. It is senseless to think that it is possible to open a window and the poisons will evaporate. They are absorbed in the soil, in fabrics, and they unquestionably act upon the internal organs. Moreover, such reactions are so little felt that only future effects will attract attention. There is much poisoning!

355. Each one who is preparing poison for a brother is creating a terrible fate for himself.

356. Little by little people are beginning to understand that their sufferings are not accidental. People are beginning to reflect upon the destinies of entire nations. It is not easy for them to understand which deeds have been the decisive ones. Frequently the actions which are most diverse in their consequences are not easily recognized. Not a few undisclosed crimes remain in the world, nonetheless, this karma saturates the world.

357. Horrible is the world, because people do not wish to know about the supermundane worlds. People have repudiated Brotherhood, forgetting about cooperation and unity.

358. You have already heard about people for whom all waters are alike, all air is the same, all trees of one species are identical, even the faces of a people are alike—such inattentiveness is amazing. And these people, not being able to notice subtle changes in nature, are the more incapable of forming an opinion about that which is invisible to their eyes. It is necessary to reiterate stressfully about such low consciousnesses, for they have stentorian voices.

359. One should also pay attention to the irregularity of many manifestations. Many are amazed that even the motion of the planets suffers fluctuation, and yet science

establishes this. Gradually the reasons for such unexplained manifestations will be revealed, and these reasons will be quite unexpected.

360. Transition from the subtle state into the mental calls to mind the change of the earthly body to the subtle one. Not often is it possible to observe the change of the subtle body to the mental. It is especially characteristic that the liberated one wonders what to do with the subtle body. It is not quickly dispersed, and therefore the astonishment at how and what awaits it is understandable. There can be manifestations of this envelope, there can be seizures of it; only the presence of a strong spirit can assist in dissipating the shell without wanderings. Such roaming envelopes are not at all necessary. Vacillations of the consciousness and attachment to the carnate state create these attractions to the earthly sphere. But if a strong spirit can exhort the liberated one and quiet the shell being left behind, then the transition can be a natural one. Thus it has been in a cited case.

361. For certain nations Brotherhood is something so remote that they even avoid thinking about it. They ridicule those peoples of Asia by whom the concept of Brotherhood is still considered sacred. It is cause for rejoicing when, over and above human laws, concepts live on which are beautiful in their loftiness. When people can establish a steadfast union with the concept of Brotherhood, then it will be possible to look forward to the building of firm foundations. Let the heights of the Caucasus, Altai, and Himalayas be the abodes of the Beautiful Brotherhood.

362. Amid the intensified conflict let us affirm the concept of Brotherhood.

363. Just as there exist different states of the body, so are there different strata of thought and memory. If a sending has touched upon a stratum of subtle memory, then it is extremely difficult to transfer it into earthly strata. It is even possible to pronounce the words, but nevertheless they will immediately disappear. They will remain in a fold of the subtle memory and will be manifested only in special combinations of currents.

364. It is impossible to progress without realization of the three worlds. In this they must be accepted just as naturally as is the light of the sun. Many recite memorized words about the worlds, but do not admit them into their consciousness. One can imagine what a drama goes on when the blocked off particles of the worlds are not admitted to cooperation with congenial spheres! Rightly has it been said that man is his own jailer.

365. During the reception and sending of thought there can be noticed a series of manifestations that confirm the fact that thought is energy. Sometimes one's breathing feels stifled. Some explain that the reason for this lies in tensed attention. But for the observer it is especially important to note that the thought process is accompanied by physical sensations. Likewise, sometimes part of a received word drops out; such a manifestation will be an effect of spatial currents, in other words, an effect of energy. Similarly can be observed an increase of heartbeat and irregular pulsation that will also be the result of the influence of energy. There can also be noticed sharp changes of

mood and of temperature that are evidences of the currents. Thus it is possible to trace to what an extent all thought processes are connected with physical manifestations. An analogy may be found in observation of radio waves.

For a long time humanity already has been getting accustomed to the recognition of thought, but how little does the realization of this primary law penetrate the broad masses. Wisely has it been said that ideas rule the world. Yet up to now people repeat this, but do not apply it to life.

366. Notice how swiftly certain words rush past. It need not be thought that this depends only upon the sender; seek the cause in chemical vortices, which you have already observed. Only with great patience is it possible to overcome such spatial conditions. But one may be assured that even such swift thoughts remain in the subtle memory.

367. Thought is lightning. A received thought frequently strikes luminous manifestations in us; it then increases the radiance of the chakras. Likewise, it may be understood that spinal vibrations are closely connected with the reception of thought. I am reminding about such a manifestation, because on the paths to Brotherhood the realization of the manifestation of thought is inevitably needed.

368. It is actually possible to sense, as it were, the expansion of an organ, or movement in the bell or in the solar plexus. The timid will say, "Better drive away all thoughts rather than admit such manifestations that border upon pain." We shall reply, "Just try to kill thought!"

369. During high tensions of currents one should be very careful of one's health. It need not be thought that this will be in contradiction to selflessness. The essence is to be found in making wise use of forces.

370. If there could be more confiding relationships between people, many scientific observations could be confirmed. Let us turn to the question of identical thoughts flashing out simultaneously in different corners of the world. So many accusations of plagiarism could be refuted! But right now we call this to mind in connection with the diffusion of thought. The springing up of identical thoughts, ideas, and images can convince one of the existence of thought-energy. This comparison may indicate atavism on the part of different peoples.

People often talk about an epidemic of images, and right now you can observe how nations have identical obtrusive ideas. The more identical the thoughts in space, the more powerfully can vortices of energy be formed. But do not think that in them is contained that salutary unity which We have repeatedly prescribed.

371. Terror of the extraordinary links people together, both in the little and in the great. One is afraid to move away from a place, another fears manifestations of the Subtle World. Shock at contact with the Subtle World is understandable as a result of

difference of vibrations, but it is difficult to understand why the majority of people are frightened at everything unusual. Each new rhythm exasperates people. When they reject something, seek the cause in fear or in a presentiment of increased rhythm. Not fitting for Brotherhood are such fears of the unusual.

372. People inquire if the envelopes left behind by the mental body can be seen? Not only can they be seen but they will be especially attracted to the earthly sphere. The subtle body is drawn to the earthly sphere if the mental body does not attract it to a higher sphere. It is entirely conceivable that a shell left behind by the mental body will be attracted to the earthly sphere. Such phantoms can be especially terrifying to certain people, because in them the rational principle will be absent. And for the shells themselves such wanderings are not useful; drawing near to the carnate stratum reinforces them and prevents their natural dissolution. But all such manifestations respond only to the lower and middle strata of the Subtle World. A lofty condition furthers the speediest decomposition of the abandoned vehicles. Thus when lofty consciousnesses help the one who is passing over, the envelope is immediately consumed. It is exactly the same as in cremation. The complete analogy should not be surprising.

373. Strong are the rays of Jupiter; they further the rapid diffusion of the forces of Uranus. In time people will discover methods of treatment by means of the rays of the luminaries. Since earthly light rays are curative, how much more powerful are the rays of the luminaries!

374. The envelope referred to was quickly decomposed because assistance was rendered. Such help can be exerted also by the subtle body while still in earthly life. But for this, first of all, absence of fear is essential in order to have complete self-possession in any sphere whatsoever. It is impossible to teach oneself such self-possession; it must be born from within the consciousness. Indeed, the experiences of life teach courage. It has been said, "Each coward will tremble so long as he does not find the diamond of courage."

375. People will wonder why at times a very important thought reaches one fleetingly, whereas ordinary communications arrive clearly. One should decide with caution whether something is important, which appears to be ordinary. Sometimes the most ordinary circumstance contains the solution of something important. Often a single word forewarns about something essential. Often man is cautioned against danger by a single exclamation. It is well if in this hasty word he hears the warning. There are many examples of people having remained deaf to the most urgent indications. At the moment when misfortune is taking place they recall in a flash how help was offered them, but it is already too late. People usually think that equal help can be extended in all the stages of circumstances. But can a cure be expected when the organism is already disintegrating? It is impossible to grow a non-existent hand, it is impossible to reanimate an already dying brain. Many examples can be cited when people beseeched resuscitation of the dying. Such an attitude merely shows complete lack of

understanding of how to deal with energies.

Meanwhile, people lose sight of the battle with the elements. If they do not see this battle, it does not exist for them. In the most tensed hours they are ready to occupy themselves with everyday conflicts, not caring that a terrible vortex may be sweeping over them. They prefer to busy themselves with everyday offenses, leaving to someone else the arrangement of all matters.

376. People will probably ask how speedily can thought act. Instantly, but it must be received with expectancy. One must know how to preserve this expectancy even amidst increased labor. It is inadmissible to forget such a possibility, even when one's whole being is striving into a beloved sphere. Readiness is true courage.

377. Each machine creates a particular psychology on the part of the worker. The rhythm of a machine is a strong indication of the structure of thinking. Therefore one should study the rhythm of different machines. It may be said that a machine is a sign of an existing condition. A machine worker should receive special intellectual cultivation in order not to fall under the influence of the machine's rhythm. Many will not comprehend what has been said and will think that such abstract reasoning has no meaning. It is time to discriminate where is abstraction, and where actuality.

378. Thought does not die away in space. Horizontally and vertically thought traverses space. There is no limit to its expansion. But nothing can remain in the same state. We know about the inviolability of thought, but apparently transmutation of it is taking place, and one needs to know into what the thought is being transmuted. It flows into pure fire. A beautiful circle results. From the fire arises energy—a creative thought—and through the earthly furnace this thought is again united with fire. The circle is closed, and renewed energy ascends regenerated for new labor. Such consummated cycles can be observed throughout the Universe. But the evolution of thought will be especially sublime. Therefore, does not this realization of the value of thought impel man to intensify his thought-energy? Let each one apprehend what kind of thought will be especially creative. Let man weigh in his heart which thought is fitting for him. Thus a selection of values takes place.

379. In its essence Brotherhood is a school of thinking. Each act of the Brotherhood is in itself the expression of a thought useful to humanity. Each new consciousness will be welcomed by the Brotherhood and will find support in it.

It is right that simultaneously in different countries cooperation is being hailed; such a web will be worthy of the Mother of the World.

380. Be more, more daring, learn how to recognize the date!

381. In studying thought transmission, people usually allow an error to enter which leads to disappointment. They try immediately to transmit a thought to a definite person at a

definite hour, whereas it is necessary as a preliminary to test one's own receptivity independent of a definite person. One should learn to discriminate as to which thought is manifested from without, and which has been conceived within. Such discernment is familiar to each one who has been accustomed to watch his process of thinking. Such exercises upon oneself refine one's attentiveness.

382. A hermit dwelling by a mountain stream was asked, "Does not the noise of the waterfall disturb you?" He replied, "On the contrary, it helps my hearing. Moreover, the stream reminds me of two concepts—consonance and continuity. I recall how people transgress their own paths. This variation in thoughts has the stream given me."

383. Is it not strange that the greatest truths do not excite attention, whereas those of no consequence capture all striving? Do not people measure their own consciousnesses by these means? Who established laws of banality, and when?

384. Sometimes it may be noticed that the process of thought ceases, as it were. One should not assume a decline of energy. On the contrary, an outflow of energy is taking place, and it is so strong that the energy is working from within. Such circumstances must be taken into consideration. Of course, not only does the outflow of energy take place consciously but it also flows independently, bringing succor or raising a defense. Many conditions enter in during thought-sendings and processes. One must have a very open eye in order to perceive a sort of vortical cloud being carried along. Likewise, let us not forget that our consciousness is striving inwardly to render help to such an extent that the flesh is not even aware of this benefaction.

385. Reason is the guide of misunderstanding. Rational thinking is being condemned, but irrational actions have also been condemned. This means that there is some force that should supplement the action of the reason. The heart must be the supreme judge. Being the conscience of peoples, it will produce equilibrium. Reason is not equilibrium.

386. Contemporary knowledge of the qualities of the inner man must broaden its field, but this is still far off. Humanity must first be cleansed in the fire of testing.

387. The sensation of a protecting hand can be extremely real. It is not a symbol, but a manifestation of the precious energy.

388. Cooperative labor points out paths for new construction, but one should display sensitiveness to the manifestations of life. The manifestation of growth resounds broadly. Our Community does not use force, it practices voluntary cooperation. The manifestation of understanding prepares messengers of Light.

389. People are astonished at the existence of the Higher World. They do not wish to acknowledge its influence upon the events of earthly life. Events are accelerating. Vortices of happenings do not allow humanity to come to its senses. Man deems himself the creator of the New World. Contemporary leaders think that they are building the New

World, but it enters no one's mind that their New World is a grimace of the old. The New World proceeds by new paths.

390. Striving toward the Light cannot be extinguished if a man is searching sincerely. We know the secret places of the spirit, and the froth of life will not stop Us. A temporary obscuration does not mean that a man has fallen off. It is necessary to know how to distinguish the character of these manifestations, their transitory nature; thus is it possible to discover and preserve useful people. Therefore Our selection is often surprising. The main thing is to distinguish the real from the superficial.

391. Let us find courage to meet dates; let us understand the chain of events; and in a threatening hour let us smile at news about achievement. It is twilight in the West. Madmen do not know upon what they infringe, and the ignorant affirm their superiority. It is better not to see the emanations of humanity. Darkness is overtaking those who have lost the path to Light.

392. The man who feels himself unlucky has been called an obscurer of the heavens. He has collected gloom around himself and has infected the distant space. He has harmed himself, but still more all that exists. He has proved himself to be an egoist, forgetting about his surroundings. Depriving himself of good fortune, he has become a breeding ground of afflictions. As the self-satisfied one loses the thread of advance, so does he who is filled with self-pity cut away his own success. It is not fitting for man to doom himself to calamities. Long-sown wails and groans turn into a ruinous vortex. The itch of envy changes into leprosy; from malice the tongue grows numb. A whole hotbed of disasters is built by the man who gives himself over to the illusion of bad luck. Such poisoners are intolerable in the Brotherhood. Yet many dream about Brotherhood without thinking what a burden They bear! How strong is the man who realizes the good fortune of being a man!

393. During sendings of thought one should select sonorous and unusual words. Do not repeat them, and do not complicate the sending. One may repeat for explanation, but one should not repeat the same word with different meanings. The main consideration is that petty thoughts should not rise up, thus cutting through the basis of thinking. These small flies are difficult to exterminate; they also give a gray color to the radiation. Man assumes that no one and nothing interferes with his thoughts, yet at the same time his consciousness is full of tiny tadpoles, and his thinking turns into a quagmire.

394. The sound of words should be beautiful, such harmony also produces exalted thinking. It is inadmissible to disregard any means of uplifting the consciousness. Foul language, as an infection of space, brings debasement of the whole intellect. Ugliness in all its aspects is a dangerous malady. For humanity's sake one must understand where is cure and where dissolution. It is time to cognize the purification of earthly existence. It is inadmissible to disturb space with curses that unexpectedly smite innocent beings. An arrow loosed in a moving crowd can strike a blameless one. Likewise, during thinking one can strike where karma has prepared a weak spot. Perhaps, without such a blow,

karma could have somehow been altered, yet the misfortune of the blow can smite undeservedly. Therefore, people must understand their responsibility for each word let loose.

395. Many think it not worth-while to be concerned about words and thoughts, for the world goes on in spite of curses. But such fools are blind, precisely, they do not see all the afflictions and misfortunes attracted by humanity. Let us not threaten, but advise purifying the atmosphere. Again large areas have been encompassed by violent commotions. Shocks may be expected. Not for long can people put off the results of their sowings.

396. Yogis are acquainted with attacks, as it were, of sudden drowsiness and fatigue, called the cloud of cognition. Indeed, the Yogi knows that at this time his energy is ebbing, attracted by the powerful flow of spatial current. The Yogi knows that he has taken part in Great Service for the good of humanity. It is possible to distinguish many aspects of such services. Sometimes only drowsiness is felt, but sometimes the subtle body strives to take part in an undeferrable action. Then one can see such a subtle body as a vision, or sense an invisible presence. The manifestation of such actions at a distance will be instantaneous. No earthly time is required for prolonged discourses and influences. When a Yogi feels the approach of a moment of drowsiness, he yields to such an imperative call, otherwise he may let pass an opportunity for cooperation in something great. It is especially indicative that those communions take place at remote distances and with persons absolutely unknown. Thus, the magnet of attraction is the more remarkable on the basis of thought-energy. Many manifestations may be noticed that are usually ignored.

397. The Yogi values many earthly oppressions which fall to his path. Each such suffering is called the hastened way. Sharpening of feelings cannot take place without overcoming obstacles. Therefore let us not scorn the accelerating paths.

398. After a separation the wise like to sit awhile in silence. In such a preface is expressed great experience. Let the radiations be settled and thought-energy be put in equilibrium. Each employment of energy should be sensible.

399. Pay attention to how much people turn away, falling under the influence of casual rumors. Their brains cease to work and become like a sponge left in dirty water.

400. Even the smallest signs lead to great manifestations, but people do not realize that a pathway overgrown with brambles can lead to a glorious achievement. It is the usual mistake to demand large earthly signs for advancing. One must understand the entire and most subtle fabric befitting the Greatest Image. One must not permit people to defame beautiful existence. Those Images must be brought to Earth which do not cause harmful confusion. As it is, the great Tree is cloven, its separate branches withered. It is not evident that anyone has regretted the scattering of the One Treasure. The foolish assume that discourse about the severed branches is a needless symbol, for they do

not even know how to think about Oneness. These ignorant ones cannot understand the collective concept of Brotherhood. What is the dome to them, when they have not even laid the steps!

401. It is time to understand that the human path has been directed toward cooperation. No government will be enduring without affirmation of cooperation. This is no dream beyond the clouds, but the requirement for a date of evolution. Thus, let us not consider it an abstraction when the saving measure is proposed to us.

402. Who can take it upon himself to judge that which he does not know? Who presumes to affirm the presence or absence of something unknown? It is more sensible to admit that much exists which is unknown to people. Let people at times reread this simple truth.

403. Some appear as messengers, who have consciously and selflessly accepted the responsibility; others bear tidings without knowing it; a third group partially affirms a useful word; a fourth displays useful actions by the examples of their lives. There are many kinds of offerings and affirmations. Let us not designate which can be especially useful. Each one within his own horizon can direct people to good. Let us welcome each good offering. Courage enables one to array oneself in impenetrable armor.

404. Why does not a plea for help ring out when it is undeferrable? Help is the force of Brotherhood. It is impossible to compel people if they are not conscious of this undeferrableness. To him who does not wish to follow a path favorable for both himself and the Brotherhood all advices about the power of unity will be superfluous as long as he does not realize his complete error.

405. The manifestation of Wise Teachings enables one not to lose sight of the goal. An experienced archer sends the arrow firmly, but the hand of the faint-hearted trembles. The goal cannot be attained through errancy and staggering. Each belittlement of the Sublime fills the spirit with unsteadiness. The beautiful Sublimity is a shield against all errancy. Man goes straight to the Beautiful. He will not turn his back upon the Beautiful, nor will he utter disparagement of the Beautiful.

406. Unbelief does not belong to spiritual discussions only; it belongs to all domains of knowledge. A particular type of people is subject to unbelief. They deprive themselves of any creativeness; they cannot be inventors; they do not know inspiration. Such unbelievers can impede the movement of evolution. There are many of them, and they are capable of condemning everything not encompassed by their consciousness. Let us not take an example from these walking corpses.

407. And yet, how to deal with unbelievers who try everywhere to cause cleavages? There are very many of them, and owing to their ignorance they are very clamorous and meddlesome. One should muster a few scientific arguments against them. They cannot brook having the extreme irrelevancy of their opinions pointed out to them. Fortunately,

science in different domains helps to illumine the paths of evolution. Of course, the ignorant will insist upon long outworn concepts. They do not like it when they are asked for proofs. Their attempts to screen themselves with scientific terms merely prove their narrowness of conception. Sometimes it is useful to come in touch with stagnation in order to perceive the entire extent of the obstacles to freedom of evolution. One need not be distressed at the existence of such branded consciousnesses. Each word which serves as a challenge to them will be a useful sowing. Let them even become abusive, nevertheless an agitation of matter will result.

408. Brotherhood teaches discernment of the boundary lines where it is possible to attain useful results. Many are already in such a state of corruption that instead of an agitation of matter only infection of space results. Each disciple of the Brotherhood understands where a contact is already impossible.

409. Tolerance is one of the conditions of observation. True observation is the basis of cognition. An intolerant man cannot form a just picture of things. He deprives himself of observation and loses perspicacity. What kind of cognition can be born from egoism which rejects reality? There are many examples of great truths having been subjected to distortion, because of intolerance. It may be said that intolerance is ignorance, but this definition will be too mild. Intolerance is evil; there can be no good intolerance. It invariably contains falsehood, because it conceals the truth. Only those who definitely lack intelligence can light-mindedly fail to consider intolerance as something unworthy.

410. It has already been said that the science of thought transmission at a distance is ordained as an attainment of humanity. However, it must be an authentic science and must arouse a respect worthy of it. It is inadmissible that people should respect a primitive apparatus more than the great energy contained within themselves. Do not think that an understanding of the forces concealed in man has been sufficiently strongly established. There is far too little respect for such forces among illiterate people. They are ready to hurl themselves into the dark abyss of so-called spiritualism, but they do not wish to reflect about the power contained in thoughts. The science of thought cannot be developed if people do not pay attention to it.

411. Be very cautious, for the currents are not natural. The sharp changes not only of temperature but also of chemism itself cannot be ordinary ones. There are such confusions throughout the world that it is more necessary to protect oneself, otherwise there can be derangement of the centers. Chemism can act as a poison. The manifestation of disorganization of interplanetary currents is too little studied. The air is considered to be as usual, just as are water and fire. But, then, do not these manifestations differ each instant?

412. Each arch has its apex. Disturbing it causes the downfall of the entire arch. Similarly there is in life the Highest Contact without which life turns into chaos. Is it easy to sense this point of Infinity? Few have sensed it, but because of this the manifestation of Infinity has forever illumined their consciousness. Great is the concept of the subtlest

energies that uplift the consciousness. It is impossible to call them other than subtlest. Earthly apparatuses do not detect them. No one has seen them, but some have been convinced of their presence by an indescribable feeling. It would seem that earthly forces are forever separated from the subtlest domain, yet for all that our planet is on the eve of realizing the higher energies if humanity so desires. In this condition is contained the chief affirmation of the possibility, for each possibility can be rejected by the insanity of the will. But it is inadmissible that the highest point of the beautiful arch be destroyed by madness. Let each one recollect the best moments of his life. Is it possible that even a cruel heart will not be softened! Let each one sense in his own life the contact with the highest point of beautiful energies.

413. Picture to yourself how the subtlest energy touches us. Such an arrow must pierce all space. Though words may not be found to express the unrepeatable sensation, yet it remains as the most immutable in all existence.

414. The man who retains within himself even one subtlest sensation becomes forever an unusual being.

415. Not only exceptions but the majority of people can attain a sensation of the subtlest energies. They have but to think about them.

416. Yes, yes, yes, the usual mistake is that even people who accept the subtlest energies picture their action incorrectly. The manifestation of the subtlest energies is imagined as something thunder-like and physically striking. It is impossible to explain to people that their earthly nature makes the subtlest energies almost mute and imperceptible. Of course, the inner reaction will be enormous, but few have the consciousness sufficiently prepared to perceive these higher Contacts. It must not be thought that it is possible to receive sendings from the distant worlds without preparation. One should not be distressed that the dual nature, the earthly and the subtle, is not easily manifested as one. One is again obliged to remember about earthly cooperation, an idea which is assimilated with difficulty. It often excites the lowest passions instead of rational labor. If cooperation is rarely found, even in small circles, then with how much more difficulty is the synthesis of subtlest energies assimilated! We speak, not to distress you, but to implant patience and striving.

417. It is especially inadmissible to strive to apply the subtlest energies for personal aims. Though the Higher Force communicates inner power to us, it is impermissible to forcibly apply the beautiful energy for personal interest and gain. Merely give entry to the beautiful Force, and much will be added.

418. The non-duplication of experiments with the subtlest energies often diverts the attention of scholars. But they forget that it is not the energy which is unrepeatable, but they themselves. Moreover, they do not know how to create duplicate conditions surrounding the experiments. Many times you have had occasion to note how different were the attendant circumstances. But even an eminently experienced scholar does not

attach significance to very diverse conditions. First of all, he does not pay attention to his own mood; yet the condition of the nerve centers will be decisive for many experiments. Likewise overlooked is the quality of the co-workers taking part in the experiments. But even in antiquity, and later by the alchemists, the value of cooperation was well understood. They knew also about the significance of sex. They did not deny lunar reaction and the force of the planets. But at present, such elementary conditions are considered almost witchcraft. It is impossible to persuade people that they are the bearers of the answers to many things.

419. Among things overlooked we also find neglect of the quality of thinking. Not enough has been said about this power. For example, man does not pay attention to the fact that during amplified thinking he involuntarily sends his thought abroad. Verily, strong thinkers must be very careful. Their thought can be more easily seized in space. You already know about currents which, as in a tube, preserve a sent thought, but even such a special measure cannot always be effective.

420. It is possible to intercept telegrams; it is likewise possible to intercept thought. Thus, silence is no concealment of a secret.

421. Each one has a great many relations with completely unknown people. Also, his name is pronounced somewhere. Let us not forget that such distant contacts often have a greater significance than contact with our near ones. It may be noticed to what an extent remote information is reflected upon all the inner centers. But such an unquestionable circumstance almost fails to be taken into consideration. People assume that bodily contact is especially important. Let us not deny that the physical handclasp also has significance. But a thought, remote, unharmonized, can exert a very strong influence. No one can see these distant threads, but a refined consciousness feels them.

422. Is it not remarkable that in sleep the consciousness could trace an approaching onset of heart contractions? Likewise is it remarkable that by certain vibrations it is possible to avert a strong attack of pain. Much can be noticed.

423. Many will read about Brotherhood; many will discuss this subject—but will many apply in life the fundamentals of Brotherhood? Not reading, not conversations are needed, but gleams of brotherly relations. Likewise needed are experiments with the energy of thought; though they may not yield brilliant results, nevertheless they will fill space and help someone unknown. Let empty arguments be abandoned that something has not been successful. Today it did not succeed in order that tomorrow it may blossom more beautifully.

424. Moreover, it is necessary to understand the significance of mutual respect, which lies in the foundation of Brotherhood. It is necessary to recognize the deep meaning of reciprocity when forces are increased tenfold. Brother will not censure brother, for he knows that condemnation is dissolution. Wisely does a brother help at each turning of

the path. Thus, cooperation is first of all a scientific action.

425. When we compare phases of growth of consciousness with scientific methods, we do not wish at all to desiccate beautiful sources, on the contrary, we wish to create steadfast effluxes of energy. Science must reinforce the paths to higher cognition. The time has drawn near when the ancient symbols of knowledge must be transformed into scientific formulas. Let us not demean such a process of clarifying thinking. Let us learn how to find allies in the most unexpected domains. Not enemies, but co-workers will acquire knowledge of all the forces of nature.

The evidence reminds about the depths of reality. Thus, instead of dissecting a living organism, let us assemble the unification of consciousness. Let people not call Us dreamers, for We are lovers of precise knowledge, as far as it can be precise.

426. A subject must be introduced in schools—the synthesis of the sciences. From it students will perceive how closely connected are many branches of learning. They will see how great is the circle of science! They will apprehend that each scientist is in contact with an entire series of scientific provinces. If he cannot be fully conversant with them, at least he must understand their problems. Through acquaintance with synthesis, students will be able to more consciously select their own scientific activity. Let us not forget that up to the present such choice has been extremely fortuitous, often resting upon vague family traditions. Likewise, the student passed helplessly through disconnected school subjects without understanding precisely why these subjects were necessary. In the study of languages it has not usually been pointed out what are the advantages of each one. Therefore, a dull attitude toward learning has so often been noticed. This has not been laziness, but simply lack of knowledge of the meaning and aim of the subject. Assuming that each scientific subject should have an attractive introduction, the synthesis of science will enlighten even the smallest consciousness and lead it toward labor. It should not be thought that such synthesis can be absorbed only at an adult age. Actually, in their early studies it is especially easy for children to assimilate broad views. Of course, the exposition of this synthesis must be attractive.

427. In fact, the beauty of synthesis will remain throughout life. Each investigator who devotes himself to even the least detail in the structure of the Universe arrives at it through the principle of breadth, and not through narrowness. Thus, cognition will be all-embracing. Verily, where burns the fire of knowledge, there has been ordained a luminous future.

428. Knowledge is the gateway to Brotherhood. Let us not be surprised that the establishment of Brotherhood begins with the synthesis of the sciences. Though each one master but one subject, nevertheless he will know how to render respect to the countless branches of knowledge. In such respect is born the understanding of Brotherhood.

429. Even in the course of a short human life there can be noted the disappearance and

appearance of islands, the shifting of lakes and rivers, the death and birth of volcanoes. One can see a continual advance of some shorelines and the recession of others. No one can say that over several decades a marked alteration of the planet's crust does not take place. Now if, during a half-century, you take the recession of shores known to you and prolong it over the hundreds of millions of years of the planet's existence, you can see what enormous alterations could have taken place. Let people take note of these figures known to everyone and marvel at the change of conditions on the planet. Such evidences are very useful for unreasonable people. Even up to the present the most ancient periods are subject to suspicion, for people do not think about hundreds of millions of years; such calculations are prohibited by the distorters of ancient symbols. But the young generation should be made to confront the great problems. Motion will be the basis to start from. Let our planet, with its great motion, be converted into a small globe. Let us not be afraid of realizing ourselves to be in the vortex of Infinity. Then, too, the concept of Brotherhood will prove to be a steadfast anchor.

430. Someone says, "I know all this," but he is wrong. He does not know about the meaning of Brotherhood. He has not gauged the significance of the planet in calculating the centuries. He has not thought about the flow of the horizon. Thus, let him conscientiously acknowledge how little the most fundamental concepts have entered into life and thinking. Such realization will be the first pathway to Brotherhood.

431. Let people ask the Great Wayfarer, whence has run his path? He will make no reply, because he bears secret knowledge and he has learned when and to whom to transmit the entrusted Burden.

432. A certain settler built his house at the foot of a volcano. When he was asked why he exposed himself to such peril, he replied, "The difference is merely that I know about my danger, but you do not know what surrounds you." Great equilibrium must be found between tranquillity and the realization of danger. It is inadvisable to surround oneself with terrors, but neither is carelessness the solution.

433. For some reason birds are considered carefree, but they not only sense bad weather they also display more concern about dates for nesting and migration than people do. Goal-fitness has been excellently developed in all the kingdoms of nature. This quality is not always appreciated by people; they know too little of the past, and they do not wish to think about the future. For the most part, investigations of the past are casual, and therefore findings are heterogeneous. People usually limit themselves to quests of known places; they forget that life passes along the most unexpected paths, and its traces can be found unostensibly and unexpectedly. It is essential to preserve the writings of contemporaries, which in the course of time will help to find places already leveled to the ground.

434. There exist ancient repositories of which you have heard. The Brotherhood has preserved invaluable memorials of the most ancient times. There are people who have seen these many-storied repositories. By imitating the basic labors of the Brotherhood

people may become united in useful cooperation. The Brotherhood is not a myth, and treading in its steps will be a decisive construction. It is not forbidden to copy anything lofty. In all Teachings it is proposed that one test oneself by comparison with the best and most difficult attainments. Placing before oneself a lofty task, it is possible to attain no small results. All dangers will prove to be amusing phantoms.

435. Earthly life has sometimes been called temporal. Verily, among other conditions, earthly life has no duration. Brotherhood directs thoughts to the far-off worlds.

436. Joint brotherly service can begin when mutual recrimination has been abandoned. Discussion is not condemnation. There may be brotherly actions which are not immediately understood. It is possible to make inquiries about reasons, but it is inadmissible, through ignorance, to utter condemnation which is like a sharp knife. Brothers so respect each other that they do not suspect unworthy action on the part of a brother; they comprehend any situation and ponder how to render assistance. In such cooperation there will be not the slightest compulsion. But mutual understanding is not born in an instant—a certain period is required to harmonize the centers. Therefore, in antiquity a certain time was set as a testing for newcomers. In the course of this period they could quit the Brotherhood without grave consequences. This period could be from three to seven years, but after that a betrayal would entail the most serious consequences. One must not look at this as cruelty, for he who runs away during a thunderstorm may be struck by lightning. The very speed of his flight only increases the danger.

437. However, not by danger or by terror, but by joy is Brotherhood maintained. In harmony grow superearthly feelings. Whoever has once experienced these exalting sensations already knows the Magnet of Brotherhood.

438. In any experiments one should not give way to excess. In general, excesses are inadmissible, they are contrary to equilibrium. Man, as a complete microcosm, must not violate equilibrium which is bestowed with such difficulty.

439. The psychic nature is individual in both people and animals. It is an error to attribute it to a single race or species. One may notice in certain peoples a leaning toward psychic manifestations, but this quality still does not explain strong manifestations in the case of certain individuals; it is the same in the animal world. Some will say, May not this be evidence of the disorderliness of some laws? Not at all. On the contrary, it merely proves the existence of laws over and above earthly reasoning. There are many questions which lead into error those who cannot think above earthly reasoning. People have become accustomed to think about fortuitous boundaries of nations, taking them for something immutable; likewise an entire people should think uniformly; a species of animals should have the same characteristics—yet life itself teaches one to perceive a great diversity. Man will be far happier when he discovers the thread of laws of the psychic nature.

440. If catastrophe threatens Earth, is it not absurd to write something down, to study, and to conserve? Only from an earthly point of view is it possible to arrive at such a premise. If Subtle World does not exist, why should we bother about the earthly one. But We are speaking about life, not about a handful of earth.

441. "We already know about everything." So say those who do not fulfill the fundamentals of life. Each one encounters this boasting about knowing everything, and each one may be struck by the ignorance of such noisy braggarts. One can but deplore such impudent assertions. Let these persons test their obvious ignorance upon themselves. In themselves they confirm whence come so many failures into the world. Let us not bother to repeat about the causes of misfortune.

442. Without any instructions people know how to care for a beloved object. They will resourcefully discover how to keep it in concealment. They will exert themselves not to break or damage a beloved thing. Someone has said that people are most competent at preserving stones and metals, less so with plants, still less with animals, and least of all with man. You can judge for yourself how just is such an understanding. Man is a most subtle organism, and yet the most cruel treatment falls to his lot. Let us not close our eyes to the fact that the so-called abolishment of corporal punishment is merely a screen for still greater cruelty. When will the abolition of spiritual persecutions finally come! When will people realize that the highest degree of torture is torment of the spirit! As long as they are not conscious of the Subtle World, humaneness will not be realized. Let us not be surprised that some people require the division of the higher worlds into many degrees. Rather, let people, including those who demand the most, understand at least the Subtle World, so that they may know how to enter it worthily. The division will be grasped afterwards when at least the first degree of Infinity shall have been comprehended.

443. Brotherhood, like a Magnet, attracts ready souls. The paths differ, but there is that inner chord that sounds and calls to unity. One can feel the most salutary vibrations, but only a few understand the significance of such healing manifestations. It is impossible to explain in words alone how this unification takes place. One must have a broadened consciousness in order to understand and gratefully receive the Help sent. Thus will man begin to discern how the higher energy draws near.

444. Who can say that the tension of the world is decreasing? On the contrary, it is seething, and people do not even know how to define that which is taking place.

445. Around the concept of forgiveness there is a great lack of understanding. One who has forgiven someone assumes that he has accomplished something out of the ordinary, whereas he has merely preserved his own karma from complications. The forgiven one thinks that all has been ended, but, of course, karma remains ahead of him. True, the forgiving one did not intervene in the karma of the forgiven one and thus has not made it more burdensome, but the very law of karma remains with both participants. The Lords of Karma can alter this to a certain extent if the fire of purification

flashes out brightly, but such a flame cannot easily be set alight.

Great sacrifices have been performed for the kindling of the fire. One must revere the memory of such self-sacrificing deeds. Beauty lives on in such calls. Neither time nor human confusion can stifle the calls to self-sacrifice. The records of Brotherhood also tell about this same thing. It is beautiful that even now the concept that has existed throughout the ages is not forgotten.

Let us not reject even a little understanding of the supermundane path.

446. Some people write down the changes in their attitude toward their surroundings. Such notes are useful, for they induce one to ponder on the evolutionary movements which are taking place. Let us not be afraid of making mistakes in such observations. It may be that a casual mood arbitrarily colored an observation, but even through the superimposed colors, movement can still be felt. Precisely such movement, as a symbol of life, will guide man.

447. Among one's customs one must retain all those that contribute to the elevation of the spirit. Let us not uproot feelings which can yield most precious branches. Let us not cut away healthy shoots, for it is impossible to create in an instant something new and more beautiful.

448. Ordinary human sensations are often called something supernatural. A presentiment is quite natural, but as a result of superstition it is referred to the category of unusual agglomerations. A feeling does not deceive, but to sense it will be a certain attainment. Especially do people lose their wits when waves of different sensations simultaneously rush over them. Even trained observers cannot discriminate between contrasting feelings. One may spring up from a nearby neighbor, whereas another comes flying from beyond the distant mountains. Frequently, a nearby circumstance can interrupt very important distant currents. Let us not be distressed by the small when great calls may be hastening on. It is necessary to adjust one's feeling to the greater, knowing that it may arise. Especially when space is so tensed, one must keep one's attention fixed upon the larger tasks.

449. A presentiment is sometimes called the figurehead of the ship. It runs in advance and does not allow itself to be overtaken. The new consciousness understands that the ship has a bow and a stern, but superstition adds to the bow of the ship the most fantastic image. Similarly, human thinking adorns the simplest sensations with unheard of forms.

450. Wherein, then, is progress? Some assume that it is in constant recognition of the new. Will not such aspiration be one-sided, and must there not be added to it regulation of the old? More than once it has been shown that people abstractly strive toward something new, and yet continue to dwell in an old pigsty. Someone gives lectures about cleanliness, yet is himself extremely filthy. Will such instruction be convincing? Or

a lazy man summons to labor, but who will give heed to him? Let us not be afraid to repeat such primitive examples, for life is full of them.

Whoever thinks about harmony knows that a house is not new where old rubbish has settled. And yet one can see how beautiful attainments wither because they cannot grow in filth. Not only is such a fate of useful attainments deplorable to see but it is sad that their dissolution litters the already discovered paths for so long a time. This is why I speak about equilibrium.

451. Do not permit any quest to be traduced if it is sincere and has a good basis. Solicitude and care are necessary. As a gardener grows new fruit and fertilizes the soil, so let us be ready to assist the new and regulate the old. Whoever wishes to help must be prepared to assist in every way. Only with such readiness can one find the path of application.

452. Observe and if possible write down the dates of events. Later on, a remarkable mosaic can be put together.

453. As I have spoken about the relationship of the new to the old, so do I also speak about the correlation of the inner to the outer. Formerly, people were taught lying and hypocrisy and received praise for insincerity, but now such subjects have been abolished, for these qualities have become innate. Actually, it is necessary to pay attention to the tragic discord between the inner and the outer. Is it possible to expect special mastery of the lofty energy in such destructive disharmony? People are reaching such a degree of torpor that they cannot even imagine that man can bear within himself both enemy and friend in continuous conflict. It is impossible to possess power when on the face is a mask and in the heart, a dagger. Impossible is successful growth if the entire organism finds itself in a constant state of disunity. We have spoken about unity in order that each one shall understand it, not only in relation to his near ones, but also in regard to himself. Such inner disunity is in itself dissolutive and self-devouring.

In the discourses about Brotherhood, it is not without reason that unity is so often called to mind. The meaning of this quality must be profoundly understood.

454. Each one has noticed with surprise that in the best Teachings schism has taken place. Certain leaders have even considered such occurrences useful for arousing discussion. But it must be contemplated that around the Truth there can be no contradictions. Only the blind do not see what stands before them. Will not the cause of such blindness be one's own disunity?

455. The history of various senseless disputes can serve as an edifying lesson. Throughout the world these follies are being perpetrated. Is it not timely to remind about Brotherhood?

456. Not only nonconformity of old and new, of inner and outer but also different

understanding of the simplest words is an obstacle to the consolidation of progress. Do not consider it strange when the simplest concepts are wrongly interpreted—there exists no unity of consciousness. In spite of beautiful solitary flights people will bog down in one swamp in the majority of cases. It is impossible to instruct them in the higher energies when their very way of life needs regulation. You have heard about a disastrous termination of an experiment with currents of high tension, and you have rightly understood that the cause lay in carelessness. The first success not only did not inculcate carefulness but, on the contrary, admitted negligence. There are many such examples. Often it is impossible to bestow success, because it proves to be a dangerous plaything in foolish hands.

Much ignorance interrupts the paths of progress.

457. A mission, in itself, likewise bears danger. One must hold fast to one's mission, for hands are stretching out on all sides. Therefore it is not surprising that there are so many admonitions on the paths to Brotherhood. Whoever considers these exhortations superfluous is foolish. Who can boast that his traveling bag is in order?

458. About preparations for Brotherhood the simple truth must be understood—the more, the better. Let us not think that there is enough of everything. One must accept as an essential procedure the review of all things taken along. One should not take much, but it is inadmissible to forget what is needed. The selection itself will be an adequate test.

459. Thirst is slaked by water. Thirst for knowledge is slaked by the path of approach to the Higher World. Many scholars suffer their whole lives from indescribable anguish, because they alienate themselves from cognition of the Higher World. The anguish of the wrong path is most cruel, most devouring! In the end such a man finally abrogates his progress and is in torture without understanding his own error. Much malice is engendered by such beings. They are ready to persecute even the least manifestation of Light.

460. There are many human masks, but one of the most repulsive is the guise of unity. One has to sink into slime to dare such falsehood, to display the smile of unity when in the depths of the heart there hides a grimace of malice. One has to imagine a complete shattering of the spirit in order to understand to what an extent such a man violates human dignity.

Such an ugly manifestation takes place often, and how far removed it is from Brotherhood!

461. The Brotherhood is not a shelter, but a Beacon of Light, it is as a Watchtower; thus must the manifestation of the Brotherhood be understood. Otherwise, people will often assume that Brothers seek safety from various persecutors. No, the seclusion of the Brotherhood is necessitated by completely other causes. As a Beacon on a lofty peak,

the Brotherhood applies its knowledge for the salvation of humanity.

462. Certain Teachers have advised against touching upon insoluble questions. Of course, they had in mind not rousing unprepared minds to resentment, but where discussion is possible, the most far-reaching intellectual excursions should be encouraged. Beauty sparks in prognoses which can come to life in brotherly unity.

463. It will be pointed out that many Communities and Brotherhoods have fallen into ruin, but they are not the ones We speak about. Moreover, they could have been moved elsewhere, but to a stranger's eye it might seem that they disintegrated. Do people know much about life in a neighboring house, much less about that which they are not supposed to know? Each one can recall from his own life the most significant events about which no one has known. Especially if transmitted by thought at a distance, who could learn about them? True, thought can be intercepted, but for this special conditions are necessary. If a thought has been directed with especial clarity to a definite person, it will unfailingly contact his aura. Thus communities can be kept together by the force of thought. But some are so afraid of thought that they decline everything relating to this domain. Such people should not be attracted, their approach ends in treachery. More than once Communities have been moved away in order to free them from undesirable people. It is easier to announce the dissolution of a Community than to disclose those who can do harm. From such a situation one can more easily comprehend why the Brotherhood is to be found in an inaccessible place. Therefore, too, each one who knows about the Brotherhood will be careful in giving out his information. People cannot bear it when they are unable to understand something. Such understandings are stratified slowly. Very rarely is the Chalice filled to overflowing. As a synthesized center, the Chalice preserves the most essential, indescribable accumulations.

464. The Chalice, just as the heart, is especially close to the concept of Brotherhood. The Chalice is the repository of everything loved and precious. Sometimes, much that has been gathered into the Chalice remains concealed for entire lives, but if the concept of Brotherhood has been impressed upon the Chalice, it will resound in both joy and yearning in all lives. To people who are cognizant of it even in an hour of difficulties and clashes, the concept of Brotherhood will be a saving factor.

465. Predisposed observers discern only their own preconceived design in actions and reactions. If all the distorted facts be called to mind, it will be horrifying to learn how many already discovered attainments have been destroyed. It is impossible to show any advance which has not been sullied by premeditated trickery! There are many causes for premeditation—the first will be ignorance, then come malice, envy, aversion to someone's success, dislike for the new—thus, many ignominious qualities distort the facts. In such a frame of mind is it easy to proceed with the cognition of the great energy?

At each step are encountered misunderstanding and malevolence. One has to have special cultivation of the will in order to accept these obstacles as unavoidable. But even

though a man shall find in himself sufficient firmness to overcome such difficulties, still, so many most fortunate confluences of energies will be lost.

466. It is impossible to understand why even the simplest observations are overlooked. For example, in studying aromas insufficient attention is paid to the usefulness or harmfulness of different very pleasant odors. All flowers have a particular designation, yet so-called perfumes bear conventional floral names. No one is concerned about the usefulness of the perfumes, but the essences used to make them up are sometimes almost poisonous. It is regrettable what the teaching about color and aroma has turned into when people propose to use arsenic coloring or deadly aroma!

467. Broad usefulness will be the adornment of the cooperative. Let nothing pernicious be admitted under any covering. Thus, let us draw near to the concept of Brotherhood.

Let us keep in mind that the most difficult hour can be the threshold of new achievement.

468. Always remember about the young co-workers. Remember that it is always possible to find them. Remember that they await you, even under diverse garments. Under a vague aspiration they are still ready to receive a word about new attainment. Through all the domains of science let a call be heard to the spacious truth. Let each one, though it be through physical culture, begin to think about culture of the spirit. Let biology remind one about unending life. If someone likes outlandish words, make no objections, for the paths are infinite. If someone is bewildered, encourage him, because not seldom is perplexity a sign of a secret thought. When someone views things with gloom is this not a sign of frustrated hope? One word about Infinity can bestow wings. When someone is silent, perhaps he is searching for the most expressive word—encourage him with a look. Many bridges can be enumerated by which young friends can cross over the stream. But the main thing remains that the readiness of young forces is great. This must be remembered by all who shake their heads in unbelief.

469. Concerning youth, it is necessary to make arrangements for each one who has chosen the brotherly path. It is needful that this inexhaustible source continually strengthen forces through reciprocity. Let us not think that only after a certain age youth becomes receptive. Memory frequently awakens quite early, and it is amazing how brilliantly thought is at work at a very early age.

470. The consciousness of adults sometimes dies away for a certain time, whereas children are acutely perceptive of precious qualities. Adults often fail to respond to the concept of heroism, but children are fond of popular heroes; they are enraptured by great deeds, and they dream of seeing themselves among the champions of the truth. It is inadmissible to deprive children of this living source of inspiration, which will remain a luminous glow throughout their lives. This aspiration is not sensuousness, but the growth of consciousness which has come in contact with a beautiful image. It is necessary to preserve by all means such contacts; from them is born also the concept

of Brotherhood.

It should not be thought that the realization of Brotherhood comes from any sort of dogmatic moralizing. A beautiful achievement can illumine a young heart forever.

471. The happiness of the Teacher is in encouraging the disciples to dare toward Beauty. Long lists of tedious, torpid incidents do not promote this achievement. The Teacher himself must carry the flame and by his presence alone impart the fire. Such an everyday task is difficult, yet people are tested precisely in everyday life, which is the sister of Infinity.

472. An outflow of psychic energy is not at all susceptible to treatment by blood transfusion, but by valerian, musk, and milk with bicarbonate of soda. These basic remedies are supplemented by the psychic energy of the physician—the latter is quite essential. Our young friend possesses an excellent quality—he can give away a large quantity of energy without injuring himself, for there is none of that malice in him which usually has an enfeebling effect. Malice can produce a strong convulsion, therefore the basis of malice is not suitable.

473. Anemia is usually considered to be a blood deficiency, but this factor is not of fundamental importance. It is but a result of an outflow of psychic energy. Thoughtless physicians assume that it is possible to restore strength by drinking blood, but they forget that the inflow of strength will be one of appearance only. It is the same as trying to illumine a large house with a single match. Taking in blood produces much harm; this substance requires study and adaptation. That is why We do not in general advise such mixing of blood. Essentially, it is unnecessary. Increase in psychic energy is attained by the simple expedients of which We have already spoken. But in this let us see to it that there be not found in the vicinity someone who absorbs the energy. Indeed, it can be absorbed consciously and unconsciously. Each irritation, each despondency will definitely absorb the precious energy. When the fundamentals of Brotherhood are being taught, first to be eliminated are all those elements which are adverse to psychic energy.

474. It is advisable to observe the methods of the invasion of chaos. Many suppose that the very concept of chaos excludes any system. A representation of chaos as completely formless will be untrue. Even in each life it can be observed how subtly chaos creeps in. It intrudes as an actual decomposing force. “The Invasion of Chaos” could be the title of an extremely instructive book of observations.

475. Spatial voices have been mentioned under various names in the Scriptures of all peoples. Let us not delve into why such voices have been attributed to the most diverse sources. Right now it merely needs to be kept in mind that knowledge of these voices goes back to remote antiquity. One should not assume that people of the most diverse cultures could be mistaken or be intentional liars. Science has already mastered wireless transmission, which is being continually improved. Moreover, thoughts are being studied, and remarkable observations are already resulting, but for all that,

ignorance has so greatly increased that it is necessary to reiterate even the simplest truths.

476. Not only are opinions and ideas about it not admitted but people even consider it harmful for the health to think about the primary energy. Even such absurd arguments exist. Such objectors do not admit that thoughts can not be harmful for the health, and consequently everything concerning thought can not be harmful. I affirm that thought is the natural principle of life. Nothing around this principle can be injurious; thoughtlessness is far more frightful.

477. Everyone has noticed certain people who ask very complicated questions and yet do not apply even the simplest fundamentals in their lives. Such incongruity is a poor sign. Would it not be better for them to apply the refined formulas in life? Such incongruities are to be cast off first of all on the path to Brotherhood.

478. Spatial calls reach Earth through the most unexpected receptions. An imperative call about altruism and mutual understanding reaches certain people. But pay attention to the unexpectedness of such arrivals. If, on a map of the world, the places be marked where Our call is perceived, a very unexpected pattern will result. But there are people to be found who repeat this very same thing without any understanding. Sometimes the sowers of dissension are not averse to speaking about altruism. The very meaning of the word is annulled, and instead of mutual understanding violent hatred emerges. But over and above all obstacles remains the call for altruism and mutual understanding. What is not understood today will come tomorrow.

479. People cannot understand by what signs to appraise actions. Here is an opinion brilliantly expressed, yet in the Higher valuation it is not considered very good. On the other hand, an opinion hesitantly voiced, full of modest reserve, deserves joyful commendation. To a superficial observer such an appraisal is not comprehensible. There can be brilliance in false stones. Deep thinking can also be expressed in very singular words. Where there is more inner glow, there must also be encouragement. When I speak about simplicity, I have in mind direct persuasiveness. When there is talk about raising the people's level, precisely simplicity is required in all its convincingness. This quality must not only be accepted with one's mind but loved with one's heart; from it emanate both cooperation and Brotherhood.

480. Dissonance is more audible than consonance. When one listens to the lower superearthy sphere, one may be staggered by the tortured groans, wails, and cries of terror. After these moans the succeeding spheres seem silent, but this impression is a relative one. The music of the spheres is sublime, but it does not harrow the nerve centers. So, too, in all that exists people are attracted by dissonance, but only a few know how to recognize concordance. On the paths to Brotherhood one must cognize the power of concordance.

481. Those who blaspheme against that which exists hope that their evil projections will

go unpunished; they attempt to advance on the path of evil and boastfully assert that no arrow of justice will overtake them. Can one place reliance upon that which has not yet been manifested? Their thought attempts to hold it back, for the reason finds examples of immunity to punishment. But let them remember how short-sighted is reason.

482. Note to what extent even excellent people can be blinded! It is true that they cannot even perceive forewarnings. It is necessary to be extremely careful in cautioning them. One has to give such a warning in parts, not depending upon their eyes being opened at the very beginning.

483. In ancient communities each one undergoing testing was hailed. He was dealt with solicitously since it was known that it was inadmissible to forcibly interrupt the process of his experience. It was considered that each testing is a threshold to progress. No one could twist the path of effects, but brotherly encouragement enabled him not to slacken his pace, even before the most frightful images. Of course, chaos in its terrible ugliness inevitably tries to impede the path of each one being tested. But let these images be dreadful; the manifestation of the most horrible one will be in itself the forerunner of the end of the test.

484. Disciple, when you choose a most restricted sphere, still leave an hour for the all-encompassing. One cannot breathe in a straitened sphere, but even a small ray of Infinity will provide enough prana. All-encompassment exists in Infinity. When this truth is realized, then there exists no narrow and stifling sphere. In the quest for Brotherhood one must keep in mind these guideposts on the path of liberation.

485. When a great light draws near to someone's eyes, he exclaims, There is not enough light! Must not the cause be sought in blindness? Many examples can be cited when faulty eyes failed to see the light. Insensitiveness to light does not depend upon the light itself, but lies in poor eyesight. People who have eyes obstructed by dust can often be reminded of this. Can such a person be fit for the path to Brotherhood?

486. For the demonstration of concepts let us represent them graphically. Let us imagine unity in the aspect of a beautiful and stable dome. Let the threads of the elevation extend upward and be joined together as the facets of the dome. No one could suspect that unity could infringe upon individuality. With the ancient builders each column, each step was individual, yet none the less they went to make up the general harmony of the structure. The vault was held up, not by ornaments, but by correct internal cohesion—thus unity can be expected where that inner cohesion which rises to the Summit is understood. Let us not weary of collecting the best images around the concept of unity. Unity is so very necessary, and it is so often impaired even among those who already know about Brotherhood.

487. Leave behind all regrets about the past, let us not make the path to the future difficult for ourselves. The very mistakes of the past must not fix attention upon themselves. Striving into the future must be so strong that the light will not grow dim in

eyes which are not directed backwards. Let us forsake the past for the sake of the future. One can strive so strongly into the future that in all conditions this blessed eagerness will forever remain. Each striving toward the future is striving toward Brotherhood.

488. It is necessary to understand how many external conditions go to make up man's frame of mind. This swarm is called "locusts."

489. Many have heard about the Kumaras, but few have rightly understood about them. This manifestation is something superearthly—thus do people say, but they forget with what labor the attainment is built. Scholars are already beginning to understand how a human personality enters into the pantheon of heroes. By the same path also are the qualities of the Leaders of humanity accumulated. If they do not pass through earthly sufferings, they cannot respond to people's sufferings. If they do not experience the sweat of toil, they cannot guide people in their labor. Self-abnegation, mercy, compassion, courage are forged in life. Nothing abstract can mold the strength of the spirit. Thus let people understand the Kumaras as the true Leaders.

490. The rhythm of battle lies not in a desire to kill. I affirm that manifested forces do not go out to fight; they stand on the defensive against chaos. Thus it is not easy for many to understand that the battle is continuous, only its rhythm changes. Timid ones tremble at a single mention of the battle and ask, When will it end? But they become completely crestfallen when told that the battle will come to an end only with the termination of chaos. Is this not terrifying for some? But terror is not suitable on the path to Brotherhood.

491. The Teacher bent his head over a cistern and asked the disciple, "What do you see?" The latter replied, "I see thy clear reflection." Then the Teacher directed, "Stir the surface with the little finger—what do you see?" "I see thy features distorted." "Think, if the touch of your little finger so altered my features seen in the water, what distortions will take place in the midst of subtle energies at a coarse contact?" In the smallest examples one can see what is also taking place in the Subtle World.

492. A great number of cells of the organism are to be found in a dormant state. It has been pointed out that their awakening would make a man luminous and able to fly. Is it conceivable that people in their present state could achieve such an awakening of light within themselves? Reflect that people are fully equipped for the furthestmost evolution, but the treasure must be left asleep. The state of consciousness does not permit rapid advance. Only in rare cases is an organism illumined and, with help from the Subtle World, temporarily realizes the preordained possibilities.

493. On the path to Brotherhood one must lose the habit of belittlement. Why touch upon manifestations which the consciousness cannot yet accept? Let no injury take place, even through ignorance.

494. Do not think that one's own thoughts can have a preponderant influence upon dreams. Remote spatial thoughts can also produce such influences. The perception of distant thoughts is very easy during sleep. Dreams must be studied still further.

495. The Teacher has more than once exclaimed, "Joy!" But the disciples have looked around in perplexity, asking, "Where is this joy? The sky is beclouded and there is sorrow everywhere." Yet the Teacher has foreseen joy over and above the temporary frame of mind.

496. The Teacher has more than once forewarned of danger, but the disciples were astonished, Whence will danger break out amid peace and quiet? The Teacher already sensed where there could be the engendering of danger. Let us not be intimidated by danger, but let us encounter it vigilantly. Likewise with joy—let us not cast work aside, let us not lay down our task, but let us strengthen its quality through joy.

497. Those who seek Brotherhood belong to the fiery element. From Fire is born exaltation and inspiration. The luminous element may be revealed in each sigh about Brotherhood.

498. Even terrible criminals have been called "magnificent" because of their appreciation of beauty. Throughout the history of humanity one may find convincing proofs of beauty having been a shield. Constriction of creativeness is a sign of a decline of humanity, whereas each epoch of the renaissance of creative power remained as a step of achievement. Since this is widely known, why is art not applied in life? It may be recalled that beautiful monuments to creativeness have become manifest as salutary landmarks; in striving, people have hastened to them, for they bore peace.

Without beauty one cannot think about Brotherhood.

499. Let us talk about motion. Misunderstandings continue to be piled around this concept. Hearing about motion and mobility, people turn into restless runners. But can bustle be fitting for higher manifestations? Similarly, people do not distinguish outer from inner movement, yet such a distinction is quite essential; it saves one from bustle, which unavoidably leads to falsehood.

Likewise, understanding of inner motion will bestow dignity of movement. Gestures and movement itself are not easily acquired by people; often they do not know how to handle their hands, feet, and even their heads. The head shakes, the hands wave about, the feet stumble—really, must one even teach them how to walk? However, all these blunderings are due to disorderliness of consciousness. Aimless bustling is an expression of a lack of adaptability to life. It is not fitting to be a buffoon on the path to Brotherhood.

Thus, let us learn to distinguish an inner movement from an outer one.

500. Likewise, let us not weary of repeating about unity; in this concept there is a constant intermixture of the inner with the outer. People will say, We are in unity, there exist but small crevices; but they forget that crevices are the seat of decay. Thus, they do not attach significance to inner unity. Yet, what edicts can implant the signs of harmony? It but remains to appeal to humanity's sense of shame. But without an understanding of harmony there can be no Brotherhood.

501. One should also reiterate about peace. Let the word itself follow people on all paths.

502. Can there be any judgment concerning peace among those who are full of coarseness and cruelty? One should observe such peacemakers in their daily home life. One should hear how they discuss their own affairs and those of others. One ought to become acquainted with their jokes and slanders in order to understand their complete unfitness in the matter of peace. But no one is concerned with the moral level of those who sit in judgment on the destinies of whole nations. No one will reflect that nothing clean comes out of dirt.

503. Fury—thus is called that horrible state into which fall those possessed by egoism, and who approach the higher Teachings for the sake of gain. Their condition cannot be called other than fury. Let physicians examine their saliva to be convinced of the pathological state of their organisms. Someone may ask, Do they bite? He will be right, for their touch is poisonous. One may name many examples of this madness. It is amazing with what dark intentions such people approach the Sources of Light. It is shocking to realize that man rushes into a hideous abyss without looking ahead further than today.

504. Where, then, in earthly existence should one seek the flashes of Brotherhood? Signs of it may be found among very simple workers who have come to love their work. Labor, love, and brotherhood dwell together.

505. A union organized as a limited partnership requires a very succinct statute, but the Brotherhood cannot have a written code. Brotherhood cannot be maintained by a stipulated constraint. The very word limitation is out of place in the boundlessness of Brotherhood.

Whoever understands Brotherhood as a yoke, let him speedily depart. Whoever bows dejectedly before the Gates of Brotherhood, let him quickly turn back. To be able to rejoice at Brotherhood will indeed be a wise joy.

506. Wise joy will be manifested also at ordained encounters. Not often do people sense when their encounters have deep roots. Vivid recollections sparkle like instantaneous flashes. At times they produce an unpleasant confusion, as if they were not to be admitted into the ways of everyday life. Therefore, it is necessary to analyze one's impressions cautiously. Besides the veracity of one's first impression there may be

various recollections. Sometimes, even good people may not appear in their higher aspect. I mention this so that you may avoid too hasty a judgment. You have already been convinced of how often friends could mistake casual aspects for the fundamental ones.

507. In dreams there sometimes appear clearly defined faces of complete strangers, whom one meets later on in life. There are many explanations for such prevision, but first of all, it becomes clear that by some sort of sight man perceives that which he will see later in the physical aspect. Indeed, these encounters bear witness to the Subtle World and to activity in it during sleep. But these deductions do not enter the minds of those who investigate the domain of dreams. It is especially noteworthy that such previsions often prove to be unimportant in the physical body. This circumstance proves that actions in the Subtle World operate differently from those in the physical one. It is a cause for rejoicing that even by visual examples one may see how heterogeneous is the life of man.

508. Spatial currents also are not something abstract. They influence not only the condition of man but even the radio waves. Even in aviation certain strange manifestations can be observed that can be explained only by the currents of space. Thus, let us note each bit of evidence about subtle energies.

One must have an open and free eye on the path to Brotherhood. When, for some reason, a distant response does not arrive, one must always give thought to the many causes. Aside from the reasons that lie in the communicants themselves, there can be great spatial causes. Currents can be so intensified that it may be necessary to wait for a change so that the transmission can be accomplished.

509. In the East people thought about a Northern Shambhala, which manifested as the aurora borealis. There also existed a legend that a banner would be set up at the point of the North Pole. Thus are traditions fulfilled; and one may glance into the distant future when, through a shifting of the terrestrial axis, new lands will be discovered which are now concealed. I have already spoken about the uncovering of the tundras. I commend those who look into the future.

510. In ancient epochs the meaning of life was understood more profoundly than at present. All the remarkable contemporary discoveries not only have not focused attention upon the fundamental meaning of life but they have often led away the thought even into the realm of mechanics. Efforts must be exerted to direct thought to the very basis of existence. The level of thinking of ancient philosophers should be compared with the trend of the reasonings of contemporary scientists. Aside from knowledge of many scientific discoveries, the philosophers of antiquity often knew how to present very profound formulas of life. It is essential that the art of thinking again rise above the external conditions, which are subordinate factors of existence.

511. Does man know the dimensions of his actions? Can man determine the inception

of good or evil caused by his actions, so long as human thinking remains in earthly shackles? Verily, man does not know the scope of what he creates. Only thought about supermundane, infinite Existence can lead the consciousness out of its prison, but it is difficult to correlate the supermundane with the earthly in human understanding.

Who can remain free of distress from illusory contradictions? Who will accept the fact —“the higher, the more difficult?” Who will not bemoan that the approach to the Beautiful is not easy? True, illumination can be instantaneous, but this does not mean that the path ahead will be easy. In the ordinary earthly sense, man in approaching cognition already facilitates his path, but this should be clearly defined. Cognition reveals the paths, yet it would be faint-hearted to presuppose the easing of the path. Each joy creates a new care, thus the complexity of perceptions grows.

Speaking about the Subtle World, people rejoice that their thought will be the sole motive power. Correct, and not at all difficult to say, but is it easy to act by means of thought? For such actions one must know how to think. One must love the process of thinking. In the midst of every activity time must be found for the cultivation of thought. Besides, one must distinguish thought conceived by egoism from thought about the Common Good.

512. Conscious transmission of thought at a distance is still in an embryonic stage. Each undertaking in this direction is to be welcomed, but it will carry little weight for the broad masses. Therefore, together with experiments, lectures about thought-energy should be organized widely.

Brotherhood is primarily a School of Thought.

513. The consciousness of man is the meeting place of all the worlds. In waves of harmonies, in visions, in sensations, all worlds draw together. A treasure-trove has been entrusted to man—has it been well guarded? The cosmic knock may resound, and woe to those who shall not receive the guest.

People think that the knock of the far-off guest is something abstract; yet does not the physician know about a disorder in the organism which results from indefinable causes? Commonness of speech presupposes illness of the soul. There are many such illnesses!

514. There existed a method of cure by means of natural emanations. Instead of internal dosage, the sick were surrounded with appropriate minerals or plants. Of course, such a method presupposed a subtlety of receptivity. But if people wear magnetic rings and use local applications of the leaves of plants, the surrounding substance will also be useful. One must not assume that the contact of metals and the proximity of certain plants do not act upon man. People consider such sensations idiosyncrasies, nevertheless the properties of minerals and plants are indisputable. People may become intoxicated from a single sniff of alcohol; they become feverish when approaching certain plants—one may notice everywhere the reaction to emanations. This field of man's interrelationships

should be investigated.

515. Not only was levitation well known in remote antiquity but it was also understood rationally. Amid the ignorance of the Middle Ages even a thought about flying apparatuses was regarded as sorcery. Only now do people look back with pity at the ignorance of the Middle Ages and accept aviation as something natural. But did the grandfathers of the present generation think similarly?

I mention this because many attainments are as yet in a state similar to that of the Middle Ages. In a short time auras will be photographed, thoughts will be measured, there will be apparatuses to determine emanations, yet at present only a few people admit such possibilities. Not so long ago television was an idle tale, people considered it inaccessible, yet they promptly accepted it as a factor in their comfort. One may surmise that the measuring of thought and determining of emanations will not be pleasing to many who have become accustomed to concealing even their own age.

Thus, let us ponder on the happy possibilities that will increase with acceptance of the concept of Brotherhood.

516. The physicians of antiquity determined the quality of emanations by the application of plants and metals. They also made use of certain breeds of dogs which were very sensitive to the emanations of man. But nowadays the simplest apparatuses, such as an electrical machine, will record on a screen the rhythm and quality of emanations.

517. It is unthinkable not to sense the tension of the cosmic currents which absorb the psychic energy. There may be apparent a certain drowsiness, there may be absent-mindedness, as it were, there may be involuntary irritation—it is instructive to observe these signs that accompany the absorption of energy. People are inclined to attribute them to their own indisposition, but let us not forget the external causes.

518. He who wishes to damage a stringed instrument bangs upon the strings with malice in order to break them and bring the instrument into complete disarray. Does not the same thing take place when a hostile force intrudes for the purpose of upsetting the rhythm of labor? Only true workers understand the significance of rhythm; they know how difficult it is to attain such rhythm. Its violation is sometimes equivalent to murder or poisoning. The enemy's hand actually stretches forth to destroy this, one of the most refined achievements of man.

The ignorant will say that strings are easily replaced. But even the usual strings are chosen with care by a musician. Far more subtle is the structure of the rhythm of labor. Such destruction cannot be remedied. The Brotherhood is particularly concerned with the preservation of labor in its best rhythm. Likewise, in all communities people should learn to mutually safeguard labor; therein will be expressed the lofty measure of reciprocal respect.

519. Do not think that many understand the beautiful consonance of labor. Moreover, not many understand the distinction between joint and individual labor; for most it is merely a contradiction, whereas it is but evolution. People must not lose individuality, yet in a chorus each voice contributes to the common success; and with this realization one must keep in mind the fundamentals of Brotherhood.

520. Throughout the world, seek Brotherhood in everything. It is to no purpose to think that the higher concepts enlighten one only in exceptional cases.

521. It is significant that physical exertion sometimes creates a particular clarity of thought. The same thing occurs through reaction to cold or heat. Does this not signify that thought is energy? The affirmation of thought, as well as the measurement of energy will yield many new discoveries. Many particular manifestations are concomitant with the unification of thought. You have read about manifestations which were magnified owing to the quantity of people present. It can hardly be claimed that all those present were thinking in unison. This means that the energy of thought acted as such. The current of energy assisted the participation of the forces of the Subtle World. At each gathering of people one may notice a special condensation of helpers from the Subtle World. Let us hope that the thoughts of people will attract good helpers. In its unified thinking Brotherhood creates a powerful current of Good.

522. Someone found a spring of healing water. He was carrying some of it in a vessel, and in his joy he spilled the precious fluid. Not every effort helps thinking, otherwise all prize fighters would become thinkers. It is useful to apply co-measurement everywhere.

523. Thought about help is especially useful. He who is himself in need and in straitened circumstances thinks of helping others; such self-abnegation is a great touchstone.

524. In different epochs there have appeared particular themes and symbols, which could not have been regarded as the work of individual creators. They remained as signs of the entire epoch. At present the subject of Atlantis is being particularly mentioned. Quite independently, in different parts of the world people have recalled forgotten cataclysms. Let us not consider these remembrances as threats. We are far from menaces. We may remind and caution, but not one of Us makes use of the dark force of suggestion through terror. Free will remains the distinctive quality of man. It is to be regretted if this marvelous energy propels madmen into an abyss. One can take warning measures, but it is inadmissible to break the law of free will. In the course of the fate of Atlantis one may see that plentiful forewarnings were issued, but the madmen did not listen. Likewise, in other epochs reminders can be perceived.

525. The Atlanteans had mastered aviation, they knew how to crossbreed plants, they employed powerful energies, they knew secrets of metals, they excelled in deadly implements of war. Are not these achievements reminiscent of some other ages?

526. The rapprochement of the worlds will proceed under the sign of science. One

should realize that many details of the great process appear to be disconnected and unexpected. Indeed, this seeming disconnectedness only appears as such to the human eye. In reality, the system of manifestations is quite exact. Let the most diverse scientists carry out their observations. It is obvious that at no time up to the present have quite so many phenomena been taken note of by scientists. Let them, for the time being, be accepted as utilitarian; the main thing is that these observations be recorded on the pages of science. Eventually these fragments will be brought together in one system. Thus, out of disparate facts broad domains can be established, subject to scientific determination.

527. The current of thought is sometimes subjected to the most unexpected influences and intrusions. A truly honest thinker will not conceal the fact that the discipline of thought may be disturbed at times by extraneous influences. Besides, the force of impact can be so powerful that the original thought completely changes direction. Let us not speculate why such a reaction takes place. May be the force of the thought attracts other similar complements? May be a crossing of cosmic currents takes place? The main thing is that an outside energy obviously exerted its influence. Such observations often take place in the Brotherhood.

528. All efforts must be made to engage the cooperation of science.

529. Habit is second nature—a wise proverb indicating to what an extent habit dominates man. Precisely, habits render a man immobile and unreceptive. One can suppress habits, but it is not easy to eradicate them. People are continually encountered who boast of their victory over habits. But observe the daily routine of such victors, and you will find them slaves of habit. They have become so imbued with habits that they do not even feel the weight of such a yoke. It is especially tragic when a man is convinced that he is free, whereas he is really shackled in the fetters of his habits. It is most difficult to cure a sick man who denies his illness. Each one can name such incurable ones among people known to him. Yet in order to assimilate the concept of Brotherhood, mastery of existing habits is indispensable. Under habits We have in mind not the service for good, but the petty habits of selfhood.

It is Our custom to test those who are approaching the Brotherhood on liberation from habits. Such testings must be unexpected. It is best to begin with small habits. Man is often concerned with defending them more than anything else. They are considered to be natural qualities, like birthmarks. Yet the newly born have no habits. Atavism, the family, and school foster the growth of habits. In any case, a routine habit is an enemy of evolution.

530. Through realization of true values routine habits will be rendered insignificant. The best liberation comes through a comparison of insignificance with greatness. It must not be thought that one should not speak about the small on the way to Brotherhood. It is justly regrettable that the fundamentals of cooperation and community are not understood by humanity. The chief enemies of cooperation will be the small habits of

selfishness.

But is it possible to think of Brotherhood if even cooperation is not realized?

531. Since the worlds are on trial, each particle of them is being tested. One may foresee that someone will be terrified at such a supposition. But only injudicious thought can stand in the way of welcoming the law of evolution. Through expansion of consciousness one grows to love this incessant motion; would it be better to remain in the unchanging prison of errors and delusions? On the contrary, it is much more joyous to sense the constant testing, which engenders the feeling of responsibility.

In each cooperation on the path to Brotherhood responsibility will be the basis of growth.

532. Evolution, being the beautiful law of motion, must be understood also in relation to the centers of the human organism. As a symphony requires changes of keys, so does the organism rely upon different centers. Such a change does not signify the dying off of one of the centers, but it is a sign of the development of the next possibility.

Pay attention to the formula—thought-heart. It will not be understood at once; let us not coerce anyone's thinking, nevertheless some will propel their attention in this direction—it leads to Brotherhood.

533. The ability not to coerce another's will is one of the most difficult tests. Compulsion does not produce a good harvest, and yet it is necessary to guide and protect on dangerous paths. A great deal of experienced and solicitous guidance must be exercised.

534. Non-realization of Infinity leads to many errors. Thus, people begin to imagine that Earth is the center of creation, or they attempt to measure and define the dimensions of the manifested Universe. In this they forget that the manifested is continually evolving. There cannot be even a single static moment. But people are so imbued with earthly measures that they attempt to subject to them even the immeasurable. Let us not obstruct any quests. We have rejoiced even at small stratospheric flights, however one should guard against improper conclusions such as those that represent Earth as the center of the Universe. Such conceit is not befitting an enlightened scientist. It may be that he considers each point of Infinity a conditional center, but more probably he simply does not realize Infinity.

535. Doubtless, many will disparage an indication about the continuous evolutionary process of all that exists. Yet even from the point of view of all scientists this process of perfectment is undeniable. Only the ignorant can attempt to hold everything back in a motionless state. They will act thus owing to their ignorance of the past and from inability to think about the future. Thousands of hypotheses may be advanced, but let them be in motion, about motion, and because of motion.

First of all, the Brotherhood tests those who are approaching on the realization of motion and of Infinity.

536. It is inadmissible to imitate the dark inquisitors who strove to confine the Universe in a prison of immobility.

537. Among the sayings of the classical world may be found some indications regarding the profound foundations of Be-ness. It has been rightly said that "sleep is like unto death." In these few words it is explained that both conditions pertain to the Subtle World. But this meaning has been forgotten and the idea of immobility of the body has been placed foremost in this conception; and yet, even in primary schools the proverbs of antiquity are being taught. At the same time one could point out the significance of words and thus implant many true concepts. To affirm truth in simple words is equal to the manifestation of an indelible tablet of the covenant.

Moreover, why be confined to the so-called classical world? The most pointed, inventive expressions may be had from remote antiquity, provided one knows many of the meanings in the ancient languages.

538. It is right to commend Ayurvedic medicine. It should be understood that many thousands of years left cumulations of experience and wisdom. But let us not, after the fashion of the ignorant, make a deadly separation between homeopathy and allopathy. Let us not forget the accumulated knowledge of China and Tibet. Each nation had to face particularly threatening dangers and took special measures to oppose them. Thus, he who collects the best blossoms will be a victorious physician.

539. The Brotherhood was sometimes called a salutary Community. This definition has a dual significance. Actually, the Brotherhood is primarily concerned with curative principles and establishes them among its fellow members. Each brotherhood, as a true unit, will be in itself the carrier of health. Attention should be paid to how a way of life in common reciprocally strengthens the condition of the organism if harmony has been realized. This principle of mutual strengthening should be investigated by science. It is especially instructive to observe that even in the physical sense mutual assistance has a great significance. Since there can be insatiable vampires, there can also be inexhaustible benefactors.

A Brotherhood of Benefactors is an invincible Stronghold.

540. Can faith and trust replace the force of muscles and nerves? Indeed, life itself confirms this truth, but what faith and what trust! Man should not affirm that his faith has limits. Love has no limits, and likewise faith. No one will dare to say that faith can be manifested no further. Many will be indignant at the statement that their faith is insufficient, but at some time they will comprehend how much they could have increased their energy.

Brotherhood is a School of Trust.

541. Some will call Brotherhood an exalted cooperative. Let us not stand in the way of such a definition. It is essential that the concept of Brotherhood enter life, and cooperation is already near to the understanding of the broad masses. Each heightening of cooperation will thereby be an approach to Brotherhood. Let people ponder carefully upon those traits of their characters which contribute to the strengthening of cooperation. Precisely these qualities will be of need to them on the path to Brotherhood. Let us not renounce the feature of communal life if individuality will be preserved in it. Each cooperative must also safeguard the individuality; only on this condition can cooperation be multiform and fruitful.

Thus one can elevate oneself from Earth to the understanding of the beautiful concept of Brotherhood.

542. We call to calmness and at the same time constantly speak of battle. One should understand this struggle as an accumulation of strength through work. It is impossible to intensify energy without labor, and each labor is a battle with chaos. Thus, knowledge of the meaning of battle will bestow calmness.

There is no contradiction which is not subject to comprehension.

543. Let us comprehend likewise how essential is the elimination of injustice. It is necessary to be fortified in a firm resolve that injustice will not be admitted. If such a decision is firm, a new accumulation of strength will result. It is not easy to safeguard oneself against injustice; it can make its appearance in any of the details of everyday life. There should not be any small injustices; each of them already violates the basis of evolution.

Thus, on the path to Brotherhood let us safeguard justice.

544. The corroding worm of discontent must be ejected from each cooperative. Some will call it striving for perfectment, others will call it doubt. One may name many stratagems, but they all will merely conceal the unbearable feeling of discontent. People do not take into consideration whence comes this worm into being. It is terrifying to think how many undertakings are destroyed because of discontent. One should investigate whence it arises.

545. People are drawn toward the Brotherhood by their feelings, and bodily, but primarily in the spirit. And only in the spirit, in the heart, lies the true path.

546. In the transmission of thought at a distance, certain methods are employed that are not without foundation. In two rooms, both painted in the same color, preferably green, the same note is sounded and the place is filled with the same aroma. Such methods undoubtedly have significance, but only of an auxiliary nature. The power of thought

depends upon calmness and heart-striving. This should always be kept in mind, because people too often place the will in the brain. Such a brain-sending can be interrupted in space by a still stronger current. In general, the subtlest receptivity is needed around the will and sendings of thought.

To isolate a clear thought, without incidental waverings, will be in itself a lofty discipline. In the Brotherhood attention is paid to such purification of thought. Speaking of Brotherhood, it is unavoidable to touch upon thought-sendings. The work of thought will function from small to great tasks, and the discipline of the heart will be required for success. Each heart is surrounded by anxiety, agitations, and tremor. One can overcome these tremors by addressing oneself to Hierarchy, not halfway, but fully; such an appeal is not at all frequent. Yet for the simplest experiments unshakable striving is required. Usually a swarm of tiny, malicious insects attempts to violate the purity of thought. All these petty ones must be subdued by brotherly unity.

547. You are becoming clearly convinced of the preconceived opinions formed by people who presume to be scholars. It is deplorable when a disciplined thought chooses a prejudicial path. It is dishonest to read a book with a premeditated condemnation. If such a reader has not yet experienced personally many indicative manifestations, the more cautious should he be in his judgments.

We primarily value reality, facts, and indisputable manifestations.

548. Blessed is true cooperation; in it is the element of space. As Infinity ceaselessly flashes out in each spark of an electrical discharge, so, too, common labor engenders limitless effects. Therefore, let us not call labor small and of no consequence; no spatial spark should be condemned by man. The quality of spaciousness should be revered as something supermundane. And so labor is a furnace of supermundane sparks.

Cooperation is beautiful, but even more beautiful is Brotherhood.

549. I affirm the concept of brotherhood; it reminds us of that Brotherhood which will always be the dream of humanity. So many lofty deeds are affirmed by a reminder about the Great Brotherhood. The thought alone about the existence of such a Brotherhood fills a man with courage. One must muster all one's courage in order to resist the onslaught of darkness. But what, then, will strengthen such superhuman courage? Precisely Brotherhood can bestow invincible strength.

550. Do you wish to glorify labor? Then show your capacity for it. Do not censure him who labors daily. Do not enfeeble yourself with disproportionate work; convulsion of the muscles is not strength. Thus, disclose to what an extent labor has become a vital necessity. Only then will your praise of labor be worthy of Brotherhood.

551. Do you wish to affirm unity? Then prove how devoted you are to it. Show by your own example that you can proceed in united service. Thus, in antiquity, disciples were

sent into far-off lands, in order to prove to what an extent they would not dissipate their accumulations during the various conditions of the journey. One may perceive how an unsteady consciousness falters at each casual glitter. Is it possible to affirm unity and devotion if each turn of the road can cut off the foundations of Be-ness?

One should not wonder that there is such a multitude of tests around Brotherhood.

552. Do you wish to be courageous? Then prove your courage in battling for Brotherhood. Assurances alone will not create courage, nor will praises affirm achievement. No preparations can be a guarantee of success. Courage is tested by unexpected obstacles. I have already spoken about courage; if I repeat it, it means that this quality is especially needed on the path to Brotherhood.

553. Do you wish to be a healer? First of all ask yourself if you have sufficient strength to issue it for help to your fellow-man. Indeed, ask yourself, Can I give without regret for myself? Prove that your strength can bring healing without the use of any remedies. We do not have in mind efforts of the will and suggestion, for the primary energy is self-sufficient. One should ask oneself about this on the path to Brotherhood.

554. Do you wish to give proof of your best quality? Ask yourself about it. Do not wait for an opportunity, because each instant provides many opportunities to display any quality; one has but to wish to disclose it. Such readiness will be the best garment on the path to Brotherhood.

555. Let us not be in doubt as to what to do in moments between labors. Let us not forget that each particle of time can be used for higher communion. There is joy in that the thread of the heart can be in constant communion with the most Beloved. I affirm that the voice of love requires no length of time. As a field of grass is filled with different flowers, so, too, the calls of the heart are radiant amid labors; they signify approach to Brotherhood.

556. Communion, like fragrance, spreads far. If it is beautiful, the quality of broad dispersion is a blessed one. Let space be saturated with the best thoughts; many of them will join harmonious radiations. Though not all can absorb the full expression of thoughts, yet the beneficent substance formed by them will be a healing one. One should offer gratitude to the unknown Senders, who impregnate space with beneficial substance. Thoughts manifested in lofty communion are as a spring in the midst of a desert. Pursuing the direction of such springs one may find the Brotherhood.

557. He who adheres to the Brotherhood knows full well where the Ineffable begins. Do not attempt to break his silence when he has reached the limit of possibilities. One should not burden him with questions which cannot be answered without harm. Only ignorance can assume that it can assimilate each answer. Yet, there can be answers so incomprehensible, as if spoken in an unknown language, that the consonance of the alien words may appear to convey the wrong meaning. Great cautiousness is necessary

during the contact with higher concepts, Brotherhood being among them.

558. Verily, one should not wonder when psychic energy involuntarily wends its way to remote distances, owing to urgent need. One should recognize such a state as unavoidable and help one's energy to strive in accordance with its magnetic attraction; let it labor usefully.

559. Throughout the entire history of the world, waves of attention to the inner forces of man could have been perceived. These waves are linked with the periods of evolution. In any case, a growing attention to the essential nature of man will always be indicative of an especially significant period. If, at present, there are observed particular strivings for cognition of the essence of man's forces, such aspiration corresponds to cosmic conditions.

560. Upon each piece of handiwork particles of the human substance are stratified. Not only the state of the maker's health is left upon objects but also his spiritual striving remains indissolubly upon them for ages. It is possible to render harmless the effects of poison or the traces of infection, but stratifications of emanations cannot be ejected. Therefore it is so important that things be created with good will. For many this statement will seem like a fairy tale, yet it is not rare for people to call objects good or evil exactly as people are called.

Life is in everything—thus teaches the Brotherhood.

561. It will be asked, Can so-called living corpses wander about on Earth for a long time? For long periods, depending upon their animal attraction to the physical world. Psychic energy will leave them, their radiations will become negligible, and a small apparatus will reveal the signs of death. These walking corpses easily fall under the influence of strangers. They repeat empty words of their bygone days, convincing no one. Physicians may vainly examine their aorta, pointing to a valvular disease of the heart. These corpses are sometimes sensed by certain animals. Often these corpses remain as heads of big enterprises, nevertheless their dead husks permeate everything therein. The walking dead are strongly attached to life, for they do not understand the change of condition. They fear death.

562. It will be asked how to distinguish one who has acquired great knowledge. The greater the knowledge, the more difficult it is to distinguish its bearer. He knows how to guard the Ineffable. He will not be tempted by earthly moods. The path to Brotherhood can be entrusted to him.

563. Those who can see will behold much. Those who can sense will hear much and will know how to meet unexpected messengers—absolutely the unexpected, though awaited ones.

564. The Brotherhood knows no rest. Let the meaning of rest be pleasing only on the

physical paths.

565. The Silvery Tear—thus We call the lofty degree of readiness for tests. The first word recalls the silver thread, the second—the chalice of patience. One should constantly keep in mind that the concept of the supermundane lives side by side with the earthly concept. This consciousness is very hard to maintain, for even good consciousnesses think only along one line in the hour of testing. We should not console ourselves with the thought that the silver thread is sturdy; let us rather safeguard it as if it were something fragile. Moreover, let us not forget that the chalice of patience is easily filled to overflowing, even in everyday life. It is not difficult to pass judgment on another's circumstances. Tests of equilibrium should be carried out upon oneself. Each such victory will be in itself a true success. Life provides many an opportunity for such victories. Preserve in memory each such conflict, instructive processes of thinking take place in it. The symbol of the tear for the chalice of patience is not accidental. It is difficult to restrain one's indignation when one observes a senseless destruction. A complaint about the brutalities of people often runs along the silver thread. The Teacher will often send a ray of Light so that one can look into the distance. Only the telescope of the spirit can cover the judgment.

The sowing of Armageddon is sprouting, in it is to be found the cause of causes.

566. There are many causes of madness. Let us not exculpate ourselves merely by obsession, let us ponder on all the ugliness of excesses. Also, let us not forget that, owing to a desire to escape karma, breakdowns of consciousness may occur. Man, feeling the unavoidability of something, strains his will to such an extent that a darkening of consciousness takes place. Moreover, brain sicknesses can also occur. The reduction of insanity depends upon physicians. And too, the idea of cooperation will constitute a salutary aid.

True evolution will deliver humanity from madness.

567. People know of monasteries which have been in existence for thousands of years. People know of business houses which go on for centuries. Thus, people are agreed to recognize the fact-findings of the most diverse institutions. But only about the Brotherhood do they express various doubts. Any possibility of the existence of the Brotherhood is especially denied by people. There are many reasons why people so greatly fear the concept of the Most Beautiful. Does not someone fear that the existence of the Brotherhood may reveal his intentions? Or that he may be compelled to think about the good of his fellow-men? An entire arsenal of weapons of egoism is brought to bear against the peace-loving Brotherhood. Simplest of all is to deny the very possibility of the existence of the Brotherhood. Historical examples, supported by biographies, would seem to prove the existence of the Brotherhood in different ages.

But those who do not wish to hear are particularly deaf.

568. It has been said that each man carries his particular mission. Actually, each one who has taken on an earthly body is already a messenger. Is it not wondrous? It changes nothing that most people have no conception of their destination. This forgetfulness is due to a lack of realization of the three worlds. One may imagine the transformation of a man who recognizes the usefulness of his earthly path. Brotherhood furthers such realization.

569. Since each man carries his own mission, no one can be left without help—and so it is. But one may picture the distress and sorrow of the Guide when he sees how much his counsels are rejected! At each crossroad one may notice the conflict between the wisdom of the Guide and the light-mindedness of the wayfarer. Precisely in the smallest acts is free will manifested, and the Guide must bow in sorrow before this immutable law. But in the Brotherhood there can be no such destructive conflict, because everything is based upon mutual respect.

Freedom is the adornment of wisdom, but profligacy is the horns of ignorance.

570. Free will is a solemn bidding to the wayfarer. Before reaching the far-off paths, it is essential to give him the precious gift of free will. Each one may act according to his ability, he will not be constrained. But the wise one will realize what a responsibility he bears for the use of the treasure of free will. It is as if a purse full of gold were given him; it can be spent at his discretion, but an account would have to be rendered. And the Brotherhood teaches not to spend the entrusted treasure without usefulness.

571. Do not cause suffering—such is the Dictate imparted by the Brotherhood to the wayfarer. Let him realize how much easier it is not to cause suffering than to treat it afterwards. Should humanity renounce the causing of suffering, life would be immediately transformed. It is not difficult not to torment one's friend. It is not difficult to think of how to avoid inflicting pain. It is not difficult to imagine that it is much easier not to allow illness to take place than to cure it later.

Do not cause suffering—such is the Dictate of the Brotherhood.

572. Is it impossible to imagine how diversely is assistance given? It should not be thought that the means of assistance are limited only to the methods of charitable institutions. The best help arrives unexpectedly, but one must accept it. There are many meetings; there are many unknown letters; many unexpected books are sent, as if by chance. Over many years, he who possesses a searching mind will compare these strange incidents, and if he is not devoid of a sense of gratitude, he will send his thankfulness to the unknown Guardians. But a hardened heart not only forgets the help received, but even derides the unbidden Helpers. First of all, the Brotherhood inculcates the beautiful feeling of gratitude.

He who rejects cooperation inevitably falls into slavery. There are different aspects of bondage which should be recognized, otherwise the branded slave will think himself free

and will even become so used to his shackles that he will regard them as a chain of honor. It must be understood that in human society there can be either free cooperation or slavery in all its aspects.

Brotherhood is a manifestation of highest cooperation.

573. Be not ashamed to reiterate persistently if you see that the salutary counsel is being scorned by the ignorant. It was rightly spoken about casting pearls before swine, but it was also spoken about building a whole mountain by the daily casting of handfuls of sand.

Understanding of counterpositions in itself leads to Brotherhood.

574. For some Our counsels are a reliable staff, for others an intolerable burden. Some will accept the Advice as something long awaited, whereas others will find grounds for discontent in each counsel. Man cannot understand how fully must the advice be in harmony with his consciousness. One cannot put into practice many useful courses of action merely because of their rejection. Good does not dwell with rejection. Good has an open door, it needs no locks.

Only in the Brotherhood can one learn about openness and secrecy.

575. Amidst millennia how can one discover the Founder of the Brotherhood? Nations call him Rama, Osiris, Orpheus, and many better names whose memory has been preserved by peoples. Let us not vie with them as to whom to give primacy. All these were tormented and torn to pieces. Contemporaries do not forgive concern over the Common Good. In the course of the ages let the Teaching be transmuted, and thus the scattered parts of the one body will be collected. But who will gather them? The memory of the people has affirmed Her who will apply her forces for the joining of the living parts. Remember the many who have toiled for the Brotherhood.

576. Eternal life is the most obscure concept from the point of view of earthly thinking. Different people sometimes even belittle this concept into a prolongation of life here on Earth. What an error! Worlds will be renewed, yet the dwellers of Earth must remain congealed in the same garment! Is it possible for the Teacher to be concerned with the prolonging of earthly life? The Teacher thinks of the eternal life in all the worlds. But why, then, does the human heart pray for eternal life? The heart prays for eternal life of the consciousness. It knows that there is great good if the consciousness be uninterrupted and passes the ascent untiringly—thus teaches the Brotherhood.

577. One should not speak or even think about the Brotherhood if dissension, disturbance, and unbelief are felt. As delicate blossoms droop in a smoky atmosphere, so also the Images of the Brotherhood fly away amid irritation and falsehood. That which was still convincing yesterday can be distorted in the confusion of the heart. The clearest reflection of the Tower of Chun can be shattered by a crude touch.

Can the loftiest concepts be reviled by profanity? Such blasphemy settles indelibly upon the aura. It sticks fast to karma, as mud from under the wheels. It is not easy to wash it away. We do not threaten, but are drawing a comparison.

578. With what can one block the path of evil? Only with labor on Earth. Thought and work directed to the Common Good will be a strong weapon against evil. People frequently begin to verbally revile evil, but reviling is ugly in itself and it is impossible to fight by means of ugliness. Such weapons are worthless. Work and lofty thought will be the arms of victory—such is the path of Brotherhood.

579. Great beauty is contained in the acceptance of full responsibility. The vouching of the heart will be that feeling of pathos which will uplift the primary energy. It will often be asked, How to increase this power? By the vouching of the heart. Conscious responsibility will be the beautiful impeller of energy. Thus does the Brotherhood teach.

580. “The stronger the light, the denser the darkness”—and this saying is also not understood, whereas one must accept it simply. It should not be thought that darkness increases from the light. Light reveals the darkness and then disperses it. The bearer of light also sees the dark shadows, which vanish at the approach of light. The timid assume that darkness will fall upon them; thus thinks timorousness, and the light trembles in its hands, and because of this tremor of fear the shadows come to life and play antics. In everything fear is a poor counselor.

The neophytes of the Brotherhood are tested upon fear. A most hopeless situation is shown to them, and one waits to see what solution will be chosen by the tested one. Very few will think, What is there to be afraid of since the Brotherhood stands behind us? Precisely such a premise liberates one from fear and brings to light a free, beneficial solution. But most often, before thinking about the Brotherhood, a man will promptly get distressed, irritated, and filled with imperil. A plea from one filled with poison will not be useful.

The Light of Truth is the light of courage, the light of devotion—with these words begin the Statutes of Brotherhood.

581. In the vast mountain region it is not easy to seek out the Abode of the Brotherhood. It is hard to picture the entire complexity of the massed mountains. You already know about the special protective measures. If there exist signs marking off the boundary lines, who will understand these marks? Even if there exists a description of the path, who will discover the indications in the complicated symbols? Yet even a thoughtless person will understand the reason for such cautiousness. In ordinary life people know how to protect a beloved man. Where there is heart and feeling the means will be found.

Let us safeguard the Brotherhood.

582. Some will say to you, "We are prepared to understand the Fundamentals of Brotherhood. We are ready to build up cooperation, but we are surrounded by such intolerable conditions that it is impossible to manifest greater readiness." In truth, there may be conditions that do not permit putting into practice that for which the heart is ready. Let us not expose innocent workers to danger; they can apply their abilities under other conditions. For a time let them construct Brotherhood in their thoughts. With such construction they can purify the surrounding space, and such thoughts will be salutary. But let them not fall into conceit, believing that it is sufficient to build mentally. No, the wayfarer will affirm the manifestation of achievement by human feet and human hands.

Likewise, although we will show solicitude for the overburdened ones, let us warn them not to give way to unwarranted fear. There can be no cogitation about Brotherhood when the mind is contracted with fear. The best approach to Brotherhood may be darkened by fear. Let us not forget that people are accustomed to being afraid of everything at all times.

583. Understanding of Brotherhood may come unexpectedly. People themselves turn possibilities into obstacles. Someone calls Earth a cemetery because death occurred upon each spot, but another considers this same Earth to be a place of birth because upon each spot life has been conceived. Both are right, but the first has imprisoned himself, whereas the second has been liberated for further advance.

Thus, look for co-workers there where they think about new life.

584. New life is in cooperation and joy for the Brotherhood. Do not think that thoughts about Brotherhood are already old. They appear eternally, as long awaited flowers.

At some time humanity will become weary, so weary that it will cry out for salvation, and this salvation will be in Brotherhood.

585. Each instant, someone somewhere is undergoing terrible misfortune. Let us not forget these perishing ones; let us send them thoughts of help. Perhaps people do not realize that afflictions are forever taking place, without end. In the Brotherhood they are known, and benevolent arrows are sent. Even if you cannot determine precisely the place of its destination, nevertheless send your salutary thought into space. It will find the right course and will be joined magnetically with Our Help. Beauty is found when, from diverse quarters of the world, thoughts of salvation come flying—in this each one will emulate the Brotherhood.

586. The primary basis of the Brotherhood was established, not as a haven of refuge, but as a focal point of thought. Since unification of thought produces multiplication of energy in a striking progression, it is but natural to bring together powerful thoughts. Such a base will be the point for diffusion of the thought of salvation. But people do not know how to be united in thought even for an instant. They break up their impulses by a multitude of petty thoughts. Some have tried blindfolding themselves and stopping up

the ears and nose in order not to be diverted by external sensations. But is the distraction an external one? It actually lies in an undisciplined consciousness.

Only Brotherhood can cultivate the will.

587. One may bow down outwardly before Brotherhood, while inwardly one may try to avoid Brotherhood with apprehension. There are many examples when hypocrites turned away from the concept of Brotherhood, yet bowed humbly down before it for the sake of display. Actually, fools are better than these hypocrites. Whom do they propose to deceive? Can it be the Brotherhood?

588. Let us look into the future radiantly; let us attract through love—such is the Dictate of Brotherhood.

589. Man cooperates oftener than he supposes. He is constantly lending psychic energy. During each materialization there is a discharge of ectoplasm, but aside from this substantial discharge, people give off energy at each contact and through this are joined together, as it were. Thus even a miser finds himself a giving co-worker. Still people forget about the constant exchange of energy. They do not understand this important action, for no one has told them about the radiations of energy. Only from the Source of Brotherhood have warnings about the great significance of primary energy begun to be widely disseminated.

590. It is essential to accustom oneself to subtle perceptions. Indeed, one should assiduously sharpen one's senses. Sometimes people try to accustom their ear to certain musical chords at varied distances. Even such a simple experiment yields unexpected observations. The very same chords will be perceived differently at various distances, which means that something exists, which intrudes and alters the quality of sound. If there can be changes even in such an ordinary perception, then how many reactions take place during subtle perceptions! People do not even think about them.

591. Harmony of labor is so necessary that special attention is paid to it in the Brotherhood. We advise having several tasks on hand in order the more easily to bring them into agreement with the inner state of consciousness. A better quality will be attained by such a method. It is too bad if a man begins to detest his work because of transitory currents.

I affirm that a wise change of occupation will heighten the quality of labor. Brotherhood teaches a solicitous attitude toward labor.

592. Because of the inexhaustible riches of nature it is difficult to isolate one portion from the whole. Verily, everything is so permeated with the all-embracing principle that even from a grossly material standpoint one thing cannot be separated from another. Take the tiniest insect, could it be studied apart from its surroundings, without all the causes of reactions and effects? The more difficult it is to study man apart from nature.

All the branches of man's knowledge merely bear witness to their artificial subdivision. Biology, physiology, psychology, parapsychology, and a great number of similar subdivisions simply compel one to ask, Where is the man? It is impossible to study the great microcosm without realization of the primary energy. Only such a unified concept can advance observations into a grander scope of man's nature. In this one should also remember the lofty concepts which uplift the spirit; among the first will be the Brotherhood.

593. The peoples of Asia have preserved the memory of the Brotherhood; each in its own way, in its own tongue, with its own possibilities has preserved in the depths of its heart a dream about an actual Refuge. The heart will not relinquish its dream about the Community of salvation, but will remember amidst sorrows that somewhere beyond the mountain peaks dwell the Protectors of the peoples. The very thought about them purifies the thinking and fills one with vigor. Thus, let us honor those who do not relinquish their best treasure.

594. In all ages the Brotherhood had special Ashrams. They could be shifted but the Center stands firm in the cragged Towers. It should be affirmed that the currents of the Brotherhood are constantly pervading the world. One need not judge as to whether they are successful or unsuccessful; such premature deductions will only reveal a limited way of thinking about the Brotherhood.

595. The thought about cognizing the manifestations from below or from above is correct. Usually cognition is acquired along with the growth of consciousness. Man raises himself with difficulty, as if climbing toward a mountain top. That which he observes hanging above his consciousness oppresses him. Many concepts appear to be difficult, and he begins to avoid them. But there may be another means of cognition—man heroically uplifts his consciousness and then observes manifestations from above. Thus, the most complex manifestation will appear to be below his consciousness and will be easily apprehended. The second means of perception is the path of Brotherhood. By austere and inspired measures it awakens the consciousness and leads it upward, in order the more easily to perceive the most complex manifestations. This means of uplifting the consciousness is especially needed in a time of pressure and cumulations. It can be applied in each sagacious school of thought, but it should be known as the path of Brotherhood.

596. A city of science will always be the dream of enlightened people. No one would presume to raise objections to an abode of scientists, where in peace and wise communion truths would be brought to light. Each learned worker would have the best equipment at his disposal. One can picture what discoveries would issue from general concordance and cooperation of all the branches of science! No one would consider the idea of such a city utopian. If only the means and good will could be found! But if one were to say that a certain Abode of Knowledge does exist, a multitude of doubts and denials would come tumbling out. And if to the word science one were to add the word Brotherhood, it will certainly be said that such a chemical combination is impossible. But

who has said that science and Brotherhood are incompatible?

597. Precisely, Brotherhood is founded on knowledge. True science lives through brotherly communion—such is the Dictate of Brotherhood.

598. Allotment of office based on birth cannot exist in Brotherhood. A natural hierarchy flows out of priority of knowledge and preeminence of spirit. Thus, a most disturbing circumstance to humanity is resolved in the Brotherhood simply, without involving needless quarreling and friction. Where it is realized that priority is a great sacrifice, there can be no wrangling about earthly denominations. So much time and energy will be conserved by the principles of Brotherhood. Let us not becloud the luminous concept by the fact that it has been pronounced at times along with the misunderstood concepts of liberty and equality. Everyone understands the relative value of both these concepts, but Brotherhood based upon the heart's straight-knowledge will be unconditional. Thus, one may regard the Brotherhood as reality.

599. As bees collect honey so you, too, should collect knowledge. It will be asked, What is new in this advice? Its newness is in that one should collect knowledge from everywhere. Until now knowledge had fixed limits, and entire domains of it were kept under prohibition, suspicion, and in neglect. People have not had the courage to overcome prejudices. They have forgotten that a scholar, first of all, must be open to all that exists. There are no forbidden domains for a scholar. He does not belittle any manifestation of nature, for he understands that the cause and effect of each manifestation have a profound significance.

Brotherhood teaches unprejudiced cognition.

600. Let it not be thought by scientists that any censure of them issues from the Brotherhood. Scientists are Our friends. We do not call bookmen, full of superstition, scientists; but each enlightened scientific worker receives a greeting of welcome from the Brotherhood.

601. Likewise, let us welcome those schoolteachers who can find an hour to talk to their pupils about the dignity and responsibility of man, about the primary energy, and about the treasures belonging to all peoples. Such preceptors will indeed make more manifest the path of labor and achievement. They will find harmony between the preeminence of the spirit and the health of the body. They will introduce the book of knowledge into each dwelling. The life of such teachers is hard. Let there live in them the life-giving dream about the Brotherhood.

602. Preserve solemnity. Surround yourself with solemnity when you think and speak about the Brotherhood. Thought about Brotherhood is in itself a great communion. Thought that is pure and clear will reach its destination. But where words about the Brotherhood are dragged in the dust of the bazaar, do not expect a harvest. The whirl of curses will not be stilled; cognition of the forces of nature is not obtained amidst

revilements. Long since did We discourse about co-measurement. Each concept requires its proper environment. Because of this, seek for the reason why sometimes a concept is exalted, while at other times it grows faded, becoming frippery.

Harmonious discourse about Brotherhood will give an unprecedented upliftment of the spirit if it be truly harmonious. Thus, let us apprehend all the qualities necessary for approach to Brotherhood. Once again let us confirm that a mood of solemnity will be the best guide to Brotherhood. The meaning of the word mood indicates that it is not external but internal, in a concordance of all the strings of the instrument. Such clear concordance is rarely realized.

At the crossroads people shout lustily about Brotherhood, but any discipline seems to be a compulsion. Only solemnity helps one to utter with dignity the beautiful word, Brotherhood.

603. Amidst deeply engrossing occupations you have more than once felt a sudden expenditure of energy. Even during the most absorbing labors you might have sensed an inexplicable absention. A perceptive disciple values these flights of consciousness. He will have a fleeting thought, "May the Teacher help me to bring assistance where it is needed. May all go well with the world."

604. The assumption of personal superiority is one of the most shameful manifestations of the imperfection of the spirit. It not only corrupts all the surroundings but it also remains as the greatest impediment to improvement. It is essential to counteract such an ailment with a powerful restorative. Thought about cooperation and Brotherhood will be salutary in guarding against such a dangerous ailment, and will call forth new strength.

In the Brotherhood there can be no assumption of personal superiority, just as there can be no self-satisfaction.

605. An increase of criminality is observed everywhere. No one can deny that the most subtle crimes attract weak human minds. The usual measures of combating crime are not effective. Therefore, the hope remains that the principle of healthy cooperation may lead humanity into the boundaries of dignified labor, but let us also summon the principle of Brotherhood.

606. Determine in your consciousness whether the concept of Brotherhood serves the limitation or expansion of your possibilities. If someone feels even the least constricting influence, let him not come near the Brotherhood. But if the heart is ready to accept the advantages of Brotherhood, then the message will come.

607. Captives were formerly considered the indispensable attribute of the conqueror. Later it was realized that such barbaric customs are incompatible with the dignity of man. But let us see, has the number of captives really diminished? On the contrary, it

has increased in all walks of life. Such abasement particularly strikes one's eye when one observes the prisoners of ignorance. It is hard to picture the throngs of those bound by superstition and various prejudices! The most demeaned slaves could not have been in a more bestial state than those bipeds shackled in ignorance. Only the most urgent measures of knowledge can prevent mass madness.

608. Suicides are on the increase. No one will deny that there never have been so many self-inflicted interruptions of life. It means that no one has told these unfortunate ones about the significance of life. No one has warned them about the consequences of their action. Are there among people none to raise their voices for truth and beauty of life?

Brotherhood has saved multitudes of people from rash acts of madness. Among the statutes of Brotherhood may be found an edict about curing soul and body. Many messengers are hastening to prevent madness. Sometimes they will be received by people, but not seldom a violent free will rushes ahead to pass judgment upon itself.

609. Imagination is insufficiently developed in people. They are unable to imagine causes and effects. They do not know how to picture to themselves the most beautiful possibilities. They have not been taught imagination and inspiration. The best strivings have been scoffed at, and people have been persuaded not to think. But those who know not how to think have no imagination. Loss of imagination is renunciation of joy.

610. Travelers may knock for admittance. Travelers could tell about the Great Souls who dwell in unflinching service beyond the far-off deserts, beyond the mountains, beyond the snows.

Travelers will not tell whether they have been in the Abode. Travelers will not utter the word Brotherhood, yet each listener will comprehend what Center of Knowledge is spoken about. The Sowers of Good go about the world when humanity is atremble.

People wish to hear about the Stronghold, the Citadel. If they will not learn about the statutes, they will nevertheless grow stronger at the mere message that the Stronghold of Knowledge does exist. The Lotus of the heart is aquiver at the approach of the dates.

Rejoice at the existence of Brotherhood!

divider

When the consciousness is bedimmed, when the higher concepts seem far removed, at least ponder about unity in actions of good.

It is unthinkable to turn away from all that brings strength.

There can be no lasting labor in the name of dissension; unacceptable is dust at the threshold.

When you get ready for the long journey, wipe away all dust in order to leave a clean place behind you.

Thus, in all the manifestations of life let us remember about the Center of Knowledge and Justice—about Brotherhood.

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www.agniyoga.org

© 1994 by Agni Yoga Society.
Published 1994.

Reprinted November 2016. Updated July 2020.

Translated from Russian by the Agni Yoga Society. x

Friend, how can we discuss the Supermundane if energy is not yet realized as the foundation of Existence? Many will not understand at all what is meant by this, while others may think that they understand the significance of fundamental energy, but cannot think about it with clarity. It is necessary to train one's thought upon the idea of energy until the feeling of it becomes as real as the feeling about any solid object. We speak about feeling, because knowledge alone cannot provide an understanding of energy.

Even if man accepts the truth that fundamentally there is only one energy, this alone will not be enough for progress—one must also learn to picture to oneself its innumerable qualities. Man's customary narrowness of thought limits his perception of the properties of this energy, and thus limits his understanding. Lofty thinking helps one avoid harmful limitation, but it is not easy to establish an appropriate level of beautiful and lofty thought amidst life's misfortunes, and very few are prepared to understand that it is life's difficulties themselves that can assist lofty thinking. Goal-fitness will help one's thinking when the properties of the fundamental energy appear to be contradictory. A blind man may be unable to perceive an event visible to others, but everyone can realize the Supermundane by learning to understand the many properties of the fundamental energy.

Those who think of the Supermundane as the very Highest are correct. "As below, so above." Let this ancient saying serve as a guide to cognition of the forces of the Supermundane.

divider

1. Urusvati knows the Tower of Chun, and remembers how the exterior of the Tower resembles a natural cliff. It is not difficult to prevent access to this Tower. A small landslide can conceal the structure from those below. A small dam can change a mountain stream into a lake, and in time of dire need the entire district can be

immediately transformed. People may smile, thinking that organized expeditions could sooner or later penetrate into all the passes. But even before the physical transformation of the area, the power of thought would already have diverted the caravan! In addition, chemical effects can be utilized to prevent the approach of the curious. Thus do We guard the Brotherhood.

Even the most advanced aircraft cannot discover Our Abode. Hermits living in nearby caves are watchful guards. Travelers sometimes speak of having met a sadhu who persistently advised them to follow a specified path and warned them of the danger of proceeding into certain other areas. The sadhu himself had never gone farther, and had been instructed not to provide directions. The sadhus know about the Forbidden Place and know how to guard the secret. Sometimes they may be highwaymen, yet even highwaymen can be trusted guards of a sacred mystery. One should not doubt the existence of an inviolable Abode.

Urusvati remembers the appearance of the passages that lead to Us, and also remembers the light from Our Tower. Many details of these paths are remembered by Our Sister Urusvati. These landmarks are unforgettable and give courage to all, on all paths. She has seen Our co-workers gathering useful plants, and has also seen Our repositories, buried deep. One should see these archives of knowledge to comprehend the work of Our Abode. One should hear Our singing in order to understand the life of Our Ashram.

Thus, We shall speak about Our life and labors.

2. Urusvati has seen many of Our apparatuses. In appearance they do not differ much from those in use elsewhere. However, the way they are used is different, for psychic energy is applied. It has long been known that some apparatuses will operate only in the presence of a particular person, and now there are even people whose organisms can substitute for entire complicated apparatuses. Man is growing accustomed to his inner forces.

We long ago accepted the principle that each apparatus can be made more powerful by man himself. One can achieve a transformation of one's entire life simply by the realization of the Primary Energy. Over the centuries We have become accustomed to the idea that a concentration of energy can be directed to any domain. Energy, like lightning, unites accumulated forces in its discharge. So-called magical phenomena are based on the same principle. In reality, the term "magical" can only mislead. Any electrical apparatus can be called magical. When Urusvati performed levitation or the moving of objects, it was done not through magic but simply by not impeding the energy. The manifested energy was accepted and then projected. It was united with the cosmic energy, and thus could act.

Our mirrors cannot be called magical. They simply increase the effectiveness of Our energy. Many appliances can be found that make energy more effective. Strong

magnets could hardly be called magical, even though their action is remarkable. The subtle body and all experiments connected with it belong to science, not to magic. Thus, one should abolish the superstitious use of the confusing term “magical.”

Man has always been afraid of anything mysterious, forgetting that the key to the mystery is within himself. One must free oneself from all impeding conditions or circumstances, which are different for everyone. Progress depends upon free will that is directed toward good. The power of good compels even machines to act not for themselves, but for humanity. Thus, Our apparatuses function with Our collaboration.

People may laugh, but ideas do rule the world. These words are entered into the Statutes of the Brotherhood.

3. Urusvati has seen some of Our repositories. Objects of art are collected according to eras, but the collections do not constitute a museum as it is usually understood. These objects serve as a reservoir of accumulated auras, and the creative emanations of their former owners remain in them much longer than one might suppose. If one could gather a collection of objects created at the same time and with the same striving, one would truly see the radiations of their eras. We can study in this way the true meaning of a particular era. Such a possibility is exceedingly important for the psychic sciences. Some of Our Brothers are the former owners of objects in Our repository. Sometimes an object is sent into the world to carry out a certain task. For example, it may be buried in some place as a magnet.

Let the ignorant deride the repositories of the Brotherhood. Let the egoism of ignorance regard Our repositories as the treasures of misers. In truth, each object is for Us a useful apparatus, and can be used for important observations. It is especially valuable to observe the relationship of ancient auras to later emanations. Sometimes a total opposition between objects, or a mutual sympathy between them, can be observed. In Our many experiments with ancient objects, We observe not only with spiritual vision but also verify by the use of Our apparatuses. This is not so-called psychometry, but a science of radiations. Just as you can observe the usefulness of fruits and plants, We can study the language of objects by their radiations. One can thus observe that few religious artifacts have beautiful radiations, for they were too often created with self-interest, and then fell into even more mercenary hands.

Equally instructive is Our collection of inventions. The psychic energy with which an invention is invested puts its seal upon it; it permeates all inventions with harmful or beneficial effects. Let the hands of inventors be pure!

We watch inventors with great attention. We sometimes rejoice, but more often grieve. Our Tower is open to all that is new, and it is a special joy when the thought that is sent by Us has been accepted by a worthy worker.

4. Urusvati knows how difficult is the transference of thought over a distance. Many

conditions may affect it. Man is either like a boiling kettle or a radiant discus thrower, propelling thought into space. One should not only control oneself, but should also foresee the chemical reactions that in their contradiction may interfere with a strong will.

We are often reproached about why at times We interrupt Our sendings of thought. Our earthly friends do not realize that during such intervals We guard not Ourselves, but them. We know how to sense spatial tension and protect Our friends who are in an earthly state.

Do not think that superficial methods will produce complete results. The most essential is in the depths of one's consciousness. An impure servitor cannot perform a pure action, and the most sanctioned ritual cannot free him from impure thinking. Thus, many err, supposing that outward rituals will compensate for inner abominations.

The thoughts of the Teacher must overcome many hindrances in space. I affirm that each action must be coordinated with the thoughts of the Teacher; such help is true collaboration.

We have apparatuses that assist the transference of thought over a distance. People would be astonished to see that certain apparatuses that are familiar to them are here applied quite differently. The application of psychic energy can transform the simplest of motors.

5. Urusvati has seen Us in both the dense and the subtle bodies. Only those few who have had this experience can know the tension that accompanies it. Often We make it possible to see only Our faces or hands, in order to prevent shock. Thus you may remember the Writing Hand, but even this manifestation was too strong, because the vibrations could not be restrained. One must be all the more cautious.

Not without reason do We speak constantly about caution. People simply do not understand the significance of this attitude. How many perilous illnesses are caused by the lack of reciprocal caution between individuals! It is most necessary when there is a great disparity of vibrations. Vigilance and mutual care are then required in order not to cause harm.

During Our earthly trips We sometimes transmit Our instructions through a third person who does not know the true meaning of the commission and is only performing his duty.

The manifestation of Our Shield also requires precautionary measures. It is difficult to understand the need for such care. People cannot take into account all the reasons that compel Us to be so cautious, and in their ignorance they wish to experience the strongest manifestations without thinking of the consequences.

Likewise, people do not want to understand the difference between the power of Our vibrations and those of an ordinary subtle body. Sometimes they have seen

materializations without experiencing strong shocks, but Our vibrations are of a different intensity. All is relative, and one should give serious attention to rhythm and vibration.

Today you spoke about the fear experienced by plants. If sensitivity to vibrations is strongly developed in plants, it must be immeasurably stronger in people.

Let us bear in mind that Our vibrations will never be forgotten by those who have experienced them, for in them there is joy, but also an intensity that not every heart can endure.

6. Urusvati has witnessed the healing vibrations sent by Us. Their rhythms are varied and not everyone can recognize them. Some may suppose them to be the effect of an earthquake, others may assume that they are an attack of fever, and still others may attribute them to their own nervousness. But the majority will think them to be merely imagined. However, on all continents Our healing solicitude is often felt. People receive help and sense a sudden recovery but do not understand whence came the help. We are not speaking about gratitude, for We do not need it, but a conscious acceptance of Our help increases the beneficial effect. Each negative reaction or mockery paralyzes even the strongest vibrations. We hasten to help, We hasten to bring good, yet how often are We accepted?

The ignorant assert that We provoke revolutions and sedition, but actually We have tried many times to prevent murder and destruction. Brother Rakoczy himself fulfilled the highest measure of love for humanity and was rejected by those whom He tried to save. His actions were recorded in well-known extant memoirs, but still certain liars call him the father of the French Revolution.

People likewise do not understand Our appeal to Queen Victoria, yet history has shown how right We were. Our warning was rejected; nevertheless, it is Our duty to warn the nations. Similarly, Our warning to the northern country was not understood. Eventually, people will recall and compare the facts. One can mention events from the history of various countries—recall Napoleon, the appearance of the Advisor to the American Constitutional Convention, the manifestation in Sweden, and the Indication given to Spain.

Remember that ten years ago the ruin of Spain was foretold. The sign of salvation had been given, but, as usual, it was not accepted. We hasten to send help everywhere and rejoice when it is accepted. We sorrow to see what destiny nations prepare for themselves.

7. Urusvati knows Our Voices, both spoken and silent. One may wonder about the differences in transmission; there are many reasons, beyond earthly conditions, for these differences.

We often instruct that unity be preserved. Such an Indication is not merely a simple

moral teaching—disunity is the most abhorrent dissonance. Nothing strikes space as sharply as dissonance. When people are filled with malicious discord, damaging disruptions in space result immediately. Such people not only harm themselves they also create a spatial karma involving others like them. It is dreadful to battle with such newly-generated chaos.

People who bring discord are truly creators of chaos and the consequences of their malicious abuse are grievous. We are constantly forced to battle with them, and it is not surprising that this battle is often more difficult than a collision of spatial currents. Wherever one must deal with the free will of man a great waste of energy should be expected. The power of free will is great, equivalent to the most powerful energies, and in their malice, people can bring about the destruction of strata of the Subtle World. How much the efforts of experienced Physicians are needed to close these spatial wounds!

We must work for unity, not by hymns and harps, but by labor and struggle. Few will strive to Our Brotherhood when they learn about the sweat of Our labor.

8. Urusvati has seen the drops of Our sweat, and knows how painful is the condition caused by spatial tension, without which the work over great distances would not be possible. Every act of cooperation helps. We speak about cooperation not only as a moral precept, but also as a formula that will provide new possibilities for successful labor.

If people only realized in what visible and invisible ways they can collaborate! If people only realized how much they can increase their strength by cooperating with the Brotherhood! If they at least thought about cooperation, which can be manifested in every moment! But people not only do not approach the Brotherhood in thought, they even consider thought about the Brotherhood foolish. Everyone can apply his strength at each moment; one need only understand that in Our mountains ceaseless labor continues for help to humanity. One such thought alone creates a flow of energy, and advances the consciousness toward service for humanity. It whispers that love for humanity is possible, but earthly conditions often make it difficult to imagine the possibility of such love. Let thought about the existence of the Brotherhood help to open hearts. Then cooperation will be revealed, not as a duty, but as joy, and the drops of sweat and sacred pains will bring the Crown of Enlightenment. Let us not take these words as an abstraction, for such denial will close the best receptacle—the heart. Each drop of sweat from labor, each pain for humanity, lives in the heart.

Glory to the all-embracing heart.

9. Urusvati has been in Our laboratories, and has seen one of the formulas for atomic energy. Her physical memory could not retain it, but the inner receptacle absorbed it. “Atomic atoms!” exclaimed Our Brother during the splitting of the atom. Just as ears of wheat ripen in time for the harvest, so will these possibilities and achievements be preserved until that hour when they are to be given to humanity. It is difficult to make

discoveries and then preserve the disclosure until the pre-ordained date. In his madness man would scatter knowledge like hail upon the fields, not caring about the monsters that grow from unbridled passion. Understanding the dates is a great step toward Brotherhood.

The northern tundra and the Gobi desert guard treasures; should one hasten to reveal them? Only a high level of consciousness can deal with such valuable treasures; and with knowledge of the spiral of evolution, diamonds will not be cast under the wheels of chariots. Even for a proven patience it may be hard at times to await the approach of a caravan that brings joy. "Perhaps the date has already passed," pulsates the heart. But wise experience whispers, "It is still too early." The struggle between the heart and reason is an amazing spectacle. Happy is the one who can understand the command of the heart.

We have many formulas ready to be revealed. The Ray from the Tower of Chun shines when the discoveries of scientists coincide with the dates. In their simplicity people do not understand the harmony of dates, and seek to impose their own disorderliness and irresponsibility in all matters. It is of no importance to them that, when certain requirements have not yet been met, a great idea is lost. In addition, they insist that everything be done by their own measures, they regard success as misfortune and rejoice at calamity. The small seems great to them, and the great, insignificant.

The exact knowledge sent out from Our laboratories often cannot be understood because the formulas are given in unusual symbols. But why should We distort ancient formulas that would otherwise have been forgotten? If some formulas survive from Atlantis, they should not be limited by today's scientific concepts. The science that synthesizes and the science that analyzes are worlds apart. Thus it is so difficult to find the harmony that flourishes in the Brotherhood.

10. Urusvati knows Our language, but We must know the speech of all nations. Questions constantly arise regarding the language in which thoughts are best transmitted. Each one should send thoughts in his own language, the language in which he thinks. It is a mistake to send thoughts in a foreign language, supposing that it is more convenient for the person to whom the thought is sent. This can only weaken the power of the sending. Forcing oneself to think in a foreign language calls forth inner images connected with the culture of those who use that language, and disturbs the clarity of one's thinking. I advise the sending of thoughts in one's native language and in the most simple and familiar surroundings. Familiar objects divert the attention less, do not complicate the thoughts, and their emanations cause no irritation.

We arrange for thought transference in an almost empty room whose walls are painted blue or green. Green can be very harmonious for many individuals. We also prefer a comfortable armchair, so that the spinal column is aligned. The chair should in no way discomfort the body. The light should not irritate the eyes, and it is better if it comes from behind. No forced tension is needed, only complete concentration. Sometimes one may

place before oneself the image of the person to whom the thoughts are being sent, but it is even better to hold this image in one's mind. Calmness is necessary, and harmonious music may accompany the sending of thoughts.

Remember these conditions as you visualize Us when sending thoughts to Us.

11. Urusvati would like to provide more knowledge to people, but straight-knowledge indicates to her the limits of what is possible. The discovery of these limits is a stumbling block for many, and great misfortune results from overlooking them. It is impossible to indicate in earthly terms the hidden, co-measured boundary, but a broadened consciousness can suggest where the possibility of harm begins. You yourself know how often people demand an answer that they then cannot accept. They say, "Tell us quickly, and we will decide what to accept and what to reject." They like to play jackstraws, pulling out only that which is most attractive to them. They do not care if it all falls to pieces, although even children know that the whole should not be disrupted. Grown-ups throw bombs and are astonished when they are maimed by them. They love to repeat Our analogy of a boomerang but do not see the consequences of their own blows.

People often accuse Us of denying much of what exists, and even reach such a state of falsehood and blasphemy as to say that We reject Christ. Can one believe this blasphemy? Yet many servants of darkness are ready to spread even this slander in order to bring disunity. Everyone who knows the structure of Our Brotherhood will be appalled at the ignorance of such slander. Slander is usually the result of ignorance, and people do not hesitate to repeat lies. One can cite many falsehoods about the Brotherhood. One can point out how the Brothers were thought to be dark forces, and can enumerate the many terrible calamities attributed to Them. We have been accused of using threats and violence. Especially insistent were those who chose not to heed Our Words. Shame upon the unbelievers! Shame upon the ignorant ones! And shame upon those who cause disunity! Let them occasionally ask themselves if they are not in the wrong. But the ignorant cannot become wrong, for they already live in error. Let this page about the Brotherhood be remembered by those whose hearts are aflame. Indeed, everyone can affirm at least a grain of Truth.

12. Urusvati can tell about the particular sensations that are experienced in the subtle body during flights to the far-off worlds. It is difficult to describe in earthly words these subtle sensations beyond the limits of the earthly sphere. One must experience such flights in order for the consciousness to accommodate these supermundane sensations. Among the Brothers such distant flights are taken with regularity. People also strive to the higher spheres, but unfortunately do not yet fully accept the mobility of the subtle body. Many experiments succeed, but only with great difficulty.

Much is said about the rays that make one invisible. The next step will be the invention of a small portable apparatus that will make the one who carries it invisible. We gain invisibility by attracting from space the rays needed for it. This is somewhat analogous

to the dematerialization of parts of the body, which you recently heard about. Thus, for many manifestations one must have a mobile subtle body. Flights to the far-off worlds definitely require this mobility of the subtle body, which, in its tension, attains fieriness. This ability can be attained through many incarnations and ceaseless striving. Mobility cannot be acquired by force.

Our Sisters are especially successful in these flights, because the synthesis of the feminine nature is helpful. The flights are sometimes of long duration, but the Brotherhood knows how to safeguard the bodies that have been left behind.

What seems like physical torpor is often nothing but the effect of a distant flight. People often do not know how to care for someone in such a condition. In ancient times they would have been thought to have a “sacred” ailment, and people knew how to recognize the symptoms. We have many records of such experiences; in the infinitude of time and space such observations are without number. We record diligently each sensation, although radio waves and electric charges often impede Our observations.

13. Urusvati could reveal the names of members of the Brotherhood, but will not do so because she weighs the commensurability of such information. There are already seven Names upon the lips of the world, and where is the benefit? Deeds are needed, not names. Therefore, when We speak about the personal lives of the Brothers We describe deeds without mentioning names. People do not quarrel about deeds, but about names. When the name of one of Our Brothers who was in the world was revealed, it became necessary to declare Him dead in order to preserve His freedom of action. We have had to change Our names repeatedly in order not to arouse curiosity. We have been compelled to hastily hide Ourselves in order that a good work might not suffer harm. One of the first conditions of the Brotherhood is to put the essence of the action above all.

There are two kinds of thinking. One is born from feeling, in other words, from the heart, and the other from the mind, which is akin to intellect. Self-sacrifice is born from the heart, and the Brotherhood is built upon this. Our cooperation lives by the heart.

When We speak about unity, We assume that the heart is alive. The most repulsive sight is hypocritical unity. Many have dreamed of approaching the Brotherhood, but precisely because of their hypocrisy they have failed. Hypocrisy cannot enter into Our Abode. Participation in the Great Service cannot be feigned.

People find it difficult to become accustomed to the idea of a mental interchange of thought. But among Us such a state is absolutely natural, and serves to simplify Our relations. One thought can often replace an entire exchange of words. Even in daily life, those who have lived together for a long time understand the thoughts of their companions. Certain exercises can, without apparatuses, enable one to understand the thoughts of co-workers. We speak only about what We apply in Our lives.

Let those who strive to Us understand that the quality of labor grows through a feeling heart.

14. Urusvati, can you name even one Sister or Brother who was not subjected to tortures and persecutions in earthly life? Truly, none can be named. Each heroic act invites persecution. Combat with darkness is unavoidable, and the waves of chaos will engulf bold fighters. Yet such touchstones only testify to the invincibility of the spirit. There were Those who were burned at the stake, crucified, beheaded, strangled, killed by beasts, sold into slavery, poisoned, or cast into prison; in short, They endured all tortures so that Their strength could be tested.

It should not be thought that a broadened consciousness is achieved without struggle. Each one who wishes to serve with Us knows that he will have to endure the assaults of darkness. In words everyone is ready to do this, but in deeds will try to avoid it. Does no one realize that every deviation lengthens his path?

Earthly blessings are evident, but the supermundane worlds are invisible, as if in the clouds. Each experiment in approaching the Subtle World can help to clarify the concept of Infinity. Even an ordinary person can be dreamed about simultaneously in various parts of the world. There is nothing impossible in the subtle body manifesting simultaneously in distant places. The study of man's nature will provide direction and broaden the consciousness, and people will sail to Our shores in natural ways, with no need for their former vessels. Let Santana, the current of life, carry the expectant travelers to the new shore.

There are many waiting. Let them learn first about the difficulties of the journey, and clearly understand the fight with darkness. Let them not hope to avoid it. The path to joy cannot be easy.

There will be joy. We shall speak more about joy, but first let us forge the armor of the spirit.

15. Urusvati was amazed to see Our tension when sending ideas to remote distances. We are actually charged with electricity in order to increase the Primary Energy, and use unusual electrical apparatuses to create the special environment needed for the sending of thought. It can be seen that psychic receptivity may be increased in electric power plants, but such a saturation of the environment with electricity can also cause fiery sicknesses. Everywhere harmony is needed.

Pay attention to what I said about tension when sending ideas. A thought sent to a particular place, or to a certain person, does not require as much tension as the sending out of thought into space, where much opposition is encountered. A fierce battle surrounds such sendings, therefore an electric vortex is needed as armor. Such vortices attract to their orbit certain refined souls, who will then feel a great fatigue, for their energy has been magnetically joined to the general current. Thus, if you feel an

unexplainable tension and exhaustion of strength, you may be involved in such spatial sendings.

At the time of the world's greatest disturbances We sometimes send thoughts that clash with the desires of most of humanity. People do not understand that madness cannot be cured by madness and try to repeat destructions that have been visited upon Earth more than once. We try to preserve balance as much as possible, but the total effect of free will can overcome Our benevolent advice.

Urusvati will not forget how We are transformed at times of tension. Let humanity ask to be healed, for without their consent they cannot be healed.

16. Urusvati knows the three states of Our bodies. Each state has its own distinguishing characteristic, and even the dense state is so refined that it cannot be compared to the earthly. The subtle state has become adapted to the conditions of the earthly atmosphere to such a degree that it differs substantially from the usual sheaths of the Subtle World. Finally, the third state, which is between the dense and the subtle states, is a unique phenomenon. All three states are unusual, and their atmosphere is not easy for earthly lungs and hearts to withstand. An earthly person would have to grow accustomed to it, or he would at the very least suffer palpitations. This is not magic, but the natural tension of the atmosphere of Our Abode.

Each earthly house has its own atmosphere, and one can observe that where more labor is performed, the atmosphere is more saturated. In the Brotherhood, where everyone manifests the greatest tension, where there are so many powerful apparatuses, and where so many different experiments take place at the same time, the atmosphere is most saturated. Do not forget about the stores of chemical substances and about the healing plants, both of which have exceedingly powerful emanations. One can avoid aromas, but emanations are unavoidable. Great harmony must prevail in any place from which ideas are sent into space.

Lamas speak about the Abode of the Great Rishis. Each one describes Shambhala according to his own understanding. The mention of treasures is correct, but they are described in different ways. Legends about Our Warriors exist all over the world and are not without foundation. There are also described many gates and mirrors. The legend about the Tashi Lama granting passports to Shambhala is symbolic. The appearance of similar symbols in various parts of the world proves how much Truth has spread. Even ancient Mexico knew about the Sacred Mountain where the Chosen People live. It is not surprising that all Asian nations preserve legends about the Sacred Mountain. It is described almost correctly, but he who is not called will not reach it.

Many strive to find Us, but it is right to hold back these travelers. We must be found not geographically, but first of all in spirit. You know what is expected of Us—not only expected, but demanded—and complaints tear the last threads. People do not realize that their complaints densify an already-saturated atmosphere. Of course, mistakes are

attributed to Us according to the understanding of the one who complains: We do not know how to speak, We do not know how to write! People do not realize the lack of co-measurement in these claims. Do not think that We are displeased; We simply feel regret when We see that energy is not directed to full benefit. Discussion is preferable to complaints. A heartfelt talk is more in accord with the harmony of Our Abode. If help can be given it is not delayed. In this lies the beauty of thought-creativity.

Obviously, We serve to help those who suffer, but one should not beat down the Gates with one's fists. It is said, "The Kingdom of God is taken by force," but by force of the spirit and not by fists. Thus, let people think about the Brotherhood, and let them not forget where the true Gates are.

17. Urusvati has not forgotten that in Our repositories are models of many cities and historical places, which have a particular inner meaning. They serve as teraphim to establish a link between the ancient places and new tasks. Also preserved in Our repositories are important objects that are sometimes sent into the world as magnets for planned actions.

It has great significance when Our messengers travel through designated places. In some they bury certain objects, in others they simply pass by, thus strengthening the aura of those places. People do not pay attention to these pilgrimages, but a historian's eye could perceive the periodic nature of such travels. It could then be seen that the consecrated places proved to be especially important in the history of nations.

In addition to the inhabitants of the Stronghold of the Brotherhood, there are others living on Earth who carry out Our missions. One can trace how in different countries, throughout history, people appeared whose tasks and methods of accomplishing them had much in common. Usually these people were regarded with suspicion and hostility because something was sensed in them that could not be expressed in words.

In Our archives maps can be seen on which boundaries are traced that do not conform to the present-day ones. The buried magnets are indicated by stars. Sometimes the significance of these deposited magnets is revealed in just a few years.

18. Urusvati, in her subtle body, continuously participates in Our help to humanity. Through their flights in the subtle body Our co-workers render so much help to people that no records are sufficient to contain it. It should be remembered that We rarely appear at so-called spiritualistic seances, and We consider such gatherings harmful because of the discordant auras of those who attend. Hardly any circle is ever assembled with due consideration of the auras of the participants. One can imagine what kind of entities project and materialize in response to the discordant mental states at these gatherings, and attention has already been directed to the stupidity of answers received in response to questions put by these equally stupid circles!

Our manifestations and help are different. We save worthy people at moments of

danger. By gentle contact We draw the attention of seekers, whom We forewarn about their harmful decisions. We help to create and assist the Good. Our Work is dedicated to knowledge. We help each useful worker, unhindered by conventional distinctions of race and class. We watch diligently to discover where the ray of self-sacrificing achievement will flash. Our Temple is the Temple of Knowledge. We bring to it all the highest and We guard there all the affirmations of the future.

Do not lose direct communion with Us. Let it be the highest expression of your being. Do not permit such communion to become a formal performance of duty. Forced effort will never produce a firm step, for the work in the Subtle World must be a natural expression of free will. Do not try to force anyone to such labor, for desire must first be generated in the consciousness. It is difficult to judge when the desire to work for humanity will be ignited. Each one can find his path, and We will help those on that path.

19. Urusvati is grateful to India and Tibet for their protection of the Brotherhood. One can be truly grateful that the concept of the Brotherhood is so carefully guarded. Usually, even talk about the Brotherhood is discouraged and names are not mentioned, for it is better even to deny the existence of the Brotherhood than to betray it. The legends about the Brotherhood are safeguarded, together with the sacred books.

The curiosity of the Western world is not understood in the East. Let us examine why the West wants to know about the Brotherhood. Does the West wish to emulate the Brotherhood in daily life? Does the West wish to preserve the Ordinances of the Brotherhood? Does the West wish to deepen its knowledge? So far they show only idle curiosity and look for reason to criticize and blame. We shall not help them on this path.

Let us imagine a military expedition that discovers the Brotherhood. One can easily imagine the outcome of such a discovery, and the curses and anathemas that would follow! Crucifixions take place even today. Thus the West has never understood the essence of Our Hierarchy. The concept of dictatorship does not fit Our Hierarchy. We have established as law the idea that power lies in sacrifice. Who among today's leaders will accept this Ordinance?

We well understand the nature of the East, and because of its nature one should all the more note its reverence for Our Abode. Many Ashrams were transferred to the Himalayas because the atmosphere of other locations had become intolerable. The last Egyptian Ashram was transferred to the Himalayas because of the well-known events in Egypt and the adjoining regions. At the beginning of Armageddon all the Ashrams had to be gathered together in the Abode in the Himalayas. It should be known that at present We do not leave Our Abode, and We go to distant places only in Our subtle bodies. Thus the records about the inner life of Our Abode are being revealed.

20. Urusvati distinguishes the currents that are favorable from those that hinder. One can imagine the reactions of crowds that are seized by one emotion. At some time We will reveal experiments that were carried out in the midst of crowds, and the results will

show over what great distances the energy of crowds has its effect. The mood of distant crowds is also felt acutely in Our Abode. Not without reason do We insist upon the necessity of maintaining a friendly unity. Even purely physiological experiments produce varying results because of the chemistry of the participants, and sensitive apparatuses will change their vibrations at the approach of even one person. This means that the confused and angry aura of crowds can disrupt the most important experiments, and this causes Our blood-tinged sweat.

We try to modify the psychology of distant crowds in order to protect Our scientific investigations. Archimedes protected his formulas from visible barbarians, but how much more difficult it is to guard scientific treasures against invisible, violent destroyers! And it is not only destroyers and enemies who threaten, but also sympathizers who create discordant conditions. We are ready to beseech them not to destroy Our formulas. There are many such transgressions, but at the root lies doubt in all its forms.

Imagine Our Abode in which every sound disrupts the harmony of the vibrations. We have sufficiently insulated Our laboratories against sound, but psychic energy cannot be stopped. Our co-workers, near and far, must understand what state of mind is of help to Us. Great Service is always co-service. Each person who has approached Us even once has already accepted the responsibility not to impede Our labors.

Our Towers are many-storied, and research is constantly taking place. Who then will be so light-minded as to dare to obscure the accumulated energies? The rebounding blow may be terrible, and no one can avert it once the fundamental energies are set into action. Therefore, We solicitously warn against provoking unpleasant shocks.

21. Urusvati has kept in her heart from early childhood the revelation that the Teacher of Light lives "somewhere." Only memories of reality could call forth in a child's consciousness such a vivid image. We rejoice to see that Our co-workers, from their first conscious hours, bear within themselves an image of what they have previously seen. A confused spirit sees everything in confusion, but a spirit illumined through many achievements will preserve a clear recollection.

Even vivid instructions are not so often retained in one's new bodily sheath, but when a pilgrim is sent out on Our mission, having already been in contact with the Brotherhood in the past, illumination is received even in infancy. He sees the Banners of Light. We come to him in various Images. He hears Our silvery bells, and his silver thread is stretched tautly to Us.

This small girl, even without encouragement from others, was directed by her own consciousness to predestined achievements. This pilgrim of Light proceeded untiringly, in spite of the unsuitable surroundings of her childhood. After inward strengthening, she finally received a vision of Our bidding for achievement. We rejoice when such a mission is accepted, not in words, but by the flame of the heart. Such burning is a harbinger of illumination and of sacred pains. For only in the acceptance of suffering can the embryo

of the joy of wisdom be born. It cannot be achieved without suffering. Only with Us is this joy born.

Urusvati came into the world voluntarily. The Word about Fire had been determined already in her previous contact with the Brotherhood. The Word was to be proclaimed in the days of Armageddon. Not an easy time! Not an easy Word, not an easy affirmation of the existence of the Brotherhood when all the powers of darkness are against it. But We welcome and rejoice when achievement is ascendant.

Do not think that Our Inner Life is dominant. On the contrary, the image of man is forged by man himself. Each silver cord resounds as a string in Infinity.

22. Urusvati can affirm the great significance of the heart. Above and beyond the actions of all the centers the significance of the heart is evident. Even Kundalini would seem earthly in comparison with the heart, whose significance is little understood. It is regarded as the focal point of physical life, but this view is inadequate. The heart is the bridge between the worlds. Where the meeting-point of the three worlds is especially manifested, the significance of the heart is felt deeply. In Our Abode the heart is especially revered.

There are Those in Our Abode whose incarnations have been separated by many centuries. It would seem that Their mentality would be very different, because after three generations one's thought processes change completely, but in Our collaboration this is not noticed. One of the main reasons is the broadened consciousness, but this alone is not enough. What is required is the cooperation of the heart center. Only the heart can unite consciousnesses separated by many centuries. The heart quality is required for all subtle actions.

After thought-transmission to a distance has been accepted by people, the conditions that guide these subtle activities will be understood. It will be said that harmony is needed, but harmony does not determine which center will be involved. In thought-transference the heart is the prime mover.

You who send thoughts, attune your hearts, but remember that tension of the heart carries the threat of fiery conflagration. Only one who has experienced such a conflagration, inexpressible in words, can know the extreme danger. This suffering is the highest sacred pain, and is caused by the imbalance of the worlds. Various heart ailments come about from the same cause. Man does not wish to take care of his stronghold, the heart, which throughout all the worlds preserves its fiery seed.

You may have heard that this inner fire can be evoked by forcible means. Such a procedure is possible but very dangerous, for the fire can come into contact with the Fire of Space, with destructive results.

The significance of the heart is great; in the future it will replace the most complex

apparatuses. Verily, in the New Era people will appear whose organisms accomplish this. At present, people invent robots, but after this mechanical fever has abated man's attention will turn to the powers within himself.

In Our Abode all research is directed toward the freeing of man from the machine. In this process one must educate the heart. One must learn to listen to its voice. Those who accuse Us of egoism should remember Our anonymous Labors.

23. Urusvati has many times experienced Our way of healing through vibrations. There will come a time when medical science will change. Vibrations and hypnotic suggestion will be utilized together with medicines, and the large doses that are usually given will be reduced. Only a small medicinal impulse will be needed, and the rest of the recovery will depend upon vibrations and suggestions. Homeopathy, to a certain extent, foresaw the course of this medicine of the future, but at this time only those homeopathic physicians who possess strong psychic energy can succeed. Perhaps they are unaware of the source of their successful healing, but gradually they will learn about the harmony of the inner and outer influences, and the new methods of healing will then begin. At present, because of unenlightened conditions physicians hesitate to recognize that to a great extent it is their own psychic energy that is acting. They are ready to attribute their success to even the weakest medicines, unaware of their own powerful influence.

Few people pay any attention to the vibrations that develop during certain pains. If they did, they would notice that after the cessation of the pains the vibrations that had shaken their beds stop completely. We develop at Our Abode ways of healing with vibrations that can be effective even at great distances if the patients accept their subtle influence. Voluntary and absolute acceptance is necessary, otherwise the currents are broken and calamity is inevitable.

In Our Abode We too must sometimes make use of vibrations, which are especially needed by those who are between the dense and subtle states. It is not accidental that We are so concerned about this subtle-dense state. This problem was foreseen ages ago and requires special care.

24. Urusvati understands the correlation between the sleeping and waking states. For some, sleep is the opposite of the waking state, but for Us sleep is a continuation of labor, although in a different state. Sleep should not be understood otherwise. That it is a necessity cannot be denied. Some conditions may reduce the need for sleep, but do not remove the need for it. On the heights four hours of sleep may suffice, but this is only possible at a certain altitude.

Do not believe it when someone tries to persuade you that he needs no sleep. Despite the terrible illness of insomnia, sleep must be accepted by people as a necessary part of their existence. Any degree of sleep brings man closer to the Subtle World. There are different degrees of consciousness in sleep, and clarity of consciousness must be cultivated. A man must repeat to himself as he sinks into sleep that he is going to a new

work. If his free will accepts this, it will be easier for him to apply his forces in the Subtle World. Let people not worry that they will thus deprive themselves of rest. They will have rest in full measure, for in the Subtle World subtle qualities are used which do not result in fatigue.

It is worse when one goes to sleep, overcome by earthly desires, never thinking about the Higher World. Then, instead of being immersed in illumined labor and knowledge, one wanders in the dark strata, where one's exhausting encounters can be well imagined. Falling asleep should be a conscious transition into the Higher World. The free will, like wings, will carry you up. I speak about sleep in order to show you that in Our Abode We are not strangers to that particular kind of sleep that is a transference of consciousness into the Higher Worlds.

Urusvati understands correctly that We do not oppose the expression of free will. In this expression of free will lies Our Power.

25. Urusvati has explained to many why We are called "The Invisible Government." Truly, everyone to some degree feels that there is somewhere a focus of knowledge. Where there is knowledge there is also power. Not without reason do some people dream about Us, although others hate Us and want to destroy Our Abode.

Those who observe world events may perceive something higher than human logic. Even some who are devoted to Us have accused Us many times of delay and indifference, but that is because these hasty accusers have seen only part of the events. They could not possibly know their causes or effects, or be able to compare the attendant circumstances. They could not foresee exactly when decisive blows had to be struck. Who, then, can know the Plan and the steps leading to it?

Because of their partial understanding, people insist upon their own ways, but Our disciples will never forcibly hinder the decision of their Teacher. They understand how to harmonize their free will with Our decisions. One must possess great equilibrium to understand the wisdom of Our Guidance without crippling his own free will. We care a great deal about such balance. The best leaders of nations had this balance, and it was therefore easier to send them Our decisions.

The "Green Laurel" [Mikhail Ilarionovich Kutuzov (1745–1813), Field Marshal of the Russian Empire.— Ed.] about whom you have often spoken could combine leadership with sensitivity to the Counsels of the Brotherhood. He accepted the directions of Saint Germain with full confidence. In this lay his success. Perhaps Saint Germain came especially to prepare this future leader.

All over the world one can find established landmarks of Our Guidance. Some enlightened people accepted it, but some poor parodies of monarchs rejected Our Counsel and thereby plunged their countries into calamity. But even these situations We turned to good. You are acquainted with *Tactica Adversa*.

One may recall an arrogant monarch who, before the Great War [World War I.— Ed.], received Our warnings, but preferred to lose his throne by rejecting Our Advice. Likewise, another head of state did not want to listen to Our Ambassador and preferred to plunge his country into confusion.

It cannot be said that in ancient times Indications were given more often. Now also many such Counsels are given, but as usual the ear of humanity is deaf.

We stand vigil the world over.

26. Urusvati has often forewarned her friends about attacks of the dark forces. Such forewarning is needed everywhere. It should not be thought that the dark ones will cease their destructive attacks. Decay is their nourishment, murder their profession. Encroachment upon the spirit and body is their joy. One should not assume that they will not try to penetrate behind even the most protected boundaries. They would rather perish than abandon their demoralizing work of corruption.

Some light-minded people think that a mechanical utterance of the Highest Names will protect them immediately from dark assaults. However, it is not a mechanical repetition but the pure fire of the heart that creates a firm shield.

The cunning ways of the dark ones are multiform. In addition to their crudest attempts, there may be subtle approaches that influence one's weaker side. Creating doubt is one of the favorite methods used by the dark ones, and he who doubts is already defenseless. One would think that this axiom is sufficiently known, yet how many perish from this poison! I consider that a great many enemies of Truth are created by whisperers of doubt. Obvious fools are not as dangerous as petty hypocrites. If new kinds of poisons are invented, why should not new kinds of hypocrisy appear? These descriptions of the attacks of the dark ones must be remembered when you picture the Inner Life of the Brotherhood.

We are always on guard. Not an hour passes without the need to stop somewhere the vicious attacks of the dark ones. Do not think that they attack only Our followers. They try to destroy all constructive work, and because of the law of vibrations, they are able to find the seed of good so hated by them. One should not ascribe omniscience to them, but they do sense their opposites. Our Work is made difficult by the expenditure of energy needed to counter the attacks of the dark ones. They know that ultimately they cannot overcome Us, but they absorb the energy that is being sent into space. When We ask for unity and trust We are calling for help for a speedy victory.

Many signs are flying to Us. No one can imagine how much confusion there is in this world! People have forgotten that each country contains many hearts. Their pain is Our pain!

27. Urusvati has heard the legend about the building of the temples by the jinn. Every legend contains an element of truth, and also the historical data about the many kinds of betrayals that have accompanied each construction are true. It is said that betrayal is like the shadow of a building that indicates the height of a structure. We have been tested by all kinds of betrayals, and have been tempted by all kinds of cunning. It is also said that in order to heighten one's love for humanity one must know all its depths. But who will find the patience within himself to look into all the abysses without losing faith in humanity? Our Abode is the bulwark of such patience, and it is those who have been with Us, and those who have heard about Us, who carry the contact with Us in their hearts, and wear this armor of patience. We value this quality, for it belongs to Infinity.

People must find the realization of Infinity in themselves, otherwise Our Towers will remain inaccessible to them. People should turn to Us in times of suffering and calamity. They will receive Our Help if their hearts have not yet turned to stone. Even those who are inexperienced will be admitted for constructive work if they preserve a lion's courage and recognize Hierarchy. Let these co-workers be assured that an invisible thread is stretched from their worktable to Us. Let them draw strength from their realization of the existence of the Brotherhood. We shall help them invisibly; We shall find books needed by them; We shall unite them in hope about the far-off worlds; We shall strengthen their confidence, and, provided that they have driven out their snakes and scorpions, We shall find a loving heart for them. Thus, you are becoming acquainted with a very important part of Our Life.

You can imagine Our joy in finding workers worthy of Our trust. Their striving spirits do not fear being tested. Only hypocrites fear that the Ray of Light might penetrate into the depths of their being. Open hearts form a beautiful necklace for the Higher Worlds.

The Teacher does not renounce His obligations. His entire day is filled with carrying out His duties. He who is afraid of these words, let him not think about the Brotherhood.

28. Urusvati has admired Our flowers, in some species of which We have indeed achieved perfection. Of first importance is the use of psychic energy because it helps vegetable growth. We also irrigate with soda and in this way act from both the outer and inner side. One can experiment widely with psychic energy, but it must be done systematically, not forgetting that much time and patience are needed. Many experiments successfully started have been ruined by lack of patience. Moreover, Our radiations are harmonized, and because of the equality of Our psychic energy, each One of the Masters can substitute for another.

People fail to understand to what extent these investigations are of use to them. Psychic energy must be interchanged. The sending of this energy to people may be fatiguing, but with vegetation there is no rebounding blow. Likewise, let us not forget that We maintain close cooperation with the Subtle World, and this reservoir can easily replenish Our energy.

It is difficult for many to imagine how cooperation can proceed between entities in three different states of consciousness, but in reality it is not so complicated. Co-workers in the subtle body are often visible. For this no ectoplasm is required, but certain chemical compounds are used that aid in the densification of the subtle body. During the last war many people had visions, but no one realized that the cause of this lay in particular chemical agents. The conditions differ to such an extent that often something causing decomposition in the physical world can serve quite the opposite purpose in the Subtle World.

Urusvati was surprised to see that flowers from the plains could survive on Our heights. It must not be thought that such acclimatization can take place quickly. Urusvati has met with her Tibetan Friend in Our flower garden. We also have many plants inside Our buildings. For many experiments it is necessary to use the vital substance of living flowers. We advise conversing with flowers more often, for these currents are very close to the Subtle World. I affirm that We apply Our Power to all that exists. Thus We have the organic unity on which I so often insist.

29. Urusvati values Our Help. He who values also safeguards. Each true cooperation requires first of all a cautious attitude. One should not abuse Hierarchic cooperation by a casual state of mind, and must attend respectfully to the Voice of the Elders. Even those who, because of their ignorance, cannot conceive of the existence of Our Brotherhood can still recognize the existence of super-earthly voices. But those who can realize Our Brotherhood within themselves should understand that each light-minded wavering disturbs the flow of the Teacher's thought. Each unfitting word distorts something. Each broken thread can coil into a noose. This is not meant as a threat, but comes only from a desire to bring forth better achievements.

It is right to remember the wisdom of ancient India, when duty was integral to the very designation of the life of man. At its root the concept of duty is one, and it acts accordingly in its ramifications. The concept of The Teacher is sacred to Us. Each one of Us has had His Teacher, and the steps of this ladder are countless. Even standing at the head of a planet is not a consummation, for there can never be a final consummation. In this lies the joy. Great harm would result if the unutterable names of the Higher Lords were pronounced. Such betrayal might have enormous consequences. There could be visible or invisible explosions. One should become more accustomed to a solicitous attitude toward Hierarchy.

There were times when people knew how to express the concept of the Highest in the finest way, but now the Great Service is not understood. One would think that this could not be so, with the Subtle World coming closer, and We being spoken of so often. Yet the abyss of darkness has not diminished when the concept of the Teacher is doubted. You have heard many times that it is those who know about the Brotherhood who still speak of it with irreverence, and such utterances contain ruination.

People thrust upon Us their own ways of helping, but such forcing creates a refraction of

the currents. A thrifty head of the household regrets all waste. Great joy will result if those who know about Hierarchy voluntarily bring their own lamps.

Free will is Our motive force.

30. Urusvati is familiar with the varied ways in which light is manifested. Seeing flashes of light is an indication of a spiritual keenness of eye. In themselves these lights do not mean anything special, but they are like banners on the way to Us. The Northern lights, in their lowest degree, are not noticed by people. Similarly, the earliest flashes of the spirit are not evident to many. One can observe that small bright sparks will burst into flame and produce a rainbow-like illumination. Thus a beautiful aura is kindled around people. Note that these lights are especially visible in Our Abode. From ancient times they have been accumulated, and, if desired, can be made to blaze radiantly. In legends people are mentioned who could evoke around themselves a dazzling light. Thus, if one wishes one can be surrounded by a fiery force.

People must become used to the possibility of such manifestations. Even now some people can discern auras, while others rub their eyes, thinking that something has happened to their sight. Often, such luminosity at midday seems like a kind of mist. The perceptions of this luminosity are diverse. Among Us this capacity is so intensified that We can read in Our own light.

One must understand that the concept of darkness gradually vanishes, because one is surrounded by fires, rays, pillars of light, and brilliant sparks beyond counting, all visible with the eyes open or closed. Precisely, darkness vanishes. Twilight reigns only in the lower strata of the Subtle World, for its inhabitants do not know how to evoke Light. This ability depends upon thought, and thought gives birth to Light. Verily, a thinker sends the order, "Let there be Light!" Thus are the great truths taught, although people consider them to be fairy tales.

Only in the spirit and in personal experience can the most natural laws be assimilated. It is not easy to overcome all the surrounding counteractions. Our Abode is so strong because there is no corruption in it. The will of all of Us is merged into one powerful current. The dynamo of unity increases all energies. Not magic, but purified will sends into the world the command, "Let there be Light!"

Our Abode should be considered the triumph of Unity.

31. Urusvati understands correctly the reason for Our long-unchanging features. Relations with the Subtle World impose a special quality that belongs to the Subtle World. There one's appearance does not change except when there is a special desire for it. Thought creates form in the Subtle World. One can call forth any image chosen from the depths of centuries and fix it in the imagination, if the imagination is developed enough. Added to these conditions of the Subtle World is the unity that is strongly manifested in Our Abode. This helps in all details of daily life. It creates a salutary

atmosphere and forges a fiery consciousness.

You have heard that Our Brothers became ill from contact with earthly disharmony, and often suffered from prolonged human discord. This is why We seldom visit your cities, and stay in them for only a short time. Our appearances are prompted by particular circumstances and are not of long duration. Places can be found in nature where the currents of decay are not as strong. In France and in England there are forests near the cities in which there is enough of the pure air that is indispensable to Us. You must not be surprised that even Our concentrated energy needs pure air. However, you must not think that We are not strong enough to withstand the emanations of crowds. Truly, We can concentrate Our energy to a tremendous degree, but co-measurement and caution must be maintained in everything.

You have read how oppressive the aura of some landholders was for Our Brother. Of course, He had the ability to repel them with one discharge of His energy, but such murder was not part of His task. Thus, in many cases, We must co-measure in directing the Ray for the highest benefit. Such co-measurement will define the purpose of Our Brotherhood. To hold back the onslaught of darkness, to protect those who have exhausted their strength, and to apply all possible remedies for the General Good will be the fulfillment of Our Statutes.

32. Urusvati has recognized the existence of a certain substance that preserves equilibrium and provides longevity to the organism. I shall not reveal the complete composition of this substance, for it can be destructive to the physical state. Strong radioactivity is allowable in the subtle state, but can destroy the physical body. In earthly conditions even valerian can be too strong; therefore one must know how to discern the relationships between different substances. For example, during a certain experiment carried out by My Brother the strongest poison was taken, which would have been deadly for an ordinary man. But since My Brother's body was already close to the subtle state, the action of the poison was beneficial. Many instances can be cited when a lethal poison did not cause death. The reason for this can be found in the special condition of the organism.

A particular physical condition can be observed in people when they unknowingly contact the Subtle World. Indeed, it is remarkable that such people often know nothing about the different worlds; however, somewhere in the depths of their consciousness lies an idea that cannot be formulated. In such cases, We often use *Tactica Adversa* to arouse the consciousness. It becomes necessary to undertake actions to the point of absurdity, otherwise the slumberers will not be awakened. The same tactic is necessary in dealing with world events.

You yourself deplore the loss of the strength of character that existed in past eras. This is true, and We can see to what extent psychic energy is degenerating. It is not brought into action, and therefore slumbers, and since there is no friction to call forth the fire it loses its fieriness. Therefore, Our Abode remains remote and all mention of it sounds

abstract. Do not regret this. I affirm that the Battle itself is evidence of the strength of the Brotherhood. Great is the Battle in these days of Armageddon.

Let us listen, and put our ears to the ground, where a great tension is growing.

33. Urusvati rejoices when she observes a person's broadening of consciousness. Verily, one can rejoice when such an offering to the world is accomplished. The broadening of consciousness cannot be considered personal gain, for in every such purification is contained the General Good. The world welcomes each flash of the broadening of consciousness. It is a true festival.

In certain mysteries the broadening of consciousness was likened to the awakening of spring. No one can follow the entire process of the growth of grass, but every heart rejoices on seeing the first flowers of spring. It is likewise impossible to perceive the details of the broadening of consciousness, but a person's transformation is quite evident. He who has become transformed does not know when and how his renewal began, and cannot say how his consciousness was broadened. Frequently, he will cite insignificant events but omit the most important event that influenced him.

Not by chance have the periods of three or seven years been mentioned, for only over such periods can one notice changes in the consciousness. But We and Our near Ones, while carrying out Our missions, can notice shorter periods of growth of consciousness. The gardener knows his own flowers best. We, too, follow the growth of consciousness of those who are close to Us. There are many reasons for such observation.

We can affirm that each one's successful approaches to Us over the course of centuries bears results. We know how to be grateful; this quality of gratitude is indispensable in Our Abode. Each affirmation of Brotherhood brings its good harvest. All assistance to Our Work is appreciated, and each well-intentioned mention of the Brotherhood is remembered. In Our Ashrams records of such good deeds are kept. We like to record each kind smile, and Our disciples know how to rejoice at each kind word about the Brotherhood. No one can forcibly teach such radiant joy. No one can order gratitude. Only a broadened consciousness can indicate where more good can be done.

People generally do not like to speak about consciousness, for improvement is difficult for them, and there are not many who continue to gain knowledge after their school years. One's entire life should be transformed so that learning becomes a relentless necessity. We rejoice at each awakening of consciousness and We record as a sign of success each desire to think about the Brotherhood, even if it is only a thought about how to apply oneself or how to become united.

34. Urusvati strives to apply every hour for the General Good; such resolve is born in the Abode, where hours are not counted. During such a long life, can one think of hours? We do not have earthly hours, for there are so many needs and appeals for help from all parts of the world that it is impossible to divide Our Labor according to such relative

measurements. We must keep Our Consciousness in great tension in order to be ready at each moment to send Our Will to that place where it is most needed. Undoubtedly, We shall be accused of sending too much help to the unworthy, and insufficiently to the deserving.

Those who judge by ordinary relative measures cannot discern causes and effects. I speak not only about the tension of labor but also about the vigilance that enables one instantly to weigh and decide what moment and which action are the most necessary. Each plea for help brings with it the emanations of the past and the aroma of the future. One should blend these harmonies in the consciousness and understand the meaning of disharmony. We should not help a man who is ready for evil, and must help one who is suffering. Contradictions often conflict, and only knowledge of the past will provide the balance. Nevertheless, no plea to Us is rejected, for by making such a request a person expresses his recognition of the Higher World, and the fact that such a Reality lives in space. We will not ignore a pleading voice. We will not reject any prayer, but will gather all salutary substances in order to offer goal-fitting help. In this is contained a special vigilance.

We labor constantly, and must determine Our responsibility and where help is most urgently needed. Our Sister from time immemorial has had the ability to strive constantly to the most needed labor. Such a capacity cannot be acquired quickly, but must be affirmed in many situations in order to become a source of joy. This source will provide freedom from irritation, for thought about infinite labor will produce striving without expectation of results. There will be no thought about the past, and in the flight forward the effects of the past will be erased. Thus, the interplanetary whirl will stimulate vigilance and will not disturb the joy of the broadened consciousness.

35. Urusvati remembers the many changes in the long progression of her lives. These memories do not burden her, but only enrich her consciousness. A right attitude toward past lives is very rare. As a rule, remembering past lives does not inspire one toward the future, but chains one to the outlived remnants of the past. Therefore, people can seldom be allowed knowledge of their past lives. Today's consciousness cannot absorb much. People simply cannot understand why distinguished incarnations alternate with ones of hard labor. The illusion of having been a king or a queen impedes one's discernment even though perfectment is still needed. The earthly consciousness does not realize how much an incarnation of hard labor can raise the consciousness above that of many sovereigns of this world. It is even more valuable when an understanding of the ascent of the spirit grows while in the earthly state.

Many learn about one of their distinguished incarnations and fall into pride. It is even worse when people glean from false accounts certain fantastic traits of character, and begin to emulate them, thus obscuring their path. Every old spirit has had some distinguished incarnations, and gained knowledge of leadership. However, of the many needed qualities this ability is not of primary importance. The persecuted learn more than the persecutors, and all domains of hard labor are rife with discoveries. Tests are

strewn at every crossroad. I speak of this because We, too, have encountered all tests. We have forgotten the pain, and the suffering has turned into joy. Our tormentors are themselves struggling somewhere and ascending through labor. Our Abode could not exist if We thought of threatening Our tormentors. The Law of Karma flows immutably.

We remember Our incarnations. We must remember them, not for Ourselves, but for the sake of all those whom We have met and whom We have resolved not to forget. The encounters of travelers on earthly paths bring close the most varied people. The expectation of dates, the joy of meeting, the sorrow of parting—none of these human feelings disappear. Those who rejoiced or sorrowed together do not forget for many centuries.

Urusvati remembers many meetings. The feelings generated by them are alive after thousands of years. Such remembrance of feeling can help the broadening of consciousness. The fires of feeling blaze in full inviolability. Earthly words cannot express them, but the heart will throb exactly as it did thousands of years ago. Thus today the rainbow shines again over Christ just as it did in the desert. Similarly, the joys of Hellas live, and the Great Northern Saint, Sergius, passes nearby. There are many meetings in the Subtle World and also in this country in which We now talk.

In the inner life of the Brotherhood this living feeling is never forgotten, for the Abode of Knowledge cannot live without feeling. Thought about Knowledge will also be thought about the Highest feeling. Without it there would be no martyrs, no heroic saints, no victors.

We have images and teraphim that serve to strengthen Our help.

36. Urusvati understands the significance of the calmness necessary for action. People find many ways to explain this quality. Some think that without an effort of the will there can be no calm. Others see calmness as a true innate characteristic, and still others say that a crooked beginning brings a crooked end, or that calmness depends upon the method of labor. All of these observations have a part of the truth in them, but the most basic one, the quality of experience, is often forgotten. An inexperienced seaman is apprehensive when boarding a ship, but after ten voyages he astonishes those around him by his calmness.

Our actions are full of calmness. Like experienced seafarers We have passed through countless storms and know how to weather them. To overcome chaos and darkness is Our daily task. Not unexpected battle, but continuous action is the order of the day. Action should be followed by a conscious calmness. This is not like a narcotic stupor, but is a sober and experienced use of goal-fitting strength. Much is said about calmness, and it is often described as a frozen condition. What a fallacy! The concept of Nirvana is similarly misrepresented.

Calmness of action is the highest tension, like the flashing of lightning or the protecting

sword. Calmness is not sleep or a tomb; in it are born creative ideas. Let us remember that Our Abode is permeated with calmness. This tension is invisible to people, for they do not recognize it. Innumerable experiences reveal that one can smile, one can labor, and one can accumulate energy in such calmness.

37. Urusvati carries fearlessness in her heart. We affirm that this quality is accumulated through faith and lengthy experience. Upâsikâ [Helena Petrovna Blavatsky (1831–1891), founder of the Theosophical movement.— Ed.] was an example of complete fearlessness in life. She was courageous in all circumstances, and no fear could intrude. The life of Upâsikâ was filled with occasions for fear. It was sad to see how many persecutions came together, how her name was slandered. She had no means, and accusers threatened her from all sides. Verily, she was a touchstone of fearlessness! One can cite many such examples throughout the ages. Every one of Us has frequently had occasion to show such fearlessness.

It should not be thought that We are protected in Our earthly lives from all onslaughts of darkness. Those who fulfill an earthly mission do so under earthly conditions. People usually think that We dwell in safety, and think of Us as supernatural beings. Relatively speaking, We can overcome much, but this battle is a real one. We remain victorious, because the Hierarchy of Light cannot be conquered by darkness. When one of Our Sisters exclaims “How terrible!” she does not show fear, but simply understands the tension.

We travel on far-off worlds where We gather many lessons in fearlessness. The alien conditions of the planets’ unusual atmospheres can affect the heart of the visitor. Our Sister Urusvati knows the sensations of these distant flights. She knows the particularly difficult feeling upon the return of the subtle body. There are always complications and much courage is needed during these experiences. One should consult Our records of these distant flights to recognize the degree of daring they require.

A striving for flight has been awakened in the people of Earth. Some remember their dreams of daring, others now fly like birds, but in itself, the striving into the heights has put its mark upon this era. The Iron Bird was foretold long ago [Described by the Buddha.— Ed.]; this prediction defines the New Era.

38. Urusvati treasures thought about the Mother of the World. Women’s movements have a special significance for the immediate future. These movements should be understood not as an assertion of supremacy, but as the establishment of justice. Much has been said about co-measurement and equilibrium; precisely for the realization of this principle must the full rights of women be strengthened. One should not think that this will benefit only women; it will promote world equilibrium, and thus is necessary for harmonious evolution.

We labor to introduce measures for the achievement of equilibrium, but much opposition is encountered. Atavistic traits are manifested in all nations. However, one should not

judge by nationality, but must immediately delve into the web of intricate personal relationships. It is unfortunate that woman herself does not always help in this situation. Therefore We value the labor of Our Sisters all the more. They give up the distant flights so dear to their hearts, perseveringly visit families, and speak untiringly to people, conducting conversations that are often burdensome and even boring.

Let Our Sister recall how often she has spoken in the subtle body with women completely unknown to her, and how often she has witnessed quarrels and misunderstandings. But the work of enlightenment does not tarry. Entire nations strive for knowledge, and with knowledge full rights will come. We can show Our records of the women's movements, and the results are encouraging. One should not think in a routine way. At present, the world has exceeded its bounds, the ship has lost its course, and the cosmic whirl speeds its movement. We are at the helm, but other sailors should also help. The terror of Armageddon can be transformed into a manifestation of success, but first Armageddon must be discerned and the meaning of Hierarchy understood. The role of woman in the world's economy has been strengthened. Never before have so many women been called to high positions. Our Counsels penetrate into far-off places.

39. Urusvati pities people who reject the Brotherhood. We pity each one who deprives himself of knowledge about the Stronghold of the world. If a man preserves in his heart a strong awareness that somewhere work is being done for humanity, then he is already participating in life-saving thought. Let it at first be like a dream, let it at times flash out like lightning. Each flash bears witness to the sacred energy. Man should not rebel against the affirmation of this truth.

Each one who pronounces the word "Brotherhood" builds a bridge into the future. People must realize that each acknowledgment and each slander of the Brotherhood reaches Us. Like a wave of a current that encircles the whole world, the sounding of the word "Brotherhood" reaches Our Abode. Do not forget that the word "Brotherhood" is heard by Us. This word attracts its consonance like a magnet. One may deplore the slanderers of the Brotherhood. They do not want to understand what power they have touched. In their malicious disbelief they will say, "The Brotherhood does not exist," and when they are asked to prove their assertion they will insist that they have not seen the Brotherhood. Neither have they seen very much of the world, but does this mean that it also does not exist? Since the detractors cannot prove the non-existence of Our Brotherhood, they are irritated by any mention of Our Abode.

It is better to question detractors than to leave them in a paroxysm of blasphemy. It is truly said, "It will be asked of you, and you will have to account not only for the evil words that were spoken, but also for all the kind words that were left unspoken." Many sayings from antiquity teach humanity the simplest truths, and they are as new even today. Thus let us be cautious with the concept of Brotherhood and not forget that sensitive apparatuses record every word about the Brotherhood.

Let us not be among those who intentionally or unintentionally betray. There is a particular sickness in which one who is in despair evokes the Highest Powers with blasphemy. These ailing ones cannot be put into the same category as the malicious blasphemers, who are not in despair, but delight in the destruction of the best dreams of humanity. They will not receive any signs from the Brotherhood. Their creativity will not be uplifted by beautiful thoughts. We therefore pity all those who reject the Brotherhood.

40. Urusvati takes to heart all that happens in the world. All actions can be divided into the heartfelt and the heartless. Humanity should remember this distinction, especially now. Heartfelt perceptions, even with many differences, can be united, but heartlessness is the unity of the dark forces, and among them you will not find co-workers of the Brotherhood. If We recall all the past lives of Our Brothers, We will not find even one heartless action. The action of the flaming heart led them to the stake, to the cross, and to all the tortures invented by the malicious and the ignorant.

We do not shun life. When We manifest Ourselves We cannot be distinguished from other people. You yourselves can testify that when Djwal Khul came to welcome you He appeared no different from the other Lamas. Urusvati immediately sensed something unusual, but this sensation could have been attributed to the presence of the head of the monastery. Thus, outwardly, all Brothers and co-workers bear the usual earthly appearance. But even with such a conventional appearance their heartfelt warmth will shine in every glance and smile. One can call this quality of heartiness by another, more scientific name, but We wish to affirm the most human aspect of Our Abode.

In books one can find some of Our names. They are very solemn ones. One can read about Manu, or about the Bodhisattvas. Remember that some nations are in need of lofty designations, but We are simply Servitors of Light and We revere Hierarchy. Our first call is for perfectment, not for titles or high rank. As it pertains to Hierarchy, this expression "titles and high rank" should not be understood in the earthly sense, in which people express their love for all kinds of ranks and distinctions. We serve the infinite Hierarchy. We accept leadership, not as a distinction, but as an immutable necessity. Such responsibility should be the foundation of all human communities. We do not attach importance to titles, for during Our many different lives We have had a great number of distinctions and titles in different languages. Many of these titles have been completely erased from human memory. Who can name the resplendent rulers of Atlantis? Only amidst the marshes of Tsaidam can one see the radiant images of former cities. Urusvati remembers the structures there, and the sculpture of the Great Bull.

Remember that during the progression of Our lives We have preserved the memory of the greatest events and recorded them in the repositories of the Brotherhood. Let those who wish to have an idea of Our Inner Life assimilate the many details that form the Statutes of Our Abode.

41. Urusvati knows how to withstand hostile currents. This ability does not come without cause or without former accumulations. One must first know the Supermundane World,

but without shunning earthly life. The hostile currents can be manifested in various ways, such as psychic disturbances or unusual sicknesses, and worldly complications may occur that require a wise solution. One thus learns discrimination in all domains.

It should be understood that spatial currents influence the psychology of entire nations and generate new kinds of sicknesses. Unfavorable currents can also cause unfortunate events in daily life. When dealing with the currents one must avoid hypocrisy, superstition, or cowardice. Each hesitation makes one subject to the power of the whirlwind of chaos. We especially welcome the equilibrium that is earned in earthly life by extensive and broad experience. In such a progressive motion even karma will not overtake one. Thought that has known the correlations between the worlds obtains its power from them.

Every co-worker of the Brotherhood comes into close contact with the Subtle World. We have entire Strongholds in that world. You already know their names; you have heard about the wondrous tree and the structures created by thought. One must clearly realize these conditions in order to direct oneself to Dokyood. Thought not obscured by doubt will lead to Our supermundane Abodes. The Abode of the Hierarchy in the Himalayas is in constant communication with the Abodes in the Subtle World, and the earthly battle resounds and thunders there. People do not want to understand this correlation, therefore even Armageddon is to them only an earthly conflict between peoples, and the most important aspect of Armageddon remains misunderstood. How can one participate in something when only the smallest part of what is happening is known? We affirm that the battle raging in the Subtle World is far more violent than that which is fought on Earth. Truly, much of the spatial battle resounds on Earth. Often Our World tries to warn people of this terrible danger, but in vain. One of Our Brothers used to say, "Let us tell people once again, but how difficult it is to speak to deaf ears." Their warnings will be words of justice and compassion.

You have frequently noticed an incomprehensible sleepiness, which may mean that you are cooperating with distant worlds, or else is evidence of your cooperation with the powers of the Subtle World. You should vigilantly observe the requirements of the organism. You cannot think about incidental happenings when something of importance is taking place. Only through ignorance can Our Ordainments be ignored. But great is the joy when not only the Brotherhood is realized, but also the link with the Subtle World.

42. Urusvati has developed her musical talent beautifully. This proficiency is achieved as the result of much labor in other lives. According to the Teachings of Plato, music should not be understood in the narrow sense of music alone, but as participation in all the harmonious arts. In singing, in poetry, in painting, in sculpture, in architecture, in speech, and, finally, in all manifestations of sound, musicality is expressed. In Hellas a ceremony to all the Muses was performed. Tragedy, dance, and all rhythmic movement served the harmony of Cosmos. Much is spoken about beauty, but the importance of harmony is little understood. Beauty is an uplifting concept, and each offering to beauty is an offering to the equilibrium of Cosmos. Everyone who expresses music in himself

sacrifices, not for himself, but for others, for humanity, for Cosmos.

Perfection of thought is an expression of beautiful musicality. The highest rhythm is the best prophylaxis, a pure bridge to the highest worlds. Thus We affirm Beauty in Our Abode. Urusvati has noted that the music of the spheres is characterized by a harmony of rhythm. It is precisely this quality that brings inspiration to humanity. People usually do not think about the sources of inspiration, but if they did they would help Our work greatly.

You know about the special musical instruments that are in Our possession. Urusvati has heard them. The refined scale and rhythm of Sister Oriole should be acknowledged as the highest harmony. Often such singing has served to bring peace to the world, and even the servants of darkness have retreated before its harmonies. One should learn how to develop one's own musicality by all possible means.

The heart's feeling is sensed not in the words themselves but in their sound. There can be no irritation in harmony. Malice cannot exist where the spirit ascends. It is not by chance that in antiquity the epic scriptures were sung, not only to facilitate memorizing but also for inspiration. Likewise, it is rhythm and harmony that protect us against fatigue.

The quality of music and rhythm should be developed from infancy.

43. In all her many lives Urusvati strove to the Heights. "A mountain bird," she was called by the physicians, not because of poor health, but because of her innermost quest for the Beautiful Mountains. In these flights of the spirit was shown an unusual devotion to the Brotherhood. Each earthly mountain reminded her of Our Heights. Every achievement indicated the paths to Us.

Mountain air in itself is beneficial for some hearts, and also reminds one about the heights above ten thousand feet, where the elements of fire and air purify space, not only physically but also inwardly. Thus physical and spiritual needs are combined. Hearts that have realized this will strive to the Heights, because their inner knowledge reveals to them the salutary spheres. Everyone, everywhere, who feels love for the Brotherhood will strive to Us.

We also strive to the spheres, where We have been before. We divide Our spirits into many parts. We send Our arrows by messengers and Deputies. There are some Deputies to whom We entrust leadership in the far-off worlds. Such substitution is difficult to explain in earthly words.

Man's knowledge cannot encompass all the attributes of the spirit. Even on Earth one knows about obsession, but usually in an incorrect sense. One knows about twin souls, but this is understood as little as obsession. Yet history is witness to those who have been inseparably linked in all their existences. Let us extend these attributes into Infinity,

and much will become intelligible.

Let us not forget how varied are the conditions of the Subtle World and life on the far-off worlds. From an earthly point of view life on some planets can hardly be regarded as life, but thought is already in embryonic form, and We do call such a basis "life." Amidst the first sowing We see the Pillars of Light of the Leader, who may be Our Brother or Our Deputy. And when We proceed to the next sphere, Our Deputy may also precede Us as Our forerunner, just as did John the Baptist. Thus, on the far-off worlds, just as on Earth, Our messengers, forerunners, and Deputies exist. One can sense an entire network of relationships, and Our earthly co-workers should know that their Brothers work too in the far-off worlds.

Sacred is the word "Brotherhood"! May it resound whenever one thinks or sees the mountain heights. We revere Hierarchy in Infinite Space.

Let all earthly wayfarers learn that We await them on all the paths to Us.

44. Urusvati embodies fieriness. Of what, then, does this precious quality consist? Some fieriness exists in everyone, but there are particularly fiery natures that can communicate easily with the far-off worlds. People usually understand fieriness as anger, irritability, and bursts of hot temper, but these are merely earthly qualities, and we should not look for true fieriness in them. True fieriness is demonstrated in communion with the Invisible World and in participation in Our Missions.

Moreover, one should not associate fieriness with mediumism. On the contrary, in fieriness the mucous membranes are dry and ectoplasm is not exuded. The special quality of fieriness stands quite independently. With it, courage is present and fear does not exist. Fiery people do not feel fear, and are not afraid of the manifestations of the Subtle World.

Most people fear such manifestations, and therein lies their isolation from the Subtle World, even though there cannot be any transformation of life without this natural bond. We hasten to inspire people with fearlessness by every means. We try to whisper about the harm of fear and the foolishness of terror. From remote times people have been accustomed to fear so-called death. They were always intimidated by hell, and at the same time were not told about the meaning of perfectment. One cannot ask people to be brave if they do not know why they are on Earth, and where they will be directed when liberated. We entrust Our co-workers to repeat as much as they can to people about the great Eternity and the continuity of life.

We have not left, but have voluntarily remained on Earth. We have consciously accepted earthly life. We could be far away, but choose to remain with the suffering ones. Our Vigil would not be unswerving if We were influenced by fear. As physicians We know what devastation fear produces in the human organism.

Earthly physicians should distinguish a special kind of sickness caused by fear. Let them experience Our tension. Let them understand how harmful is fear.

Do not think that fieriness comes by itself; it must be cultivated through many lives.

45. Urusvati has overcome all the earthly misconceptions about safety and material security. Neither exists in earthly conditions, yet this dark mirage seduces multitudes of people. They dream of building towers where they might be sheltered in complete safety. They dream of accumulating treasures that would provide security, forgetting that they can reach such a stronghold only beyond earthly conditions. Do We wish to plunge humanity into despair? One must realize that it is only when one is beyond the range of all danger that invulnerability becomes possible. Only by acknowledging the vanity of earthly treasures are we able to receive our heritage of everlasting wealth. Let us not regard these Teachings as abstract moralizing. Only by looking at it from a purely scientific point of view can one be convinced that a true knowledge of earthly reality gives freedom of consciousness and perfectment to humanity.

Do not think that after millions of years of existence humanity has accepted the foundation of Be-ness. No indeed, it is now, with shelves breaking under the weight of masses of books, that greed and illusion ensnare humanity! We are concerned that people should understand the illusion of earthly conditions.

Not one of the Teachers has ever proclaimed egotism and greed for mankind. It is not from Light that such vipers are born. Black brotherhoods exist where the teaching of the infamous processes of destruction, decay, and disunity are propagated.

One should ponder the ceaseless Battle We lead against the dark forces. People do not stop to realize that they are surrounded by experienced destroyers. No one repeats the need to turn to the Stronghold of Good. We may receive communications that a conspiracy against constructiveness has developed and We hasten to prevent it, but you yourself know how few listen to Us. Which means that once again *Tactica Adversa* must be applied.

We rejoice at each understanding of Truth.

46. Urusvati has mastered the power of burning evenly. Long ago We spoke about the uselessness of flickering lamps. Flickering is caused either by a lack of oil or by the poor condition of the lamp. With improvement, lamps will burn steadily and everyone will be grateful for their even light. Likewise, in human perfectment, after sinkings and soarings, a powerful radiance will be achieved and the help to humanity will increase. We welcome the stage of burning evenly because We can cooperate with it.

It is impossible to imagine Our Abode as full of dissonance. Even a crowd is powerful if it blends itself into a mighty consonance. Thus, when cooperating we must discipline our thoughts. But many misunderstandings can arise while sending thoughts. Even those

who recognize the creativeness of thought are astonished at not seeing immediate results, forgetting that results can take place invisibly and in unexpected places. Also they fail to see that because thought-energy acts through the least-resistant channels, unexpected results occur constantly. The reason for this lies in undisciplined thinking—people might think that they have sent only one thought, whereas in reality they have contrived to scatter hundreds of the most unexpected sendings. What is received will be just as unexpected. Much harm results from these fleas of thought, which jump about and bite unlikely people. Little attention is given to channels for the spreading of thought.

We consider it most important to preserve pure thinking. This is possible where burning evenly exists. Thought is sent when there is a developed ability to concentrate. There are special apparatuses that enhance the concentration of thought. They are useful for sending thoughts to great distances. You may be surprised to know that these apparatuses are made by fusing various alloys. This fusion was considered from ancient times to be a special science, and an alloy was called a choir of metals.

47. Urusvati guards co-measurement. From this quality are born discrimination and a reverence of Hierarchy. We guard co-measurement. An ancient proverb says, “An elephant’s load will crush an ass.” There have been instances when egoism hindered the understanding of co-measurement; yet there can be no justice without comparison. We have pointed out many times how novices in thinking sever the thread of communion because of conceit. Yet everyone should remember that even great leaders had to learn discrimination and co-measurement.

Every Teacher in his past lives had to decide whether he wished to depart to the far-off worlds or remain with long suffering Earth. No little co-measurement was required for this decision, and each chose to remain with those who suffer. We permit Ourselves flights to the far-off worlds only to gain knowledge. Only in rare cases do We permit lengthy stays on other worlds. But even these stays are not a complete separation; on the contrary, they are like a web uniting the threads. Thus is the Brotherhood founded invincibly upon co-measurement and devotion.

People can imitate Us, for each one can apply in life the principles of Brotherhood. Only dark deniers speak about the absolute irrelevance of Brotherhood on Earth. You have read in books about the Builders of the Planets, about Leaders of Nations. Each one should rejoice that during his lifetime here on Earth the Teacher does exist, and that the path to Him is not forbidden. Each one must find inspiration in knowing that he can be in communication with the Teacher.

Let us again remember about co-measurement. Without it one can become misguided in his concept of the Brotherhood and the relationship between the Teacher and the pupil. Usually people do not like to be called pupils, but We retain this honorable name even for Ourselves. Every Teacher also remains a pupil, and in this idea lies co-measurement of the highest degree.

You are rightly indignant when someone uses inappropriate words in speaking about the Teacher. It indicates that their thinking is far from co-measurement. Do not be surprised at Our frequent repetition of this word, but this concept, in particular, is often distorted by people. We affirm co-measurement as one of the foundations of Our Inner Life.

48. Urusvati is in constant communication with Us. It is not easy to receive the currents of intensified energy while remaining in a physical body amidst daily life. We consider such simultaneity a special achievement. One must be able to adapt oneself to the peculiarities of subtle energies. It can easily be shown that little time is needed for even the most detailed dreams. Complicated actions and lengthy discourses are assimilated instantly. Such features of subtle perception are characteristic of communication with Us. One may understand complicated sendings without knowing in which language they are given. The thought reaches the corresponding centers and reveals the essence of the communication. The communication is through the subtle body. One should become accustomed to this subtle perception. This cannot be understood without the broadening of consciousness. Many problems must be understood without earthly limitations. People often notice only one detail, then elevate it to an immutable law.

Generally, man's centers are understood relatively. Their very names have changed, in different languages, over millenniums. Some call the Chalice "the celestial axis," but this does not change its significance. Others may speak about the influence of the Mother of the World, even though in its essence Shakti contains the great meaning of the Primary Energy. Also, people forget about the collective action of the centers, which is quite different for each one. Equally individual is the transmutation of the centers in the subtle and fiery bodies. They preserve their essence in each body, but their development depends upon the progress made in passing through earthly life.

It would seem that the muscles have been sufficiently studied, but their functions depend upon one's character. Each part of the body acts individually. The gait depends on the psychic condition, which causes the muscles to work in a particular correlation.

The relativity of opinion is demonstrated in discussions about subtle energy. It is incorrect to insist on a particular number of petals for the Lotuses. In addition, each petal differs from the others. Let us not limit the multiformity of the structure of the world. The most unexpectedly profuse growth of the tissues and branchings of the nerves enriches the organism. Each observation is valuable, but let us be very careful in generalizing.

We have had time to learn much, but it is precisely this learning that has taught Us to be cautious in expressing Our knowledge. Neophytes hurry to shout about what they have heard, not thinking of the consequences; but with knowledge comes co-measurement.

We are concerned about how best to explain and make easily accessible the understanding of the Universe. First of all, one should discard antiquated categorizing.

49. Urusvati has observed Our collectors of medicinal plants. Some of them know that they labor for an important purpose, but most of them gather the plants without that understanding. They take the plants to a specified place where someone receives and pays for them. This may sometimes be a Chinese trader, but the arrival of a Sart or a Hindu in no way puzzles these humble workers.

It is impermissible to even hint at the importance of these medicinal plants or rumors will spread, and the danger of invasion will arise. It is easy for Us to protect Ourselves from raids, but more difficult to avoid attracting the attention of the local people. They preserve many traditions and are ready to apply them to real life. Their imagination is so highly developed, and their hearing and sight so acute, that they can notice much that is invisible to others. They know life in the mountains and can find tracks where others would not think of looking.

But the local people also understand the significance of the Forbidden Locality, and protection is thus created. This is necessary because Our apparatuses may require supplies from the cities. Sometimes buyers obtain certain things whose use is unknown even to them, and send such purchases to Us through Nepal. I can tell you this because there is no danger that the route will be discovered. Many fairy tales have been woven about Our Abode.

You may be sure that these many centuries have taught people to harken to Our Advice. Let us not forget that at various times We have appeared in the countries of the West. In addition to Our Eastern Ashrams, We have had Our Abodes in Western cities—in Lyon, in Nuremberg, in places near London, near St. Petersburg, and in Italy. Besides the Oriental and Egyptian Ashrams, it was necessary to have Strongholds in some big cities. Let us not forget that the struggle with the forces of darkness evokes the need for many measures.

One can trace many missions sent to humanity at different times. Homeopathy was sent as a means of safeguarding people from enormous doses of poison. Dreams about the need for a universal world-language have been given. Only in this way can the purity of all languages be preserved. Everyone will then know both his own language and the universal one. Thus may be found the best pattern for human relations. People do not understand that the distortion of a language is a crime, for many word-roots have a deep significance in their rhythm and sound. Thus We pave the way.

50. Urusvati has asked about the means of material support for Our abodes. Remember that many streams are filled with gold, silver and sapphires can be found in Our mountains, and We know about many hidden treasures. Do you remember how a pound note was sent flying to London? Often people need help. Thus the earthly is correlated with the Supermundane. Cooperation with the Subtle World must be continuous. The entire multiformity of the subtlest spheres must be understood in order to realize how complex is the work of Our Abode.

First of all one should help on Earth, but help is equally needed in the Subtle World. Epidemics of horror shake the Subtle World. There are battles, and serious illnesses spread. People on Earth are accustomed to fearing contagion and they bring this fear into the Subtle World, where thought about terror is then created. Is it possible that people do not realize that they bring all their earthly prejudices into the Subtle World? If it is hard to eliminate all kinds of pernicious growth on Earth, it is far more difficult to do so in the Subtle World, where the earthly accumulations are crystallized. I think that the condition of Our planet would be much improved if the load brought into the Subtle World were of better quality. One thought alone can destroy a multitude of microbes.

Let us consider how much opposition is met by everyone who sends useful thoughts. Today Urusvati experienced many of Our intensified currents. Such a change of current indicates the concentration that must be manifested, for each current struggles with its counter-current. Thus, the most urgent decisions require defense against clever destroyers. Urusvati helped Us through the entire night, and even found time to be in her motherland.

51. Urusvati has always endeavored to shorten her time in the Subtle World. Such striving reveals a devotion to the direct work of alleviating the suffering of humanity. If earthly people are divided according to warmth of heart and heartlessness, then there also exists a division between those who strive to stay longer in the Subtle World and those who hasten toward perfectment through reincarnation.

We are in favor of those who hasten, despite the paradox of hastening into Infinity. We encourage all perfectment, because in it is contained the General Good. We have dedicated Ourselves to the Great Service and We summon to it all those who can help the unknown sufferers.

Our Stronghold is actually built upon this concept of help to unknown ones. Multitudes of these unknown ones who need Our care exist on Earth and in the Subtle World. Let Our Abode be called "The Great Service."

We all, at the right time, have hastened to Earth and chosen the most difficult tasks. Such conditions tempered Us and taught Us to despise persecution. The affirmers of Truth will always be persecuted by the falsifiers. No one should think that such persecutions are meant only for certain people. Every messenger of Truth must experience the onslaught of falsehood. This contact with chaos is inevitable.

You have noticed that people always place the location of Shambhala to the North. Even among the Eskimos and the Kamchatkans there exist legends about a wondrous country beyond the land of the midnight sun. The reasons for this displacement are varied. Some wanted to conceal the location of Our Abode. Some wanted to avoid the responsibility of confronting a difficult idea. Some think of their neighbors to the North as being especially fortunate. In reality it seems that all nations know about the Forbidden Country but consider themselves unworthy to have it within their boundaries!

We have a vast collection of literature on this subject. It is impossible to count the legendary heroes who are linked with Our Abode. You know about Gessar Khan and about Prester John. Everyone should understand the boundary between Truth and the popular imagination. The Abode could not have existed for so many centuries without impressing its emanations upon the people's collective memory. One should also remember that We are better known in the Subtle World than on Earth. Thence come faint recollections which inspire haste in those who have understood the significance of Great Service.

52. Urusvati has been able to preserve a true contact with the Subtle World. Let Us explain why We call this contact a true one. There are some people who deny completely the existence of the Subtle World, and in such negation they blaspheme. Others, although they acknowledge the Subtle World, are prejudiced against it, and their misguided attitude often differs little from blasphemy. One can easily appreciate in a cosmic sense the harm of such attitudes that poison the atmosphere and deny the very existence of that realm which should exist in cooperation with earthly life.

One cannot expect the approach of the Subtle World if it is rejected, cursed, and feared on Earth. A correct attitude will accept the Subtle World calmly, honestly, and kindly. The magnet of kindness acts in all worlds. How can one deny that which exists, just as we all exist!

One should not just acknowledge the immortality of the spirit but should also learn how to approach all the manifestations of Infinity. The Subtle World can approach us vitally if it is not rejected. There are two kinds of courage. There are those who are most daring from an earthly point of view, yet tremble when they hear about ghosts! But those who are truly courageous do not fear phantoms, which can appear in the most horrible forms. An experienced observer knows that these phantoms cannot exist where there is courage.

During many incarnations, a correct attitude toward all astral manifestations is developed. You may wonder if all these various subtle entities are able to approach Our Abode. Of course, they can approach but they have no influence. Every place on Earth is filled with subtle entities, and one must discern the extent to which they infringe upon earthly life.

The teacher must, first of all, explain the cooperation between the worlds. Mankind should not be allowed to remain under the illusion that they are isolated from the other worlds. Before it is too late one must provide all that is known about the close cooperation between the worlds. Let us not insist upon the names given to the inhabitants of the Subtle World. In different teachings, different names, some even solemn or threatening, are given to Supermundane Messengers.

We do not argue about names, and We do not waste energy discussing the many strata

of the Subtle World. Variety seems to be needed for human imagination. If only this would develop humanity! Thus, We welcome a correct attitude toward the Subtle World. Its reflection will then be found all over the world. Our Abode will be nearer for those who are able to find a right attitude toward the manifestations of the Subtle World.

53. Urusvati is deeply aware of the significance of the creativity in people. We direct Our thought along the lines of cooperation and nationwide creativeness. It is time to realize that people's creativity is an inspired affirmation of their value. In all Our labor We allow time to inspire multiform creativity. Not only those who have dedicated themselves to art, but the entire nation should direct its thoughts to creativeness. Let daily life be created by the hands of the family. Let leisure time be filled with creativeness and let people sing, for the great power of harmony is contained in choirs.

All the arts should be taught in schools. They should not be instilled forcibly, for every beginner can feel beauty in the manifestation of art. In addition, it would be wrong if only a small group of artists were to create and the fruits of their talents be mass-produced. Such mechanization would not help people. Everyone must try to serve creativeness. Let people love the sport of creativeness; a marathon of creativeness is immeasurably more lofty than a marathon of runners!

It will be asked how We adorn Our Abode. Indeed, We do adorn it. Each one of Us was at some time an artist. One can draw from one's Chalice of accumulations and attainments many treasures of creativeness and express them in the various realms of art. If people would learn to know and to understand their former lives, they could draw much benefit from past experiences. But people do not know how to use their former achievements wisely. This simple truth requires an excruciating process of assimilation.

It is almost impossible to tell people how to create by thought. They do not believe that strings can resound in response to the currents of thought. They do not believe that dry pigment can be gathered into harmonious images under the pressure of thought. And yet, people do know about the designs created in sand by rhythm. They admire the designs made by frost, and are not surprised when strings resound to distant rhythms. But thought produces the most powerful rhythms, and with such vibrations one can create.

Do not consider Us to be magi or sorcerers when you hear about Our mirrors. It is concentration of thought that fixes the images. Thus, first of all, one must refine one's thought.

54. Urusvati has acquired the quality of instantaneousness. This quality is easily spoken of, but rarely applied in life. It is easy to say that thought is instantaneous, but it is difficult to realize such instantaneousness amidst the whirl of events. At times We send one word from which an entire message must be determined. For the majority such a word will flash out without result, but a broadened consciousness will vigilantly grasp each sign. There are many reasons for such brevity. Sometimes the whirl is so intense

that it becomes impossible to send each sound. Sometimes there are so many ears trying to eavesdrop on this “radio” that one must be careful not to inform uninvited listeners. For this it is easier to establish an especially inaccessible wavelength during a calm hour, but at a time of raging battle even the best currents can be disturbed and their excessive tension can be fatal for the receiver.

Urusvati has also acquired the ability to recognize the authentic. Our Voices are recognized by their timbre, and a person close to Us will not mistake them. But besides the recognition of the sound there also exists the feeling of authenticity. The broadened consciousness can never be deceived by this feeling. A child senses unerringly the steps of its father and mother. How much more deeply does the heart feel the sendings of the Teacher.

The ignorant say that there could be a mistake, because someone could imitate the voice of the Teacher. But the broadened consciousness cannot make a mistake, for straight-knowledge cannot make mistakes. In a state of great tension a tremor may be felt, but then one can repeat one’s question. It is especially difficult, because people cannot imagine what the spatial battles are like. In earthly conditions it is difficult to imagine a battle in the midst of Infinity. Even the Voice of the Silence is not understood correctly. Still, it is recorded and resounds in the consciousness. Each accepted or assimilated thought vibrates and resounds. Also, those who receive a thought frequently repeat it. This process has a special name—the sealing of the thought. You know how often we must repeat what we have received in order that it not evaporate. The least disturbance can break the reception, even with a broadened consciousness.

You are justly astonished that the inhabitants of the Subtle World do not speak about the battles in space. The Great Ones have mercy on the people of Earth, and the small do not know about the battle. Likewise, on Earth there are many wars being fought, but many people either do not know about them, or call them by different names. Similarly, in the Subtle World there is confusion and destruction, but the majority of people on Earth do not understand the reason for this. The lower strata are more numerous than the higher ones. Besides, the confusion does not reach the “Blissful Fields,” about which you know. Therefore the great Spiritual Toilers do not remain there, but strive to active service in Heaven as on Earth.

55. Urusvati knows how to bring joy. This quality is contained in the disciplined will. The realization of joy grows through conviction, not through the acquisition of things. There is no condition that cannot be turned into joy. When We speak repeatedly about joy We evoke it as a great reality. One cannot imagine Our Abode without joy. The most tense battles are filled with joy. Without it there is no action. To elucidate the meaning and value of joy is to resolve a great physiological principle.

The ignorant connect the sensation of joy with a healthy digestion or with success in life, but joy is greater than health and success. It can also exist amidst sickness and humiliation. Such a feeling is developed not only through many incarnations but also

from a wisely spent sojourn in the Subtle World.

People encumber themselves with objects not only on Earth, but also in the Subtle World, where each unnecessary object will become a heavy load. Equally intolerable is unrestrained, foolish creativeness in the Subtle World. There one can create so much ugliness that it will follow one through all lives. Joy cannot be born when dirty tails are dragged along. Joy is about the future and cannot live in the past.

It should be understood that We wish to explain joy as something creative and inspired. Joy is a reliable magnet. We want people to know where their panacea is. They can conduct a better and higher communion in joy. They will find a firm co-worker in joy. They will wish that the world might live in joy.

We can affirm that despondency will not cross the threshold of Our Abode, for joy lives there. Let people remember that no one can deprive them of their joy. Even a machine works better when it is used with joy. Decidedly, everything can be set right and improved, and nothing can close the way to perfectment.

For Us it is a festival when We see that Our co-workers have understood the shield of joy.

56. Urusvati understands the importance of caution where medicines are concerned. Always, and in all our relations with people, We remain physicians, in the true sense. We continually meet sick people and try first to restore their balance. People seek Us most often when their sicknesses have already begun. Measures should be taken not only to enlighten their consciousness, but also to cure their illnesses.

People do not realize that We have to treat them as dangerously ill. When We advise you to be cautious it does not mean that we consider you careless. On the contrary, We pay attention only when someone finds himself in a state of extreme tension and special caution is needed. If you think of yourself as a physician, your purpose becomes clearer.

Especially now, people are in such tension that they require wise treatment. It is often necessary to agree with them about details in order to protect the most important, and encourage them in order to free them from fear. Thus, the methods of a wise physician must be acquired by a teacher of life. Sometimes an illness can be arrested by a simple word of encouragement. Let us not think so much about where and how the illness began. First of all, a physician does not blame the patient for his condition, but seeks a cessation of decay. In every illness there is evidence of decomposition. Thus, one should apply healing methods in cases of human error.

Recently you heard about an instance of obsession. It was an almost hopeless case because the sick woman was tired of struggling and had become a follower of the obsessor. Also, those who surrounded her increased her sickness. Usually such obsessed ones should be taken to a new place and their surroundings changed. It was

not possible to influence her by writing, but through personal magnetism the growth of terror could be stopped. People do not understand how much one's surroundings encourage the development of certain illnesses. Thus one should become accustomed to being in the position of a physician. Our Inner Life is filled with healing activities.

57. Urusvati, together with Us, knows how to be kind. In this one word is contained an entire world outlook. No other concept can be named which is so distorted. From idle hypocrisy to manifest cruelty, all finds its place under the mask of good. One should really know how to be kind in order to benefit others rather than oneself.

We continually send thoughts about kindness, action, and labor. There cannot be kindness without action. There cannot be any good where there is no labor. There will be no kindness where there is no opposition to evil. There will be no kindness if we do not accept the responsibility to discern evil, to recognize corruption, and do not lose the possibility of bringing Light. Beautiful are the words, "Light disperses darkness." However, Light must be brought, and this action in itself is full of self-abnegation. Light will also illuminate and dispel frightful monsters, even when they show themselves in their worst aspect. Every light-bearer has to live through those moments. He should not slacken his pace and should look fearlessly upon the monsters. There will be no complete renunciation of fear if the light-bearer averts his eyes in the hope that Light alone will dispel the monsters. It is not only Light but also the Primal Energy that strikes the blow which destroys darkness.

You have already heard that We send Our arrows at the last moment. You must understand this—know when the last moment for all decisions has arrived—and accept the responsibility. Many people try to avoid it by all possible means, and because of this such warriors are unreliable. We test each co-worker, but few are those who accept the joy of such a task. Most will evade it and try to hide themselves when the time for action has come. Let the co-workers show who is good and who is bad. Let them show who is ready for action and who prefers the lazy twilight. Darkness is not far from it.

Our Abode is most peaceful, but it is ready to fight for good. We are informed when the dark traitors begin new attacks, and can then choose the best hour of battle. Again we come to karmic laws. Each action depends on something that has happened before, and the consequences will flow amidst many secondary conditions. They must be accepted and one's actions taken in conformity with them. I speak about this because many think that We can ignore the Law of Karma.

Many conditions are needed in order to alleviate the consequences. Thus, let us be fully on guard so that the good may not suffer any loss.

58. Urusvati rebels against any kind of cruelty and all torture. This is not through any lack of fortitude, but from the inner knowledge that, in the name of man's dignity, torture cannot be permitted.

There are many kinds of cruelty inflicted upon people and animals. It should be remembered that the karma of torturers is very heavy. The barbaric consciousness should be made to understand what is permissible and what is not. Few torments can be excused by claims of legality.

An experienced physician first of all asks his patients how they feel. Such a feeling is much more important than medicines. But what kind of feelings can there be on Earth if no one is safe from cruelty?

Feelings can solve the most complicated problems of a country, but the inviolability of the individual and his dignity must be protected. Let us not be consoled by the so-called impartiality of the courts, where dignity is trampled by crude arbitrariness. It is easy to talk about sadism, but it is terrible to see that this inconceivable madness is not stopped. Yes, one must expect that the fundamental quality about which We are speaking will not be understood. There are so many small but nonetheless terrible tormentors all over the world! The deliberate torment of one's neighbor is no different from that carried out during the most barbarous eras. You may recall the crowds of the Roman circuses; can today's crowds boast of worthier conduct? Did the change in their attire change their consciousness? One must remember such conditions in order to know what Our Abode must fight.

There are many associations for the protection of animals, but too few for the protection of man. Let those who are cruel not dare to pose as compassionate. It is difficult to overcome cruelty. We labor hard, We send the strongest thoughts, but they seldom penetrate stony hearts.

One may feel the power of the sunrise and store up the solar prana, but immeasurable patience is also required to fight cruelty. We have continually before us examples of the most refined cruelty, as if people had agreed to burden the karma of the planet. Thus, not only war and revolution, but school and family life are filled with mean cruelty. One must realize how much torment and pitiable cries reach Our Abode. Everyone must be helped.

59. Urusvati, through her straight-knowledge, discerns superhuman action. Let us examine the different kinds of human action. There are actions of free will, karmic actions, and actions performed under the influence of obsession. But there can be special kinds of action that do not fit into these categories. We call them superhuman actions. Chosen people fulfill Our missions, consciously applying their best will and abilities, yet their actions do not originate from free will or from obsession. Nor can they be called karmic actions, for in them karma may have been exhausted, or new karma started. Comparing all these, one may come to the conclusion that such action is a special expression sent by Higher Forces.

In antiquity such actions were called sacred, for in them was felt something from beyond Earth, and the discerning of such actions is contained in straight-knowledge. It is difficult

to classify them according to human laws, but an expanded consciousness can feel their presence. The higher ranks of the hostile forces especially dislike those who bear Our missions. The dark ones cannot understand the missions or determine their scope, which irritates them all the more.

One can cite many examples from history of people who carried Our missions. These tasks take many forms. Sometimes We assign only one action to be performed, but the mission may last a whole lifetime. We are accustomed to taking responsibility for the chosen ones. Each member of Our Community suggests a person who has been tested and assumes the responsibility for him. We need these lengthy testings that last even for several lives. We must be certain that the essence of the mission will be fulfilled. We do not consider details, because local conditions can bring in new factors. Also, We do not insist upon minor dates, for what is important to Us is the essence of the manifestation. Where is success and where failure? We alone can decide that. The considerations of cause and effect bring many complications. We project Our attention into the future in order to avert untimely conclusions.

It can be asked why We did not speak earlier about the concept of superhuman action. One should not speak too openly about these missions, for many people might feel self-important, and might justify their arbitrary actions with some claim of mission. On the whole, many will not understand this classifying of action into four kinds. But if straight-knowledge does not indicate the distinctions, the intellect will not define them.

Some enjoyed reading *The History of a Piece of Bread*, but for others it was a tedious and boring story. So also, reflections on human action will seem boring to many. Let us remember the guarantees connected with superhuman actions. People should help Us to help them.

60. Urusvati can attest to how empty life is without communion with Us, if one has been previously connected with the Brotherhood. It is often necessary to feel support and to compare one's decisions with Principles already verified by long experience. The Teaching itself comes to life when it is linked with its Source. It is cold and gloomy to walk alone between hostile camps. Of course, the Subtle World dispels loneliness, but it is immeasurably more encouraging and helpful when one is aware of Our Abode. Not in Infinity is the Stronghold revealed, but here. Even those who do not know the exact location of the Abode can turn in its direction, and this direction is given by the striving thought.

If an artist were to depict Our Abode even approximately, the product of his imagination could be used as a teraph. But the best teraph is the human heart. A powerful magnet is developed from heart to heart, and such an attraction can be strong, even physically. The attraction to Our Heart can increase so greatly that it would be impossible to restrain it. This is called "the Fiery Chariot." Such fiery sensations require great harmony, otherwise they can turn into a chaotic whirlwind.

He who knows about Us will not be rejected. His thoughts are known to Us, and great is his relief when he realizes that there is no reason to hide them. He knows that each kind thought strengthens the link with Us; without words, simply by a deep tremor of the heart, every kind sending reaches Us. There can be unnecessary appeals because of inexperience, but harmony and devotion establish true cooperation. We rejoice when the step of true cooperation is reached; then the smallest sign is understood. Wise brevity is appreciated and one might say, "Our joy is your joy."

As long as people are preoccupied with magi and sorcerers, they are not with Us. The heart alone is needed for the Abode. A beautiful heart will always suffer on Earth, but the suffering heart becomes trustworthy. A fish cannot live without water, and the eagle does not rejoice without freedom. We want to suggest simplicity to our friends, for the complexity of life has already become harmful. Therefore We are silent about many discoveries, and although many formulas are ready in Our Abode, it is too early to reveal them to scientists, for their high purpose is too easily turned to harmful applications. Let those people who know Us guard this knowledge. A treacherous apostate will receive a wound that will not heal. But let us not speak about consequences, because some will take it as a threat. Every weaver grieves over a torn thread and rejoices at a strong yarn—thus it is also with the human spirit.

61. Urusvati is not afraid to join Us during the battle. Many become frightened at the mere mention of battle, and others are overcome with confusion when they learn of its long duration. Still others are seized by a deadly terror when they understand that this battle is without end. Most people try to limit Infinity.

One may smile at the mortal fear that strikes even those who imagine themselves to be great occultists. It is easy for them to sit and write articles, but they turn pale at the word "battle!" People who speak pompously about their initiations are far removed from real activity. How can they be taught to love the battle for Good? There are no words to transform a coward into a hero. Only danger can impel one into action, and it is precisely the coward who must go out to meet danger. People often beseech Us to protect them from danger, but dangers are necessary for their inner growth.

The endlessness of the battle will confuse the ignorant ones, and it is better not to speak of eternal battle to the unprepared. Let them keep the hope of a victory that they can understand. Of course, in thinking about such a victory, the phantom of defeat will hang over them. In the battle throughout Infinity We do not know defeat.

Let us not belittle the dark hierophants; they are not minor adversaries. Their ways are cunning, and they are aware of Infinity. But We know something beyond their knowledge, and they sense that there is something they cannot attain. Great is their wrath against such limitation, but that is the law. It is amazing to observe what base means they use to attract people! One must rely not on transient earthly ideas, but on immutable values.

It may be asked whether We become exhausted in time of battle. Such a question is not relevant. It would be better to ask about the degree of Our tension, which is great. If Our Sister Urusvati has heard the fall of the drops of Our sweat, one can imagine the tension of Our energies. If Our hair stands on end in an electric vortex, one can imagine the tension. We do not conceal the fact that the battle has moments of the greatest tension. If one is afraid, he should not approach the battle for Good. If one fears human judgment, let him not think about ethics. If one trembles for his earthly life, let him complete his decay in darkness. One can see that a coward perishes sooner than a courageous man; be assured that he who fears death attracts it to himself. Thus in all manifestations one can see how useful it is to develop the consciousness of Good. Let us not dwell upon these spasms of fear, for when one speaks about Brotherhood there is no place for fear.

62. When in her subtle body, Urusvati usually appears in a purple Grecian garment. The color of one's garment usually corresponds to the color of the aura, and the style of the garment is taken from the era to which the spirit feels closest. Everywhere in the Subtle World the beauty of one's garment is expressed clearly in thought. In the world of thought we usually wear the garment of a former life. Those who have not preserved a clear memory of the past frequently have difficulties in the Subtle World. They remember only random parts of their many garments of the past, and thus create an ugly mixture. They feel a need to create a garment for themselves immediately, but their undisciplined imagination can visualize only scraps of their attire. Seeing different garments on others, the newcomers begin to rush about in thought, and each thought-wave evokes an unexpected fragment.

The same thing happens with all mental construction, and in the end one must destroy all those ugly heaps. We do not idly advise you to concentrate, to develop thought in life, and to understand the feeling of harmony, so that each spiritual accumulation will prove useful in the Subtle World. We like simple and comfortable garments that do not impede Our work. It would be better if everyone could find a comfortable garment that will be useful in the Subtle World, and it is very sad when unseemly earthly garments are worn. Of course, the Guide will explain their ugliness and lack of comfort, but some people are so dull that they do not understand this advice. They wish to communicate with each other only through words and cannot grasp communication by thought.

The lower strata of the Subtle World manifest much ugliness. It is essential that Earth be purified of it. When I speak about the power of Beauty, I have in mind not only Earth, but also the Subtle World. We live half our lives in the Subtle World, and many of Our near ones are already in their subtle bodies. One can imagine the diversity of inner life manifested in Our Abode when the earthly exterior comes in contact with the supermundane worlds. Radiant are the flashes of fire and the rays!

63. Urusvati knows how to appreciate the value of all that exists, for every manifestation is the result of active thought. Even if a manifestation is undergoing involution, somewhere in it is concealed a spark of the highest energy. People will usually reject

something completely even if only one part is not understood by them. An unwise or inexperienced person will act in this way, but with accumulated knowledge he will learn to appreciate each creative force, even when it is in an unfit envelope. Even jinn can build temples. They may not understand the purpose of building, but because of their power they make good masons. Every legend contains a particle of truth. For instance, the subterranean people of Agartha are often mentioned, although they do not exist. But the legend itself originated not far from Our Abode, where We do have extensive underground passages, but they are not on the grand scale described in the legend. Other legends tell about "White Waters" and "The Heavenly Jerusalem." Both of these tales relate to Our Abode. It would be unwise to reject legends without pondering over their meaning. Each of them preserves precise indications, often deliberately concealed. Frequently We Ourselves shroud the meaning of a legend, so that the local people will not disclose too much. Sometimes We must sternly forbid the crossing of particular boundaries. In everything one should evaluate situations carefully.

However, let us not be too specific about the details of every problem. Co-workers must understand that everything requires urgent decisions. Let them imagine the quantity of information that pours into Our Abode, all of which demands immediate decision. In this, We must not frighten Our earthly co-workers and must find everywhere an applicable spark of energy. Many useful helpers need repeated Indications, for they will not accept Indications when first given. This develops great patience in the co-workers, who learn that irritability is nothing but weakness of will. Misty thinking loves repetition, but events do not tarry.

We apply the highest measure of caution so as not to subject Our co-workers to unnecessary danger. But one can imagine how difficult it is at times to protect those who rush into danger, indignant at the Guiding Hand. Thus Our atmosphere is saturated. Only the cooperation of the Subtle World enables Us to expand possibilities.

64. Urusvati reveres the dates. Do not be surprised that We return to this question of dates, which are so important in Our Inner Life. Many dates can be communicated to people, but the majority will not be able to benefit from them. For their egoism impedes, and causes them to apply all indications only to themselves. The date of a great event may be indicated, and they will awaken at that time in their beds and ask with irritation, "Where is that special event?" Also, people do not understand that indicated events often take place on another plane. Irritation and perplexity disturb the atmosphere; they serve no purpose, and clearing them away drains the energy. If only people could spare the energy that they turn to their own benefit!

It is harmful when people envy the progress of others. When it is learned that someone has reached Our Abode because of just one service rendered to a Brother, many will think that they are also ready to render a similar service. But they forget that service was simply the last pearl in a whole necklace of self-sacrificing action. It is difficult for people to accept that someone of ordinary appearance might carry many accomplishments in his heart. For many lives the fires of Service may have shone brightly, and who can

judge the progress of the heart? In general, people are uncomfortable with the unfamiliar. Thus, much is rejected that could be useful in Our Work. Even We have had to at times assume the most ordinary appearances, and have even been obliged to take earthly titles in order to enter more easily into the most exclusive and corrupt circles.

We are always concerned that each action should take place at the right time. Our adversaries may bring the world into confusion and even into war, and We must foresee the consequences of such events in order to ensure that they be directed to the progress of nations. For these reasons We are called the World Government. Many fear such terms, yet pray willingly to the Highest Concept and readily accept a Guiding Hand. If we can imagine the Highest Concept and have a living faith in it, why can we not accept World Government? Thus, reverence for the Highest Concept of Hierarchy could be manifested.

The dates are indicated. Let people accept them with all possible caution.

65. Urusvati has more than once taken upon herself another's pain. This action becomes part of the Great Service. At first it is difficult, but later such containment and self-sacrifice become second nature. Physicians should observe and study not only the transference of sensitivity, but also the transference of entire illnesses, whose symptoms can be made quite complex by simultaneous aggravation from different sources. Also, the acceptance of the pain of others can be broadened by a person's predisposition. At first, transference of the pain is limited to near ones, but then the self-sacrifice is extended to others over vast distances.

Do not be surprised that Our widespread associations bring Us many pains; man can become inured to any condition. When We advise caution, We anticipate the possibility of the transference of pain. Under the conditions of ordinary life, these pains would not exist, but the conditions We speak of are not ordinary, and are caused by an exceptional life.

Sometimes We ask people not to burden Our Work with such sendings, and not to trouble Our co-workers by heaping physical or spiritual pain upon them. Multitudes cry for help in their sickness, even though they themselves might have created their conditions only the day before. Physicians should be asked to probe more deeply into the study of the causes of illness in order to eliminate them at their source. Many illnesses are contagious not only physically but also spiritually. One can see that spiritual contagion occurs more often, and the transfer of the pain is thus intensified.

One reads about the special pains suffered by remarkable people. This is not only the so-called sacred pain, but also a deliberate acceptance of another's suffering. It can be said about Our Abode that there are no illnesses there, yet there is much suffering. This is unavoidable when one works for and helps humanity.

66. Urusvati has observed correctly that most of those who strive toward Us lose interest

when they hear about Our labors. But We do not force Our call on anyone. Only one who is led by karma to the Great Service can become a trustworthy co-worker. One cannot impose a love for labor. Any coercion in this domain will only provoke aversion. He who knocks should be welcomed, but to gather idlers from the bazaar is not wise. Everyone can observe that friends approach by special paths, and neither ancestral nor racial considerations have any meaning.

It is especially important to understand that We do not expect large numbers of co-workers, and We ourselves are not many. But even a small community is valuable, for in addition to earthly assistance, the cooperation of the Subtle World can be summoned. For certain purposes these co-workers from the Subtle World are very useful. They have nothing in common with the husks that parade at spiritualistic seances and suck out the strength of those who are present. Nothing useful can be made from such husks. Of course, sometimes the harmony of those present can provide the possibility for developed spirits to manifest, but such harmony is very rare and requires lengthy association. Our cooperation with the higher spheres of the Subtle World has a different aim. Flammarion has been very useful to Us, and Marconi will also be useful, because such men can use wisely the powers of the Subtle World and understand how to labor for the Great Service on Earth. The inhabitants of the higher spheres can materialize easily, just as the inhabitants of Earth—the best ones—can easily visit the Subtle World.

Urusvati has again heard the expressions of sorrow of Sister Oriole. Of course, it is difficult not to be horrified when earthly decay has spread to such an unprecedented extent. These processes at the end of Kali Yuga cannot be stopped on command. They must be outlived, and the dust raised by their whirlwinds must be re-worked. It is difficult indeed for so much litter to be made harmless, but the seeds must be separated from the chaff! We affirm that the care for every grain is great. The manifestation of unfit elements is great at the end of Kali Yuga. The fiercer Armageddon is, the better it serves as purifier of the dross. But the Host of Earth thinks otherwise. He values this dross and hopes to increase it. There are those who do not like to clean their own homes, and the resulting accumulations often end in conflagration. Therefore, he who fears labor should forget about Our existence.

67. Urusvati knows well that one cannot use any earthly measures to identify Our friends. It is not possible to demonstrate to an earthly understanding the broad dispersion of Our co-workers. They can be found in many different places, even in opposing camps, and can be found on both sides in a battle. One cannot explain such contradiction to an earthly consciousness, but Our Abode does not act in accordance with earthly laws. A broadened consciousness can understand that there are ties beyond earthly laws. Is it so difficult to imagine that Our friends can be found in different parts of the world and that, using the local languages, they try to restrain human madness? They may not even know about each other, but will nevertheless act for the same General Good.

On many occasions Our friends have asked Us to provide a sign by which they might

recognize each other, but such attempts always ended badly, because traitors were often the first to make use of the signs. We therefore rejected these outer distinctions, and only in the smallest groups do We permit the Sign of Our Abode. Thus, it is not possible even in this one respect to adopt earthly conventions. The heart can feel beyond all earthly limitations. Thought about Us can be aflame in the depths of the heart.

Our co-workers will never call themselves initiates, nor will they boast of being superior. Our measures are above all earthly degrees. Even if Our friends are sometimes required to accept earthly distinctions, they at least know their true value.

Once upon a time, when one of Our Brothers appeared at a state gathering wearing decorations, His friend smiled and remarked on how heavy his medals and awards must be. Our Brother answered, "The doorkeeper's keys are not so light either!" Thus must earthly distinctions be understood.

This does not mean that We cannot occupy positions of world leadership. We accept them sometimes, but only as a special sacrifice. One should understand broadly the possibilities that are beyond earthly ones. We are greatly saddened when a Brother or Sister must take leave of Us to go on an earthly pilgrimage. Who will understand this sacrifice? Who will show the needed care and solicitude for this voluntary action? Will not such a pilgrimage be the bearing of a cross?

Beautiful symbols have been given to people, but they seldom realize their full meaning.

68. Urusvati senses even remote earthquakes and changes in atmospheric pressure. Ignorant ones will ask why such painful reactions must be endured, since the earthquakes cannot be prevented. Such questions are like those reactionary doubts expressed about new scientific discoveries. How can anyone say that one who can experience the vibrations of the planet is not of use for the gaining of knowledge? Unfortunately, such refined organisms are not studied, and because of this the possibility of their use for scientific observation is lost. A hundred years from now people will express regret about these lost opportunities, but today, even when faced with them directly, they are full of doubt. The subtle sensibility is linked both to the broadening of consciousness and the science of vibrations. Both subjects are deeply significant and are fundamental to the transformation of life.

One can observe many anomalies when communing with Us. For example, some of Our replies are instantaneous, anticipating a question that has not yet been fully formulated, whereas others are often slow in coming. This can be explained either by atmospheric conditions, or because We are occupied with special work. There may be many different conditions, and they should all be observed. Let us also remember that frequently a delay in responding to a question is caused by care being taken to protect the information from undesired eavesdroppers. The sendings of thought can be intercepted, and that is why We advise you to be very careful both in word and thought. A whole new

science can be developed that will study the dissemination of the energy of word and thought. The confirmation of the influence of word and thought on vegetation and on planetary conditions will depend upon this. We experiment with vibrations, and Our Brother Vaughan is also occupied with them. Many scientists should thank Him for his help.

We rejoice when such seeds produce good sprouts.

69. Urusvati knows about those close to Us who have gone to the far-off worlds. The ignorant may spitefully misinterpret these departures, and few will understand that the flights are special missions. It is hard to imagine that between the worlds there exist links of thought. It is not easy for man to detach himself from his earthly solidity and realize that the most important place is not here on Earth but in what he perceives as a void. One must be reborn to understand that earthly beauty seems beautiful only because man does not know supermundane beauty. On Earth many things are understood in a distorted way, and people are always ready to imagine that among the worlds there is as much hostility as there is on Earth.

Many do not understand that the Head of the Brotherhood can depart to the far-off worlds. Nor can they comprehend why certain earthly Leaders, although devoted and enlightened, are willing to leave their Brothers behind. Only man's limited understanding causes him to deny the idea of expansion of the Community to several worlds. It is likewise difficult to imagine that, even in new bodies and in different surroundings, inhabitants can preserve the seeds of their clear, earthly consciousness. Yet the Primal Energy is everywhere one and the same. Such a link is stronger than all existing substances.

People are perplexed about the far-off worlds, but they misunderstand much on Earth as well. For example, it is believed by many that Panchen Rimpoche issues passports to Shambhala. It would seem that this makes no sense, but actually these papers are not to Shambhala, they are about Shambhala. From ancient times there has existed a reminder about Shambhala that was given to those who were able to direct their thoughts to it, but later the sense was distorted and some ridiculous passports have been seen. Also, many do not understand why some seemingly ignorant lamas can be guardians of Our Brotherhood. One must recognize that these lamas are exceptional; they have preserved the concept of Shambhala as a sacred treasure.

70. Urusvati is right to be indignant at all the falsehoods that are written about Us. Truly, if all the idle stories were gathered into one book, an unusual collection of falsehoods would result. Symbolic expressions, created over centuries, have been transformed into unbelievable fairy tales about treasures that are guarded by the Lords of Shambhala. In the elaborate Tibetan narratives it is hard to understand how the more fanciful exaggerations have accumulated. Through these exaggerations the Tibetan nation wished to enhance its position as a world focus. For example, it is written that the warriors of Shambhala are innumerable and invincible, and their leader defeats all evil

and affirms the Kingdom of Good. Such is the belief in the East, which cherishes in its heart the legend about the victory of Light. For the East, each veiled word written for the glory of Light is justified, but the West thinks the opposite and wishes to unveil everything, even to the point of belittlement.

Pay attention to the way people in the West speak about the White Brotherhood. They will say that the members of the Brotherhood sit in restaurants, that they manipulate economic power, that they lie, err, and mislead, and do not know how to choose the best co-workers; that they lure people into sedition and war, that they conspire, plot, overthrow dynasties, meddle in the peaceful lives of families, inflict damage upon the church, and fail to preserve the ancient traditions. In short, one can enumerate all the darkest and most unpardonable crimes, and they will be ascribed to Us. Let us not forget that these accusations are often brought by the very people who utter the most lofty words about the White Brotherhood.

One may hear that Brother R. lives in the Carpathians, but it would be just as true to say that I live in London. Undoubtedly, Brother R. has been in the Carpathian Mountains just as I have been in London, but one should not mislead people by referring to dwelling places as permanent. Likewise, one should not think that Brother H. lives in Germany, although some people would like to limit his whereabouts even more, to the vicinity of Nuremburg. There are many examples of how people arbitrarily dispose of Us, while proclaiming themselves to be high initiates, or even Maha Chohans.

Ignoramuses fill books with information about Our far-flung influence, and then proclaim their own wishes as Indications from Us. One can imagine how complicated Our life becomes because of these inventions. Discrediting Us to the very end, they create and circulate strange portraits, and organize meetings at which the most treacherous individuals do not hesitate to whisper even to strangers about their unbelievable visions.

Of course, there exist special organizations dedicated to whatever is of a destructive nature. We do not speak about them for their origin is clear. We wish now to draw your attention to the conduct of those who continually speak foolishly about the Brotherhood, and by doing so, discredit it.

71. Urusvati notices the change in currents during communion with Us. It should be explained that these changes take place, not because of Our influence, but because the spatial currents fluctuate when they come into contact with Our currents. This should be noted, otherwise one might attribute to Our current qualities not properly pertaining to it. The Teacher always takes precautions so that communion with Him will not be burdensome.

The currents can vary according to the mood of those who are present. Generally, one should observe each change of mood. Often the participants themselves are not aware of their state, and quite sincerely deny their moods. For many reasons, people do not know how to observe them. They are under the influence of Maya to such an extent that

they think they affirm a truth even when telling lies about themselves.

Our Abode strives to deepen the consciousness in order to eliminate the influence of Maya. This is not easily achieved, but it liberates one from being susceptible to false sensations. Efficiency in work increases when one is freed from the burden of doubt engendered by mixed currents. Every refraction of currents produces a kind of electric discharge. Only a refined consciousness distinguishes these discharges from painful sensations. So many times one may observe a sudden rise of temperature, a chill, prickly pains, or a contraction of muscles. The discharges of refracted currents can act in this way, but those who know what these phenomena are will not mistake them for the beginning of some disease.

72. Urusvati knows Our meetings to utilize the concentration of the will. The will of each of Us is sufficiently disciplined, but there are situations that require group concentration; at such times We advise all close ones to maintain calmness. We know that such advice is difficult to follow, but at times calmness is especially needed. Any confusion in the auras of the near ones harms the general degree of concentration.

It will be asked what calmness there can be when the world is in convulsion, but it is precisely when the world is in extreme tension that calmness is needed. At such times problems are not solved by usual methods. It is necessary to call forth from the depths of one's accumulations all Primal Energy and all the steadfastness upon which calmness rests. However, there is much earthly impatience, which, like a hail of arrows, shatters the concentration. One must stop to remove these arrows and in doing so diverts one's attention from the most important. At decisive times it is most important to take part in Our Concentration.

Sometimes We say, "Strive to Us with all your might." Such a call may seem unusual, but those who know understand the urgency contained in it. It is not easy to concentrate upon one object. People may labor for many years to develop this ability, yet at the hour of greatest tension even a small fly can disturb their striving. All of Us at some time have passed through such a strain. Success depends not on special abilities, but on intensified desire. Each one can try to strive to his Teacher, but he must strive so intently that he forgets all surroundings, whether it is day or night, warm or cold, for a short time or long. All this is within human power. And such striving is decidedly useful to Us, because it creates currents in space that meet in harmony with Our currents. If such beneficial thoughts were to be sent simultaneously from several countries, what powerful discharges they would generate!

We say to people, "Do not ask." We know your needs. People do not know how to concentrate upon the most important, and their requests are only disturbing. We do all that is possible, and people should simply send Us their good will. We are not complaining about those who lose themselves in trying to follow their desires, but We do advise the easy way to escape the earthly labyrinth. It is contained in the striving of the heart to Us. Let this striving be silent. Let the heart give its sign. All of Us have known

such striving and We can say the more striving, the better. Striving builds strong blood, and this quality is beneficial if it is based upon calmness. But if calmness has not been acquired, it should be developed by the will.

Everyone must admit that life's events do not happen for the reasons we think they do. One may often find evidence of Higher Guidance. To correlate this Guidance with one's own independence will be to achieve harmony.

Man will ask, "Are You always with us?" We can be, but man must want it. We disclose many features of Our Inner Life to you. We Ourselves have passed through all obstacles, and often when going to sleep, did not know if We would be alive in the morning. Each one of Us learned to steadfastly walk in the path of His Teacher.

In the most difficult days the Teacher says, "Consider yourself to be much happier than many. Be grateful."

73. Urusvati knows how to discern the veils of Maya. When We speak about veils, it is because there is something being veiled, and that is Primal Energy. Wise is the one who can perceive in different manifestations where the eternal, indestructible foundation lies. Without this discernment everything will be Maya, a baseless mirage. It is impossible to live among such phantoms. The very foundation of eternal life requires a realization of where to find that steadfastness upon which the tired traveler can lean. Inevitably man will come to seek the eternal foundation. Thought about immutability can inspire man to action, and this striving to action is a healthy sign. We may be asked what conditions are required for Us to be able to help people better: of course, the answer is in action. We can say to those who ask for help, "Act!" for then it is easier for Us to help. Even a small unsuccessful action is better than no action, since We can then add Our energy to the energy shown by you. It is no wonder that a substance will blend more easily with one that is similar. When We wish to apply Our energy, We look for its most useful application. We send Our energy not just to awaken, but also to increase the power of those who strive. A person suddenly awakened can perform the most foolish actions. The sleeping one should not be disturbed unexpectedly, but when one is on a conscious vigil, We can help.

Thus, when you are asked what to do, answer, "Act!" In such action Our help will reach you. We and Our Brothers ask you to act. Development of consciousness is needed, and refinement of the Primal Energy is needed, otherwise the veils of Maya will prevent all access.

We often advise action. When you write to friends, advise them to act. At present the forces of nature are very tense. He who runs away will stumble, but whoever stands firm will find new strength. We help the daring ones, and in Our Abode everyone takes action. A new tension will not be exhaustion, but renewal.

74. Urusvati is right to grieve over those rituals that although outlived, yet still persist.

Eternal wisdom is one thing, but ragged, outdated formulas that impede advance are quite another. In all domains of life one can see harmful survivals. They nestle everywhere, under royal robes, togas, or any other attire. They have grown so distant from their original meaning that it is beyond imagining how such absurd conventions could ever have expressed high symbols. In antiquity many seemingly strange rituals had special meanings which have now been completely forgotten.

Heads of state formerly combined their work with the highest spiritual duties, and often led societies of the highest purpose. In time, these missions were lost and the heads of state remained as servitors to insignificant and even harmful institutions. Such examples can be seen everywhere. It is especially sad that there remain only a few small fragments of ritual that still preserve their inner meaning; in ignorant hands even these scraps bring harm. Thus, We try to purify or remove the remnants of rituals that obscure the consciousness.

People say that We are opposed to all rituals. This is not quite true, for certain rituals can call forth high vibrations and purify feelings. We have spoken many times about rhythm, and none of Us will condemn the rhythms that bring harmony. Beautiful singing can open beautiful gates. Therefore, discriminate carefully between absurd survivals and steps of beauty. The Teacher warns that rhythm can influence the entire nervous system. Some parts of ancient rituals that have been preserved to this day, and now confuse the consciousness, can be very dangerous. Words used today during various services were once parts of incantations to exorcise dark forces, but now they are pronounced without sense and even with incorrect rhythm. Such distortions of sound can have a different effect, therefore one should study the ancient sources in order to wipe away the dust of ages. We are not speaking of crude changes, but of the purification of thought. We grieve when vibrations become distorted and, instead of construction, cause destruction.

75. Urusvati understands the harm in not forgiving. Such feelings can only fester under earthly conditions, since in Our life, with its awareness of former existences, feelings of rancor become impossible. In each life one finds many occasions for malice; to accumulate them throughout one's lives would create a long black tail that drags and impedes. With such an appendage one cannot advance!

People do much harm to themselves by limiting their awareness to one earthly existence. They build obstacles for themselves everywhere. When We direct them into the future, they generally do not understand how to begin to think in this new way. One may think that he will be forever attached to one place; another may tell himself that he must always cling to one vocation; a third may convince himself that he cannot endure a change of location; a fourth may imagine that he will perish from his very first illness. Thus each one invents his own fetters, not realizing that in his former lives he has already experienced the many ways of existence. Such a conventional life on Earth, in complete ignorance of the past, does not allow one the opportunity to think about the future.

Most people leave Earth not realizing that they will have to return again. If they could remember at least something of the past, and learn to think about the future, they would save themselves from many errors.

It is not a fear of hell but a desire for perfection that will lead people to the betterment of life.

We know the past, yet live in the future; We do not fear Infinity, and welcome each advance. The future stands as a great reality, separated from us only by a thin, closed door, and even now is being created by our every breath. When one's consciousness is directed into the future, can one harbor rancor? There is no time for immersion in the past. People should know about the immutable law; it is not for human consciousness to interfere with the Law of Karma. Thus let us learn to fly, not only in the subtle body, but also in consciousness.

Let us understand that each moment is already the past, and that the future is given to us. This is Our advice to everyone who loves Our Abode.

76. Urusvati knows how to guard what has been entrusted. It is not easy to find a balance between withholding and disclosing. Beginners are eager to impart all they have learned, not thinking about the consequences, and many calamities have resulted from their foolish diffusion. But experience forges the measures of wisdom, and with time one can find the true ways of dissemination. The path is difficult, and you should weigh how much those with whom you speak can contain. A panacea must be dispensed in proper measure, neither more nor less. One can recall occasions when, after a long conversation, a question was asked that proved the listener's lack of understanding, the answer to which could have produced harmful results. We advise that the books of the Teaching simply be placed at the crossroads, so that they may find their own destiny. Thus We indicate special means of dissemination.

There may have been pilgrims to whom the books were not given, even though their hearts were burning for the truth, because their outward appearances impeded the right judgment. For example, one may have been too smartly attired, another too poorly clad. Superficial considerations can impede useful meetings.

Among traveling sadhus there may be objectionable people, but one can also find significant and learned ones. A wise observer will not pay attention to superficial details. In everything the essential must be understood. One may meet people who are close to Us, yet not recognize them. We are often saddened when a useful sending is not recognized, but the law of free will does not permit one to insist. Thus, also, the spreading of the Teaching has its special ways. In olden times people would say, "Make haste slowly." A careful balance must accompany the sending of the books of the Teaching. In centuries to come you will see how the Teaching given by Us should be spread.

The great mass of people is beginning to see clearly.

77. Urusvati knows that every physical manifestation reveals some small part of the invisible world. There are photographic films that can record things invisible to the eye, such as a subject's radiations, yet sometimes fail to record parts of the subject's physical body. The powerful radiations of Primal Energy can even conceal someone, completely or partially. Skeptics can ask why such unusual photographs are so rarely obtained. This may depend upon the Primal Energy, or simply be a failure to examine the films with sufficient care. The quantity of so-called spoiled film is great, and no one takes the trouble to look carefully at seemingly unsuccessful photographs.

When one begins to experiment with photography immediate results are expected, but success can be achieved only at those rare times when people are consciously or unconsciously prepared for it. Nothing can happen without cause.

We conduct many experiments with films, and can say that the newest films are quite suitable for experiments which can help to solve problems posed by the invisible world. In addition to photographs made in the camera, images can also be made to appear by holding film in one's hands or by putting it under one's pillow at night.

Knowledge about the invisible world should be spread by all possible means. The success of evolution depends on it. Afterwards will come cognition of subtle energies. When We speak of the visibility of many subtle manifestations, some people regard it as a fiction. Such people cannot be brought to Our Abode, for they would be too frightened! All subtle signs would seem to them to be unbelievable and inaccessible.

Our apparatuses may resemble simple telegraphic receivers, but they are designed for more subtle vibrations. The necessary tension requires an increase in prana. The breathing of Our ozonizers can be likened to the breathing of living beings. Our lighting system, which resembles neon tubing, can burn very brightly. The effect of such mechanical devices can be increased by cognition of the Subtle World.

78. Urusvati has seen explosions of black projectiles. What does this mean? Should it be understood as something symbolic, or as a vision of real projectiles? We must acknowledge, with great sorrow, the real existence of such dangerous projectiles even in the Subtle World. They spread a poisonous gas that reinforces the brown gas that contaminates the planet. The dark forces utilize the most destructive means to pierce the earthly atmosphere and project the deadly peril. They defy the laws of the Universe, and hope to attain their victory through confusion. They are not only dangerous adversaries, but also unwise ones, for they have no thought for the planetary balance. One who has seen the terrible explosions of these black projectiles can understand what extreme countermeasures are taken to dissipate their harmful effects.

Urusvati knows what destructive effects these battles have upon the health. In addition

to poisonous fumes there is an electrical discharge, which causes earthquake-like tremors equal to the most violent shocks. Even strong people may experience unexpected pains, but since these pass quickly, they do not think about them. Nevertheless, the organism is undermined, and illness results. Thus do the dark forces rave in madness against humanity.

You can imagine how much energy is poured out to defeat these attacks of darkness! We have stated that We are on vigil, not for observation, but for battle. People could help, but they are unwilling to believe that everyone can apply his thoughts and power for the Common Good.

He who has seen the black projectiles, he who has heard the wailing in space, will not forget his duty to humanity.

79. Urusvati has experienced the most distressing earthly manifestation—the sensation of absolute darkness. It is terrible, for the intensity of the anguish it causes is equal to that of asphyxiation. Whence comes such injurious darkness? It might seem to be no more than a spiritual prevision, which, like straight-knowledge, plunges the entire organism into experiencing the feeling of an impending event. But in reality it is far more dangerous, for it is an emanation of planetary decay. When people come into contact with this darkness, their unspeakable anguish is understandable. These contacts are usually subconscious, for few have seen the pernicious darkness itself. For those, the feelings are especially strong. When contact is made with absolute darkness while in the earthly body, there may be extremely painful sensations, and even inflammation of the centers. We know this contact; it attacks the psychic energy. One must have a store of prana to withstand the attack of the poisonous substance. Contact with darkness is like touching a decomposing corpse. When We expect a particularly heavy pressure of darkness, We determinedly increase Our vital forces. Those who are under Our care receive a special measure of energy in order to withstand the attack of darkness.

For many, this account about darkness will seem to be a fiction, but even skeptics know about the lethal gases that escape from the soil. Continuing this line of thought, we come to the last measure of absolute darkness. We have shown it to Urusvati, so that she might be a living witness to the mortal anguish that one feels when making contact with this enemy of the planet. One who is attacked by a boa constrictor has a similar feeling.

One should not think that darkness touches only certain people; the traces of these poisonous influences are everywhere. Reactions to them can vary from just a bad mood to a dangerous illness. If black projectiles are falling from above, and darkness emanates from below, it would seem that humanity's condition is hopeless. But the Wise Ones say, "Do not think about conditions, it is better to think about moving forward."

80. Urusvati has heard the hymns of nature, which is what We call the harmonies that resound at the conquering of darkness. They resemble the music of the spheres, but

belong more to Earth than to the higher realms. Most people reject every hint of the highest harmony, and when it resounds, would rather say that it is just a ringing in their ears.

Thus many who consider themselves to be occultists shut themselves off from their natural feelings. Too many books confuse them by prescribing practices that were once intended for other purposes. We prefer to meet new people, who are unencumbered by useless formulas. The music of the spheres and the hymns of nature are more easily heard by those whose hearts are full of love. Those who insist upon formulas for the heart, for love, for compassion, will not open their ears to higher harmonies.

Do not think that We reject the books and works of those who seek to understand the Universe. Not at all. We regret only that their knowledge is unsuccessfully applied in life. Our close ones do not resemble those preaching pseudo-initiates. Those who wish to participate in Our Abode must commune more often with their own hearts, and through them send Us at least silent calls. Sometimes these calls are referred to as “without thought,” because they are expressed in feeling rather than thought. The boundary of thought and feeling is tenuous, but you understand such boundaries, which are like those between the facets of a precious stone. Only light can reveal these facets, and the light of the heart will be like the manifestation of a precious stone. One may think that all this is very complicated, but in fact, it can be put into four words, “I love Thee, Lord.” This is the conduit to Us. Such a conduit is much stronger than the request, “Help me, O Lord.” We know when it is possible to help, and help flies easily upon the wings of love. It passes through the sharpest obstacles. Let us love each other.

81. Urusvati is right in affirming the love of motion. Without love, one cannot understand the necessity for motion. One can listen to instructions about the law of universal motion, and can acknowledge that the least suspension of motion will disrupt the entire Universe, but it is impossible to apply this knowledge in one’s life without love. Universal motion is not the hustle of the bazaars, or the bustle of the public square, but the nerve of a creative life that propels the consciousness toward perfectment.

An idler will not understand the kind of motion We speak of. He prefers inactivity and wishes for the cosmic motion to roll him along like a dead grain of sand. True, we are all less than grains of sand in Infinity, but each movement of the consciousness will be a great cooperation. It is not easy to instill in people a love of motion, but they must remember that We work continuously, and thus manifest the motion of the Universe.

Urusvati is right in insisting upon unity. We call unity a healing infusion, a harmony of motion that cannot be summoned or created by coercion. Some people regard advice about unity as fetters. They prefer to evoke the destructive forces of the elements and be trampled, rather than make an effort toward cooperation. We shall not tire of showing compassion to the unwise ones preparing for their own destruction. But is it not clear what has been said? Does humanity learn only from bitter consequences?

Let Our Advice about motion and unity go forth. Our Abode rests upon these principles.

82. Urusvati knows how unexpectedly great manifestations can occur. Thus, she has seen the strata of the Subtle World, not in her subtle body, but in the physical one, with open eyes and fully awake. She has seen the crowding in the Subtle World, and was astonished at the crowds that roamed idly with no work to do. True, she was shown that stratum of the Subtle World which especially concerns Us. In it were seen the contemporary clothes that reinforce an earthly way of thinking, and people crowded together as in the square of any modern town. We are greatly saddened that such crowds are the least accessible for evolution.

It can be observed that their thinking is so egocentric that they cannot see beyond their own crowded and motionless circle. They contaminate each other and, as on Earth, fail to look up. Urusvati can attest to how densely crowded these strata are.

One cannot often permit the observation of the Subtle World with open eyes and while fully awake. Such an experiment can cause great tension of the organism and is harmful for the eyes. But in honor of St. Sergius' Day We wanted to show Urusvati a striking picture. Usually, it is only in dreams and in the subtle body that people can contact the Subtle World and allow these invisible images to be remembered.

We can see the Subtle World with open eyes, but it is not easy to acquire such clairvoyance. Of the several kinds of clairvoyance We experience, that with open eyes is the most difficult. Urusvati is able to see with open eyes those in the Subtle World who wish to become visible to her, but in the previous example, We are speaking about becoming an observer, and simply finding yourself on a street in the Subtle World without any participation in that World. The evidence of that life should be remembered sometimes so that one is encouraged to vigorously strive to rise above these strata.

83. Urusvati understands the uniformity of law in all worlds. People usually think that the laws of the physical world do not apply to the spiritual world, but every event in life reminds one that the essence of a law is immutable. For instance, when climbing a mountain one leaves all unnecessary loads behind. Is it not the same in the spiritual world? A man falling from a height increases speed as he falls and not even the softest mattress will save the falling one. Is it not the same in the spiritual world? One can compare the foundations of all worlds and come to see the uniformity of laws. One should approach the Subtle World with this measuring rod. Some qualities may be less perceptible than in the physical world, whereas others will be exaggerated. In the lower strata lust is increased, and in the higher spheres the best qualities are enhanced. There, one's sense of duty grows, and is especially evident at the time of reincarnation. A high spirit does not resist moving naturally into a new life. It rejoices at the possibility of self-improvement, and actively seeks more difficult tasks in order to test its renewed consciousness. The high spirit strives to a difficult path, while the weak one clings to laziness and cowardice.

People come to Us only by difficult paths. Not one Brother, not one Sister can be named who did not come by a difficult path. Each One could have chosen an easier path, but did not in order to hasten the ascent. One can imagine the atmosphere that is intensified by such labors! The vibrations are so powerful that they cannot be endured by those unaccustomed to them. Joined with the power of the vibrations the unified tension radiates brightly to form a beautiful rainbow.

The atmosphere of Our Abode radiates in this way.

84. Urusvati knows how much man is constantly guided by the Primal Energy. From the greatest achievements to the most ordinary, everyday events, people are under the influence of the Primal Energy, which has been given so many names that it has lost its identity in the eyes of humanity. It is time to restore its basic significance, and not use any of the former names but retain only the simplest and most expressive one, Primal Energy. The most important thing is for people to learn to sense its presence, then cooperation with it will be realized.

One should not be surprised when We speak about cooperation with an energy that is within us. How can one cooperate with one's self? Let us not forget that the Primal Energy exists everywhere, and our spark of that Energy must cooperate with the highest currents. Thus we can better understand the guidance about which so much has been said. Truly, Guides exist as well as tempters. Every incarnate man is surrounded by both friends and enemies. Without fail, the many cares and hatreds of former lives gather around one. When a man asks for help, he feels that there must be something real near him during his lifetime, and truly he is not mistaken. In addition, if he could realize the presence of the Primal Energy his call would be still more effective.

We wish to create thoughtful cooperation everywhere, and would rejoice if people addressed themselves to their surest Guide. It is precisely the Primal Energy that shows man the measure of possibilities. He hears the voice of his conscience, but it is the Primal Energy that provides impetus to this voice. Each resolve is the result of this Energy, and is better developed by acknowledging it. Such acknowledgment is like an invocation of strength. Among the rituals of the ancient Mysteries one may find the invocation of powers. This should be understood not only as a protection from dark forces, but precisely as the invocation of powers that are concealed in the depths of the organism. Thus, everyone can perfect his powers by acknowledging them.

85. Urusvati senses the magnetism of objects. This ability is made possible through the synthesis of many subtle feelings. We are not speaking about a detailed explanation of the history of each object, for many accumulations on an object can give different indications from different eras. Those who hold an object and start telling stories about its life serve no purpose; however, it is important to feel the essence of an object and sense its harmony.

It is equally important in life to avoid objects that have had unpleasant contacts that

influence them during their existence. Even recently produced objects keep the emanations of those who made them. Therefore one should not become immersed in the details of objects. The Primal Energy will warn about the essence of things, and one should not keep things nearby that bring sad and unpleasant feelings.

The magnetism of objects can be seen in rings that change color, depending on events. The magnetism of water is known to you, but the magnetism of certain metals is manifested with more difficulty. Thus, We took Urusvati's ring to Our Abode to magnetize it. Let us not call such objects magical; they simply harmonize with the Primal Energy of the one who wears them. It is not the ring that indicates the events, but the Primal Energy of its possessor. Only pure silver can vibrate to the Primal Energy. Urusvati's ring could become red, black, or yellow, depending upon the events. We conducted this experiment because the radiations of the Primal Energy are of special interest to Us.

Contact with the Subtle World helps greatly. The three fundamental worlds are often likened to the three kinds of ocean currents. An experienced seaman pays no attention to the drift of surface foam, nor does he fear the middle turbulence, but he forecasts storms according to the deepest currents. Thus, let us not fear the foam of the physical, but let us pay attention to the subtle manifestations. We should understand the essence according to the fiery signs. The Primal Energy is the fiery substance.

Truly, We are Brothers and Sisters born of Fire. Therefore, when you visualize Us, surround Our Images with fire. And We will recognize you by the fiery seed.

86. Urusvati knows the significance of great tension. We say, "Turn to Us," but one should ask how, and We will reply, "With all your mind, with all your heart." This is easier to say than to do, for to offer the entire heart is to be in love, and where there is true love, there is no place for doubt. Those who love will not criticize something they do not understand. Where there is criticism, there is not complete love.

Half-felt measures will not suffice in days of great calamity, when there must be a unity that bars even the slightest discord. The hostile forces dwell in such little cracks and poison seeps into shields damaged by discord, against which Our defense is perfect love. Let all Our friends wear this trustworthy armor. Do not mislead yourself by thinking that small splinters are harmless, for they cause terrible infection. In Our intense life the cracks of doubt are the most dangerous.

We stress that care be taken of one's health. Can We permit Our co-workers to be careless? Indeed We cannot! We foresee the attacks of the dark ones, who try at all costs to shorten the lives of workers of Light, taking advantage of each weakness of the organism to cause injury at the vulnerable spot. Do not think that Our help can be shaken, but any false step can prove fatal, and We can protect only those who accept Our help. Any unworthy thought can sever the thread, and people often unknowingly project harmful thoughts. In times of great distress one must be able to turn to the Teacher with one's whole heart, knowing that His help will not be delayed even for one

moment.

Faith is true knowledge, and trust is the way to success. Distrust is the result of ignorance about Our work. It is essential to relate every individual situation to world conditions and to recognize how much Our help is complicated by human error. People defeat their best possibilities. We point out the necessity for unification, but there are not even three people who can fulfill Our requests!

At least when in danger, people should realize the need for unity—if not with their hearts, then through reason. Thus must one think in times of great disaster.

87. Urusvati knows how absorbed We are in astrochemistry. Interplanetary chemistry is a science of the future. No matter what name it may be given, this subject will be attentively studied even in the schools. It would be more correct to call it psychochemistry, for not only every heavenly body, but all that exists produces strong chemical reactions. It is time to pay attention to these interactions, not only from the point of view of so-called magnetism but also from the point of view of chemistry.

A chemical reaction is created in every handshake. Not only can physical infection be transmitted, but a chemical substance is also created. People deny the existence of these reactions, not realizing that all of interplanetary space is permeated with them. Much has been said about spectrum analysis and its application, but such theories have for the most part remained abstractions. Nevertheless, all this has a significant influence on earthly life. If people recognized that all objects emanate, the next step would be the acceptance of the chemical aspects of these emanations. From small facts one can march on to great discoveries, even concerning interplanetary influence.

We are occupied a great deal with the study of psychochemistry. The Subtle World helps in this research because it is replete with the subtlest chemical activities, which facilitate distant communications and create the circumstances for sensitive discrimination. Everyone can begin such experiments by observing why he feels attracted to or repelled by certain objects. In time, this type of experiment will be taken up by chemical laboratories, but even now careful observation will help to analyze such phenomena, and the effect of psychochemical reactions on the most elementary substances will be discovered.

Thus, let us be cautious with all surrounding objects without losing efficiency of action!

88. Urusvati grows indignant when she hears about war, Sister Oriole is terrified, and We are all saddened by the barbarism of humanity. The most negative manifestation of free will is seen in outbursts of war. People refuse to think about the terrible currents they evoke by mass murder and the consequences it will bring. The ancient Scriptures correctly warned that he who lives by the sword will perish by the sword.

There is a difference between the karma of aggression and that of defense. It can be

shown how aggressors suffer the most grievous consequences and how terrible their condition is in the Subtle World. People delude themselves by thinking that great conquerors do not reap bad karma during their earthly lives. But karma has its own timely approach, and does not show itself immediately. Life is continuous, and the wise ones understand their lives as a single necklace.

Aggressors burden their karma not only by killing but also by polluting the atmosphere, which occurs during war. The poisoning of Earth and of the other spheres is long-lasting. You who intrude into the lands of your neighbors, has no one told you the consequences of your fratricide?

Our Abode has witnessed many wars, and We can testify how this evil is increasing in the most unexpected ways. People know that explosions can cause rain, but what about poison gas and its possible effects? How sad We are to see free will, which was bestowed as the Highest Gift, manifested in this horrible, uncontrolled way.

89. Urusvati understands the significance of silence. But what kind of silence must this be? People think that silence is simply not uttering any sound, but true power comes when the whole being is overwhelmed by silence and an energy is generated that permits communion with the Higher World. We know these hours of surging energy, and can affirm that this kind of silence is the highest tension.

One must practice to attain this state, but it can only be acquired gradually. One may trace in one's various lives how awareness of this energy develops, thus broadening one's possibilities, whatever the circumstances may be. The sooner one begins to expand on his experience, the better.

When silence reigns in Our Tower it means that We are experiencing this powerful tension, and communion with the Higher World will result in a renewal of forces. We need such an accumulation of new forces, just as all of life needs it. It would be a mistake to suppose that We do not need replenishment of energy. In revealing Our human side to you, I am strengthening Our bond with humanity. We certainly do not want to appear as "Beings beyond the clouds"! On the contrary, We want to be close co-workers with humanity. Therefore, let a closeness be created that will be the threshold of cooperation. It is especially needed.

90. Urusvati has experienced the way in which a special concentration of the eyesight can help one perceive former incarnations. One would think that such concentration of the gaze would be natural for everyone; however, there are two conditions that make it exceptional while in the earthly body. An extraordinary intensification of psychic energy and tension of the optic nerves are required. The images of former lives are brought forth from the depths of radiant accumulations, and just as in a kaleidoscope, these separate fragments join together to form a complete picture. Such an experience is therefore difficult for those in their earthly bodies, and We rarely allow it because it can harm the eyesight. Even though it would be possible to see many remarkable things in

this way while in the earthly body, the conditions of life do not allow frequent use of these natural possibilities. Even those of Us who are in physical bodies must experiment cautiously along these lines. People probably will not understand why, even in Our Abode, earthly laws must be applied. To most of them, everything is either possible or impossible. They do not want to understand that the laws of the Universe must be respected.

Most of the time people rebuke Us before the completion of their deeds, or think of Us only after their actions have already taken place. We wish to establish as many conditions as possible that will facilitate normal contact with Us. There was a time when We preferred not to tell people how to communicate with Us, but now We find it necessary to remind people that We are ready to help them when conditions are appropriate. In the previous books many conditions were mentioned that promote the harmonizing of human consciousness. Those who study the Teaching attentively can easily understand the way of communion with Us.

We are not fortune tellers, We are not avengers, We are not oppressors; We are the Weavers of Wings, the Forgers of Shields, the Guides of Thought. It must be understood, however, that this complex energy requires careful application, for calamities can be provoked if it is applied wrongly. We have given you an example of how incarnations can be visualized, but at the expense of the eyesight. In working with Us the power of the Heart must be applied, not by forcing, but by the most natural striving, which must underlie the foundations of one's whole life.

91. Urusvati knows the ways of striving. Such techniques should be transmuted in the consciousness, for one cannot command them intellectually. Only with the eyes of the heart can one see whether there are still more ways to increase striving. One should rejoice at each act of full striving. Such fullness gives birth to the music of the spheres. An intensified harmony arises when all the strings of the heart resound. Do not take such comparisons as mere symbols; long ago We spoke about the eyes of the heart. Indeed, man sees through them, and hears with the ears of the heart. How could we exist without such senses?

In Our Community We use special apparatuses to broaden the capacity of the heart. We would be happy to share this knowledge freely, but human hands would only cause heartache. These apparatuses should not be used without having control of one's thoughts, otherwise the heart would be overburdened. In addition, the surrounding conditions should be suitable. You know how easy it is to contact Us when the fires of the heart are kindled, and the spirit rejoices in exaltation. Beware of irritation and fear, those petty obstructions that not only separate you from Us, but also burden Us. Seek nearby, seek in the small things, seek in everyday life. We are talking about the ways that lead to the far-off worlds. Petty obstructions are out of place in such preparations.

Examples of communion with the Brotherhood can be given. A great measure of inspiration can be seen throughout the centuries. When the Brotherhood commissions

someone for great sacrifice, could that person remain without inspiration? The degree of striving is determined by inspiration. We help such lofty achievements. Let waste and dust not obstruct the beautiful path, and doubt not obscure the details of the path, for even rapids can be crossed on a rainbow of Light. But the rainbow comes only after the storm. Thus let us understand the highest degrees of striving.

No human confusion or slander will obstruct the beautiful path of sacrifice.

92. Urusvati knows that working with Us is a Great Service and a reverence of Hierarchy. So many divisive ideas have permeated the world that we must seek the common thread in all concepts. We are called by various names in the world's many languages, and Our work is understood differently by different people. But further division should not be allowed. There is not one Teaching that has not been rent by distortion. Even the Teaching given late in the last century has already split into many rival groups. Hence, the unification of ideas is essential.

Many names are given to the Primal Energy. It is amazing that people can argue about different names for the same thing! Thus We advise you to forget all random names and accept "Primal Energy." Such an inclusive name should not be offensive to scientists, because they know that within each of their various experiments and searchings is concealed one and the same energy—Primal Energy. The same is true of Our Names. Let the name "Brotherhood" remain, and pay no attention to any other.

Every age has its times of discord, and also its times of unification. Therefore, one should prepare for the time of unification. This should be understood neither as advice, nor as a means of collecting ideas, but as help in harmonizing a divided humanity. In this action is contained the concept of Great Service and the idea of Hierarchy, of which people have only a vague idea.

You are right to use great discrimination in distributing the books on Hierarchy. There are many who will not accept Hierarchy, and one must not impose such ideas on those whose consciousness is clouded. Only the free will can, in time, prompt one toward great Unity.

Thus, one can observe the direction of Our Inner Life. Meditate upon the Unity of all, particularly during days of dreadful discord.

93. Urusvati knew long ago the identity of the Founder of the Brotherhood. It is possible to trace the long chain of incarnations and the periods in the Subtle World, yet in all this diversity the fundamental, unchanging goal of existence should be discerned. Similarly, one can see how, though earthly temples and strongholds have perished, the ideas that brought them into being have not died. Not only do they nourish entire generations, but, as centuries go by they continue to flourish beautifully with a new understanding. We pay no attention to superficial fluctuations, knowing that the essence is unchangeable.

The different incarnations of the Founder can be observed in their amazing outward variety: at times the Master, or the suffering Spiritual Teacher, or the Hero; at times the Hermit, or the Leader of nations, or the wise Ruler; then the Monk, the Philosopher, and finally, in the Subtle World, the Healer of the people on Earth. It would be too much to enumerate all the former lives, but in all there was the same Service and the same persecution. In the Subtle World, Service was more peaceful, because it was possible to remain in a circle in which the energy was not aimlessly consumed. But on Earth more energy must be used for defense than for productive activity, and this is burdensome. It takes centuries to grow accustomed to directing energy where it will be useful. But you must remember that every transmission of energy with a benevolent purpose brings its good result.

We have had opportunities to visit the ruins of temples erected by Us ages ago. There are many such temples in Egypt, in Greece, and all over the world. We know that these walls served their purpose and are no longer needed, but their essence remains and does not lose its freshness. Thus We testify, We who have experienced much and seen much. People often do not understand the correlation of the past with the future. Our Community has preserved many examples of Service, and We can testify to the continued vitality of all the Sacrifices.

Amidst Our labors We do not forget all those who have offered beautiful sacrifice.

94. Urusvati knows well that the most difficult task is to harmonize the currents of human free will. There are no cataclysms destructive enough to turn the attention of humanity to the true nature of its deeds. Let us recall how those who survived the great cataclysms of the past did not care to think about the causes of the disasters, preferring to consider themselves innocent victims of some cruel fate. They did not want to purify their consciousness and instead began once more to indulge their free will gone mad.

The currents of will come into rapid collision, and undisciplined thinking fills space with destructive explosions. Probably the ignorant will again declare that We threaten and frighten them, but they should turn to the pages of history in which they can trace the calamities of humanity. These calamities are not sent by heaven, but are caused by human society. People persecute their own Saviors, acting like a mad musician who tears out the strings of his instrument before the concert!

When We point out the natural consequences of ignorance and madness We are well prepared for accusations of cruelty. But there are no words in human language that can warn people sufficiently against self-destruction, the destruction of the planet, or the pollution of space. It is Our patience, acquired over centuries, that helps Us to continually offer salvation to humanity, in spite of its ingratitude and cruelties. Each day and every hour We are cursed, and Our helping Hand is rejected.

One can imagine what violent currents of willful madness inundate every movement for good! Why think about remote hierophants of evil when ordinary people, who seem to

be struggling against evil, are actually increasing it to the maximum. Such is the situation on Earth. The ungrateful sons of Earth are hastening to bring catastrophe closer, and each warning is taken as an offense. Thus the world has inscribed the truth about Golgotha.

Therefore you must know this aspect of Our Inner Life. Realize it and work with a proper understanding of existence.

95. Urusvati is familiar with earthly suffocation. This is what We call the atmospheric condition produced by heavy spatial currents, which, intensified by subterranean fires and by human insanity, cause unbearable depression. We know such times! People may attribute these conditions to sunspots or to the passing of comets, but external events could hardly cause such unbearable tension. Even the subterranean fires themselves are not capable of penetrating the planet so completely without the cooperation of man.

People feel this depression. They become possessed by a nervous madness, but cannot distinguish its cause. Many attribute it to epidemics, or to new forms of disease, but they overlook the main cause—their own behavior. Thus the earthly suffocation builds up, and sensitive hearts are deeply affected by it. Even physical suffocation is felt, and the heart is depressed. Extra care should be taken of the heart. There is consolation in the fact that such tension cannot last for long. It must dissolve into the currents of prana, or else it will cause cataclysms. But sometimes even a cataclysm is better than this deadly suffocation!

We know this suffocation.

96. Urusvati knows the significance of synthesis. If this foundation is not accepted, the most useful works will be destined for destruction. The essence of Our Abode is not properly understood because people arbitrarily categorize. Some consider Us to be Hermits of Kailas, while others think that We are Beings of the Subtle World. Such distinctions destroy the synthesis of Our Existence.

People refuse to accept the logical explanations that are given to broaden their knowledge, and by refusing, they diminish the very meaning of Our existence. If Our Center exists as the link between the worlds, in it must be expressed the conditions of both worlds, physical and subtle. But such a simple idea can only be understood by one who comprehends the great importance of synthesis.

Humanity can be divided into those who accept synthesis and those who deny it. Those who deny the benefit of synthesis do not recognize the history of the human race. The epochs of upliftment were also the epochs of an understanding of synthesis, when each harmonization of the centers resulted in a broadening of consciousness.

Please do not think that narrow specialization makes the glory of an era. Only

benevolent, all-embracing synthesis can give impetus to the new progress of consciousness.

Thus, let us not forget that categorizing prevents a proper understanding of Our Brotherhood.

97. Urusvati knows the balance between harmony and evolution. These correlative concepts are often taken as being contradictory, but, in reality, can evolution ever be inharmonious? And how can harmony be created without evolution? Yet people prefer to understand harmony as an immobile and inactive state, and use it as an excuse for their irresponsibility. While the world is in convulsion people prefer to sit in sweet oblivion, and call their benumbed condition by the lofty word "harmony."

However, the strong chords of harmony are tensed, and as they expand they contribute to evolution. Similarly, the benefit of evolution is in its continuously accelerating motion. It is beautiful to realize that the world is perpetually evolving, in ever-increasing striving and motion. People do not look into the future, but secretly dream about an impossible static condition. But there can be no static evolution. The spiral of evolution is an eternal ascent that even the convulsions of chaos cannot arrest.

In their earthly condition people cannot always notice the beneficial growth. All growth comes with pain, with lightning, and in storm, and only a perfect consciousness can perceive the radiance of Truth. Every evolving thinker must transmit his understanding of Truth while on Earth. If he does not apply Truth in life, man is not worthy of being called a thinker. Thought is life, and life is moved by thought.

Thus you realize the two foundations of Our Life. We live in harmony for the sake of evolution. We must evolve, otherwise We shall be transformed into mummies.

One must be able to love the movement of evolution, for in it eternity is realized.

98. Urusvati practices austerity and courage. Both of these attributes should be developed through attention to the examples of heroes. One should be reminded of those who overcame superhuman obstacles, and understand the complexity of the circumstances that surrounded them. History did not record all the dangers that threatened them from near and far. People suppose that heroic deeds are performed spontaneously, without preparation, but in reality many thoughts must take form before a firm decision to carry out a selfless act can be made.

The most valiant heroes have recollections from early childhood, when they had visions and dreams and heard voices that called to them and led them. Certain ideas were formed during their childhood that manifested much later. Heroes can describe how certain invisible forces directed their actions, and how they at times would spontaneously utter words whose meaning they did not understand until later. Thus, Our influence flows to many co-workers and strengthens their courage. We appreciate the

gratitude We receive for the constant care that We bestow upon heroes.

Our Abode is the focal point of stout-hearted decisions. But We have to practice great patience so that these decisions do not interfere with free will. Thus, with regard to Our patience, We can be considered examples.

Not all potential heroes will reach their goal, because their free will often rebels against their own determined decision. But if people realized how ardently We try to help them succeed, they would see how beneficial it is to cooperate with Us. Then podvig will be kindled, and felt as the highest joy.

99. Urusvati agrees with Us that the present century is the century of thought. Only in the present century have people begun to accept that thought is energy. None of the thinkers of past centuries could reveal that thought is the motive force of the world, because in order to understand the process of thought a knowledge of physical sciences and of many other discoveries was first needed.

It is true that Plato knew the power of thought, but he revealed only a clue to its power, because it was dangerous to give this knowledge prematurely to the masses. Only now are some researchers beginning to realize how accessible are the many hidden qualities of thought. Centuries were required for such simple observations, but now it has become possible to prove that thought is a tangible motive power.

How much more quickly would a broad knowledge of thought penetrate humanity if people realized Our existence! The most powerful currents of thought vibrate from Our Abode, and it is easier to decipher thought transmitted over a distance when it comes from such a powerful Source. But when people experiment with thought transmission they pay little or no attention to their own spiritual condition. Once again we are reminded of the old saying that one must wash one's hands before starting an experiment! Researchers should pay attention to harmonizing their own condition before experimenting, for a discordant mood will not permit positive results. The first stage of transmission can be reached easily, but it is desirable to press forward with the development of thought transmission over great distances.

Certainly one should be grateful to those scientists who have overcome their prejudice and are helping people to understand their birthright. We constantly send arrows of thought to penetrate the consciousness of humanity. May people sense how many messengers are knocking at their doors!

100. Urusvati remembers that the events in Spain were predicted ten years earlier, and that the dates of other great events were also given. Some may wonder why certain events were predicted far in advance, whereas others, apparently far more significant, were not pointed out at all. From an earthly point of view, this question is quite reasonable, but on what basis should some events be considered more important than others? Let us remember that beyond worldly understanding there is a supermundane

one. Some events may greatly influence human affairs yet leave no trace upon the pages of history. On the other hand, events may occur that seem to be only local, but in reality are most significant and become turning points in the history of the world. Such seeming contradictions between earthly and supermundane evaluations can create confusion in people's minds.

We have often been accused of being interested in insignificant events while being deliberately indifferent to important ones. To this We say, "You of little faith, where are the scales on which you can weigh with such precision the events of the world? Can you assume the right to judge nations and the actions that fulfil their karma?" Even individuals must be judged sparingly.

Often a leader is unworthy of the esteem that he enjoys during his lifetime, and only later do the results indicate how unfruitful his activities were. Today can be seen, but tomorrow must be imagined. The events of the world can be likened to mosaics, which are seen clearly only from a distance.

Karma is made amidst storms and tribulations, and the inevitable takes its course. The country that yesterday was a giant may be a dwarf by tomorrow. Such destiny may amaze people, but We can see the chain of causes.

One must learn to discriminate between the great and the small.

101. Urusvati realizes that, although on the reality of the physical plane some people at times seem alive, from the viewpoint of a Higher Reality they are quite dead. It might seem puzzling that those defined as dead by a Higher Reality continue to move about on Earth. But why should such determinations be limited by only physical manifestations? When Our apparatuses indicate death, this indication is more correct than earthly evidence. We could mention several such "living corpses," each of whom is afflicted by some physical ailment. But their physical condition is a secondary factor, the primary one being the condition of the subtle body, which is ready to leave and may no longer be fully connected to the physical body. Such automatons can no longer be independently creative, and are easily led by others without realizing it. They are strongly earthbound and dread the idea of death, yet sense that they no longer belong fully to physical existence. Usually they are so-called materialists, and fear even a hint of the continuity of life in the subtle body! They may even fear to think about their own deeds. One should be able to recognize these living corpses and regard them as empty shells. I know that they would be enraged if their names were mentioned, and We shall not do this, for you know whom I have in mind. You also know whom We consider to be vacuums.

Let us not calculate by earthly measures, and let us take the future into consideration. The complexity of relationships is such that neither jinn nor fools should be dismissed immediately, even when they seem insane. We are in the midst of the world's events, and cannot cut karmic knots, for this might cause catastrophe. People often suggest that

We put an end to certain circumstances, not realizing that the ends of such threads can turn into snares for them by enmeshing their own karma.

I must emphasize this, for some people have strong ideas about Us and think of Us as beautiful angels, dwelling in the clouds and playing harps!

May the true description of Our concerns and labors be given to the people.

102. Urusvati senses the correlation of the worlds, whose limits are not usually perceived. The worlds exist in many forms, and interpenetrate each other. Only straight-knowledge can recognize the borderlines of such subdivisions, and it is even more difficult to realize their evolution. If all of life is in motion, then the condition of the worlds also depends on motion.

We have already discussed the densification of the astral body. Conversely, the material essence of flesh is considerably refined by the energy of thought. This means that between the subtle and the physical worlds there are new forms that are not quite visible to human eyes. New forms have their origin between the Subtle and the Fiery Worlds. These transitions evoke the striving for perfection. There can be no doubt that such limitless intensification is possible in Infinity.

If we were to imagine the greatest Spiritual Toiler on Earth, we would associate Him with tremendous power in the Subtle World. But contact with the purified Fire of Space would direct Him even to the Fiery World. There is no force that can prevent the ascent of the spirit that harbors no doubt. Doubt is like a hole in a balloon. Everything is in motion and is carried into Infinity. I say this to remind you that the natural direction of man is upward. Doubt is nothing but holes in one's pockets, and diamonds cannot be carried safely in such pockets.

In Our Life there is no such thing as doubt. The attraction to the higher worlds is tremendous, and We must exert great effort not to be torn away from Earth, where Earthly burdens have been chosen voluntarily and consciously. Such sacrifice is forged by love and by the experiences of former lives that kindled love for those who suffer. Experience can either kindle love or sharpen hatred, and who will be the one to burn on the stake of hatred? Will it not be the one who hates? Love must become wise and active. This concept is very subtle and one can easily stumble over it, or fall prey to hypocrisy. Only labor for the good of the world will afford the proper balance. Labor evokes joy and cognizance of Infinity, and imparts a realization of the mobility of the worlds.

One may ask, what is the best pranayama? What instills the best rhythm? What can kill the worm of depression? Only work! Only in work is the attraction to perfectment formed. During labor the Fiery Baptism will come.

103. Urusvati knows the urgency of the hour. It is difficult to combine urgency with

harmony, or excess with moderation. Many seeming contradictions exist, but life provides the proper place for everything. If we establish activity as the foundation, straight-knowledge will indicate the rhythm of labor. The world is carried forward irresistibly, and the tempo of work must keep pace with the race into Infinity.

We have already discussed the striving upward, but there can also be an eternal fall down into the abyss, and only work can provide the trait of excellence that will safeguard against it. One must learn to love this quality in all aspects of life, for its least violation arrests all progressive motion. Thus, it is right to feel sad for those nations that have forgotten the need for maintaining quality in all aspects of life. But one should not despair, for the potential of the heart is great, and the urgency of the hour intensifies all the forces of the human being.

Do not think that Our Abode ignores the urgency of the time. This urgency is manifested in many ways, and can be recognized by the general tension it creates in various groups. And now, too, it is possible to see how the seeds of events hasten to flower. People prefer not to notice this tempo, but their attitude resembles the unsteady walk of the blind.

Let us realize the urgency of the time.

104. Urusvati maintains solemnity even in moments of danger. Few can appreciate the power of this shield. Amidst stormy currents the rock of solemnity holds firm. With it, man can draw upon any force within himself and forge from it an invincible armor. People should realize that solemnity is the best bridge to Us. Our help reaches them most easily through the channel of solemnity, whereas the more difficult way is through terror and depression. Every human force can be studied scientifically.

One should know how We send the blue rays of help in the hour of danger. For example, at one time seismologists predicted an earthquake, which then was barely strong enough to be recorded. Some thought that the seismologists were mistaken, not realizing that We had prevented the catastrophe. So often people look for events far away when they take place right behind their backs. The White Swan of Solemnity flies by the straight path.

Let us remember that all offered help should be accepted. When We advocate unity as the means of achievement, Our Advice is simply scientific. We require an intensification of energy that can be achieved only if the co-workers are united. Every breach tears the valuable tissue, and who can tell whether it will be possible to restore it? People refuse to consider such simple facts and are ever ready to risk their own welfare. Who is the one willing to endanger himself in this way? Who is the one to judge which violation of Our Advice will bring disaster? We often direct the attention of people to Us so that contact can be easily established. But they have freedom of will and rarely choose to follow the Voice of the Brotherhood.

105. Urusvati knows how great earthly achievements could be if true collaboration were practiced. No one knows how far human thought can reach without distortion. No one can fully comprehend the task entrusted to him from the Subtle World. To each is given a seed of Goodness as a foundation for his earthly challenges. But people do not cultivate these benevolent gifts, for they cannot perceive the higher worlds from which are sent such waves of Goodness.

If people could remember the grains of Goodness entrusted to them, many evil manifestations would be destroyed. We send thoughts of Goodness; however these messages are misunderstood and even indignantly rejected. This indignation stems from an unwillingness to remember those Realms from which earthly life appears as nothing but a particle of dust.

People dislike the idea that their overblown earthly concepts are colorless compared with the mental creativeness of the higher realms. This earthly egoism makes cooperation impossible. Yet, without cooperation, how can one hope to learn about the higher spheres? It is essential to recognize the higher realms. It is essential to start thinking about them. Such thinking will revive the memory of the entrusted grains of goodness. In the early hours of the day one will recall how it was ordained that subtle and beautiful ideas be brought to Earth. Indeed, everyone who is ready to incarnate is entrusted with a mission for the Common Good according to his individual capacity. One may reject this worthy mission in the whirlpool of free will, but someday will return to pick up the scattered grains.

Amidst Our intense labors it is especially difficult to continually remind people of their mission. In spite of the fact that people connect Us with the Invisible Government, they refuse to follow Our simplest Advice. Just think how often the best advice has been ridiculed! They call Us sages and saints, but will not listen to Us.

106. Urusvati knows that clairaudience is the most difficult of the subtle senses, because so many intrusions obscure subtle hearing. It is interesting that even strong voices or thoughts can be distorted by a single sound. Thought resounds, but people do not understand this, and do not perceive that a word that is emphasized mentally will resound more clearly.

During unfavorable currents mental messages can be colored by unexpected influences. We are sending Our Discourse at this time under such burdensome conditions. In ancient times it was well known that difficult cosmic periods could be long-lasting, but today, despite the phenomenal progress of science, such cosmic conditions are not taken into consideration. There are still arguments about the effect of sunspots and embarrassed hints about the possible influence of the moon, which is thought to be associated with sorcery. Few scientists have the courage to speak about the moon as it relates to earthly conditions, and they allude timidly to the forgotten Teachings of the East, where the significance of the moon was well-known.

The Puranas contain much scientific data. Several years ago, Urusvati heard from Us about the significance of the year 1942. And now this information is broadly disseminated and is common knowledge. The end of Kali Yuga is significant, for many cosmic events are connected with this period. For certain reasons the true dates were concealed, and only few could perceive that the enormous numbers that were cited were mere symbols. Likewise, certain references to Krishna, Avatar of Vishnu, are also symbolic. You know very well what particular event was meant by these indications. Now everyone can notice the unusual accumulation of events. Armageddon was predicted ages ago, and the abnormalities at the end of Kali Yuga were described in the Puranas, but even keen thinkers underestimated those clear indications.

However, the unusualness of the events does not impress humanity, whose mental confusion was also predicted ages ago. The onset of this important period intensifies the general rhythm of Our Abode.

People may feel that for some reason they cannot start doing anything. Such a mood is caused by a change of rhythm. One's inner consciousness may have already assimilated the future, but the mechanical routine is the result of the hypnotic effect of Kali Yuga. This is a state of divided consciousness, which also affects the general rhythm of Our Work. Various calamities threaten Earth. Karma works intensely. It must be realized that the karma of the Devas is also accelerated. Thus the forces are intensified during the change of Yugas. Let us be aware of this and let us fill our hearts with courage.

107. Urusvati knows that most diseases come from suggestion. They may be attributed to autosuggestion, or to suggestion from a distance, about which little is known. Just as one can heal from a distance, one can also inflict disease. In the future, science will prove the existence of powers of suggestion, but at present very few understand that disease can be caused by suggestive thinking directed from a distance. It is significant that thought can be direct or indirect, and that the arrows of thought can pierce the cells of an organism that is predisposed to illness. The so-called evil eye has a concrete, occult meaning. A particular thought may not be intended to cause a specific painful reaction, but the energy of an evil will strikes at the weak part of an organism, and overwhelms its self-defense.

It is important to recognize that thought can not only create the outer symptoms of disease, but can also compel dormant embryonic diseases to arise and begin their work of destruction. What better proves the existence of the power of thought? There are innumerable such thought messages roaming the world.

Medical authorities believe that infection is transmitted only physically, and they ignore the main cause of infection. The science of thought should be studied in its many aspects. For example, just as radio waves interfere with one another, mental messages can cause a similar confusion. Many such facts still go unrecognized.

This will provide an idea of the complications in Our Work. We transmit benevolent thoughts and ideas, and must also work to counteract the numerous malicious carriers of infection. We are in a position to observe how people themselves spread dangerous earthly infections by thought, infecting one another with damage, in the true meaning of this word. Such malicious influences used to be attributed to sorcery, but even today there are more of these “sorcerers” than one might think.

Certain unusual diseases are now spreading rapidly. People either ignore this fact, or if they do notice it, prefer not to look for the causes. One can argue that from the point of view of the average person this is neither new nor unusual. However, one must remember that this is the age of new energies, and the daily life of even the ordinary man is charged with numerous highly concentrated currents which produce new impulses in human minds.

Man must assimilate many new ideas.

108. Urusvati saw the Ray that was filled with numerous eyes. Such evolutionary forms should also be faced and one must learn to accept their existence. A special ray is required to establish the visibility of these spatial forms, which are the prototypes of future creatures. These traces of great thought-creativity are registered upon the layers of Akâsha and are an illustration of the creative work of the Great Builders, who fill space with their ideas. By the currents of such powerful thought are born multitudes of forms.

Let us examine the laboratory of eyes, which differ in size and expression. Some are already awakened and full of luster, and others are half-closed; some remind one of Eastern eyes, whereas others are the eyes of the North. One can see how thought creates inexorably out of the treasures of Akâsha and supplies the needs of the worlds.

And now, for example, a school of fish can be glimpsed in the ray. Thought must be unusually clear to create such harmonious forms, for obscured thinking creates monstrous forms. It is most important to look at least once into the treasury of Akâsha, but such glimpses are hard on human sight, and We must practice caution with Our co-workers. However, in this book We can record that Our Sister was able to see such treasures of thought-creativity even while in her physical body. These observations should not be repeated often because people have polluted the lower spheres, and some experiments are dangerous to the health. Our Blue Ray can reveal many subtle forms, but seldom can We allow such manifestations. Urusvati saw this Ray in single combat with the destructive fire. Only in an extreme case can such a powerful Ray be applied throughout the whole world.

You may remember how We observed Our own Images reflected upon the surface of a polished board. The same principles operate in the subtle spheres as they do in television today, but you saw this phenomenon seventeen years ago. Such experiences should be recorded and eventually compared with new scientific discoveries. Much has

been projected into the world, but it takes time for it to be realized.

109. Urusvati realizes that psychic energy should be carefully conserved. This may sound strange. Can people regulate the Primal, all-permeating Energy, and would it not be arrogant of mankind to assume such authority? Can one pretend to be the guardian and controller of such immeasurable, infinite power? Yes, for man has the responsibility for the Primal Energy since he is capable of co-measurement and of knowing exactly when he violates the beatitude divinely entrusted to him.

Abuse of the Primary Energy has been compared to the abuse of alcohol, which is beneficial in small doses during certain illnesses, but harmful in large doses. So also, psychic energy can be used for benefit or destruction, and only a broadened consciousness will understand how much can be drawn from this source of energy without abusing it. People have the idea that they can use the beautiful energy without limit, but they forget about the creative laws that provide all possibilities and at the same time limit them.

The Blessed One Himself preached the Middle Way. Only the Middle Way can engender true reverence for the precious Primal Energy. Our Abode lives by the law of the Middle Way. He who desires to ponder upon Our Abode should ask himself if he understands the beauty of the Middle Way. The foundation must be laid upon the best, with the best, and for the best, and it is the Middle Way that leads the best ones through the best fields. Work itself, when done in the spirit of the Middle Way, will never be disharmonious, and will lead toward the foundations of the Subtle World.

Urusvati has seen the crowds of the Subtle World, but those of whom We speak do not live amidst these strata. One must learn to know the various spheres, and must realize by what Earth is surrounded. Thus, one will better understand why We must be so vigilant.

110. Urusvati knows that he who strives to discriminate between the laws of the three worlds during his earthly life approaches the fullness of self-realization. Where then should one look for the sparks of the Fiery World? Can they be found amidst the earthly dust? Of course, it is precisely in every earthly manifestation that one can find the sparks of the Fiery World. Therefore, each one should be more observant in his daily life. One must learn to refrain from hasty conclusions, which may result in harmful reactions. One must understand the harm of baseless accusations and thoughtless complaints; otherwise one will act like the man who, instead of expressing gratitude when he was saved from drowning, immediately began to complain that his clothes were spoiled! Frequently lives have been saved by the loss of a mere finger, but We hear more complaints about lost fingers than gratitude for lives that were saved. However, We will not forget those things that are far removed from the Fiery World, but will continue Our help, and will speak firmly about reverence for all the treasures of the three worlds.

Urusvati sensed correctly the state of consciousness of some of the spheres of the

Subtle World, in which hopeless grief reigns simply because of the inability to think or to imagine. No one teaches how to discipline the mind, and no one cares to develop the imagination, but without these wings it is impossible to soar to the higher spheres. One should know that there is a realm where purified thoughts reign. One should realize how beautiful is the path to this realm, where thoughts become feelings. Earthly hearts can respond to those benevolent, purifying thoughts and sense their creative grace.

May we make our earthly life full, and, not missing a single moment, achieve a fullness of being that can be defined as exaltation or spiritualization. Such a state of mind transforms one's whole life.

Thus let the smallest sign be reflected in your heart and remember that on the far-off mountains you have Friends who care for you and labor for you.

111. Urusvati realizes the multiformity of the Great Service. This great concept of Service is usually completely misunderstood, or if accepted at all, it is mistaken for monastic monotony. But the Great Service responds to earthly needs, and the true servant of humanity must know all conditions of life. He must spare the feelings of the ignorant, he must soothe the desperate, and must appreciate the various fields of labor in order to be able to give wise encouragement. In this way Service will bring benefit everywhere, and the servant of Good will know how to find the word that will lead people to a brighter future.

Let us not think that a better future is only Maya. Especially now, at the end of Kali Yuga, we should realize that the brighter future is a reality, and that only human malice can retard the coming of the new, luminous age.

They will ask you how it is possible to reconcile the threatening signs of the destruction of the planet with the possibility of a harmonious and auspicious future. The fact is that humanity has a free choice, either to enter the new life, the age of great discoveries, the Era of Happiness, or, by the power of free will to choose catastrophe. Thus, people cannot complain that they are deprived of a beautiful destiny, for it is only their evil will that could lead the nations to planetary cataclysms. Free choice is man's birthright. It provides endless possibilities, but people do not care to apply their freedom in the right way.

We observe quite fantastic and contrasting ways of thinking. Scientists come together to work for the future and ignore the barbarians' clubs poised to strike just above their heads! Thus Our Abode is constantly sending warnings, but unaware of the danger, people ignore them. They want to be saved, but do not want to be disturbed.

This age is difficult. People refuse to heed the significance of their destructions and wars, which cause great upheavals in the Subtle World.

112. Urusvati knows how strong is the shield of the one who fully realizes lawfulness.

One must have not only trust, not only faith, but also a sense of righteousness. Otherwise, how could the great saints and martyrs have withstood their hardships? Truly, only through an awareness of righteousness were they able to accept abuse with a joyous heart. It is the same in Our Abode, where the foundation of Our Work is righteousness.

You should not think that We are so distant from Earth that no earthly problem can reach Us. Each earthly commotion strikes against Our Stronghold of lawfulness. In the Great Service there must be an invincible constancy in the realization of righteousness. People lose their strength when they lose their sense of righteousness, and how can one advance if one's feet do not feel the firm ground? The spirit must lean upon the solidity of consciousness.

People who have gone through many dangers can testify that only their sense of righteousness carried them over the abyss. Let each one think about the moments of danger and ask what actually saved him.

Certainly, We are always ready to stretch out Our hand, but absolute trust is necessary for such a handshake, and complete trust can flourish only when there is awareness of one's own uprightness. We insist upon this type of consciousness because it makes collaboration easier, and the purified energy reaches its destination without causing painful reactions.

Let people remember about the strong shield of lawfulness.

113. In her flights to far-off worlds, Urusvati sensed their differences. It may seem strange that in spite of their foundation of Oneness there are so many differences, even in manifestations that seem to resemble earthly conditions. In addition, the inner atmosphere of those worlds is wondrous! The colors at times may remind one of earthly colors, but their substance is entirely different. The colors of the oceans of Earth cannot compare to the depth and transparency of the waters of the Subtle World. The atmosphere of the Subtle World resembles a rainbow, but its subtle colors are totally unlike the colors of earthly rainbows. The fish can fly, but their coloring has no equivalent in fish of Earth, and the most luxurious feathers of earthly birds cannot compare to the plumage of the Subtle World. The people resemble earthly people, but amaze one by the subtlety of their features and tissues. Their voices remind one of the finest singing on Earth, yet the meaning is entirely different. Such differences are striking to the human consciousness, and one must become accustomed to them.

Blessed are those who, while in the gross body, are already prepared to accept the manifoldness of the worlds. Do not think that such acceptance comes easily, for one must be spiritually experienced to be able to accept Reality. The word "accept" signifies the very essence of evolution. There are even cultured and educated people who cannot comprehend the many and varied worlds, and therefore do not have access to the Subtle World. Subtle feelings can never be forced.

Whoever rejects the idea of the Subtle World is preparing a miserable abode for himself. One must cultivate a broad expansion of ideas, for without it one cannot hope to have flights in the subtle body. A timid subtle body, even if it succeeds in leaving the physical body, will be terrified and will remain motionless. It is not easy to enter the Subtle World without fear, and to calmly observe and study. The crowds in the Subtle World are as unusual as the beings on the far-off worlds. The luminous matter is different from the earthly matter, but even amidst endless differences, one must adhere to the idea of Oneness. Our Abode is One, yet it is multifaceted.

114. Urusvati is well acquainted with the so-called sacred pains, and also with other painful sensations whose origins are not known. One should look for the cause of these strange pains in one's contacts with the Subtle World. Just as the gross body can receive "shocks," which are followed by painful reactions, so can the subtle body be influenced by various forces which it then transmits to its physical counterpart. Many nervous reactions are linked to the reflexes of the Subtle World.

One cannot remain physically insensitive to experiences in the Subtle World. One is subject to many painful reactions, similar to stings, which in turn will affect the nerves and cause pain in the nerve centers.

Urusvati has met pseudo-teachers and their followers in the Subtle World. Such contacts are quite usual, and are by no means pleasant, but one should know that they exist. Such instances teach us to be cautious and give one an idea of the unusual variety of manifestations in all existence. Only one who has gained knowledge from personal experience will refrain from drawing hasty conclusions, and will carefully record all new impressions in his Chalice of Accumulations.

We have learned much from Our experiences in the physical and Subtle Worlds. We observed and then preserved in Our Chalice the individual experiences, marveling at their variety. We advocate the same practice for Our co-workers. However, it is especially harmful to proclaim laws when one has experienced only a minute part of the manifestations that are the evidence of those laws. It is not out of a sense of modesty that I say this, but out of a realization of the grandeur of Cosmos.

115. Urusvati remembers how she could change the moods of some people by a simple touch of her hand. We, too, raise Our left hand when We transmit thoughts. One can actually make use of the gross magnetism located at the finger tips, and one should learn to sense it, especially when it has been reinforced by the intensification of thought-sending.

In Our Abode it is customary to send messages while standing with one arm raised, but some sendings require a relaxed seated position with the arms folded on the chest or the hands placed on the knees, in order to stem the outflow of magnetic currents. These different positions of the physical body illustrate how psychic energy is connected with

other bodily functions. Today these reminders are especially timely, because people are beginning to study thought-transmission without sufficient knowledge of the essential peripheral conditions. In the East the physical body is studied, but serious attention is also given to the many additional surrounding conditions.

In the ancient records one finds many symbolic expressions whose original meaning is now lost. The ancient tradition of oral instruction had a profound purpose because the Teaching could be transmitted directly to the deserving disciple without the need for symbolic veiling. However, conventional written records contain many harmful errors. Dense ignorance can obscure small parts of the given Truth, and deliberately malicious statements distort even the most obvious facts. One can imagine how much effort is needed to direct human thought to the intelligent eradication of such shameful distortions.

It is regrettable that most people do not realize how much of their strength is wasted in attempts to depress the mood of those intimately connected with them. Some day people will be censured for trying to spoil the mood of others. It is reprehensible enough to break a musical instrument, but how much more valuable is the human mind! It is impossible to restore a broken mood.

116. Urusvati knows that there is a correlation between battle and creation. From the mundane point of view these concepts would appear to be opposites. But We say that creation is the dispersing of darkness, therefore there exists not opposition but a correlation between these two seemingly opposed concepts.

We are often accused of frightening people by putting so much stress on the concept of battle and for saying that Our Battle is endless. People assume that creation is peaceful, and battle destructive, but how can one think of creation without mastery over the elements, without a courageous struggle to overcome obstacles? Thus Our Battle, too, is mastery over chaos. If there were no such defense, the waves of chaos would overwhelm all achievements. It is important to realize fully that battle and creation are active principles of Be-ness.

When We discuss motion, We have in mind the very same dispersal of darkness. We advocate battle not as fratricidal slaughter, but as a beautiful defense of the whole manifested world. One cannot remain at peace when chaos is raging. It would be appropriate to illustrate this idea by the ancient maxim that to appreciate safety one must experience several earthquakes. Only on life's precipice can one perceive Infinity.

Most people will not understand this, since for them battle is the opposite of creation. One cannot speak effectively to the crowds about endless battle, and only a few true seekers will realize how much their bold experiments resemble a battle. The ancient images of the Luminous Spirits always depicted them with armor. Every scientist has his own armor, which is knowledge.

We use both physical and spiritual armor, and suggest that Our followers acquire the armor that will protect them from the blows of chaos. Please do not take Our words about armor as symbolic, but realize that there is need for a weapon created by your consciousness. The stronghold is strengthened when the bridge to the Tower of Chun is firm.

117. Urusvati is aware of the concept of victory. When We start creative work that is protected by the battle, We affirm victory. May the tautened string of victory resound! May the signs of forward motion become visible, for there is no defeat in Infinity. May Our Call be accepted as living advice.

Urusvati knows well the communications link with the Brotherhood; only by means of this link can one know the varied states of existence. Our Brotherhood is like a laboratory of all branches of life. The new Teaching is now being spread throughout the whole world, introducing a new knowledge of the subtle energies.

Our victory too, is subject to subtle conditions. Sometimes years are required to make the right path, already outlined by Us, visible to earthly eyes. Later, people will remark on how specifically events were foreseen, and some will then appreciate Our sense of co-measurement in revealing the truth. Thus, learn from Our patience. May the adamant aspiration of the Brotherhood be an example for you in all your actions.

Our Inner Life contains a subtle reflection of earthly ways in all their multiplicity, therefore We advise that a keen and agile mind be developed. The ancients taught the possibility of all impossibilities, and in so doing taught how to broaden the consciousness. They often repeated the parable about an inept general, who, standing on a hilltop, was so concerned about the defeat of one part of his army that he failed to turn in time to see the other part of his army win a major victory.

118. Urusvati is familiar with the many details that have been given to people about the Brotherhood and the Subtle World. We have records in which all such messages have been entered, and when We gather together all Our words We have a precise record of the many details which together provide a clear picture. These messages were deliberately scattered, and can be found in the historical records of various nations.

We have never permitted Ourselves to force ideas or to use complicated discourses. The human consciousness should, like a bee, collect knowledge from all sources in order to build its own concept of truth, freely and voluntarily. Only such laborious effort accelerates self-culture.

There are many people who would welcome a ready-made pattern of truth. Such people wish to be led like the blind, but Our ancient method declares: Man, know thyself! We are ready to share generously fragments of the world's mosaic, but everyone must create his own design.

People complain that they cannot find sufficient information about the Subtle World, yet there are many indications to be discovered if people would pay attention to the many shelves of books and realize that historical legends are not meant for the delusion of human minds!

Each of Us, in the course of many and varied lives, has appeared in the subtle body and witnessed many events. Is it conceivable that when I appeared from the Subtle World in the capacity of a physician, My healing visitations could have been attributed to mere delusion? We can point out volumes of such phenomena witnessed by people on Earth. It is important that such earthly witnesses be given the opportunity to testify to their experiences, no matter how unusual they might seem. One cannot assume that all people, of all beliefs, are liars!

Much information about the Brotherhood has been given, but the aspirant must collect it himself. Even now Our words will impress only a few; nevertheless, the words are uttered and recorded.

119. Urusvati correctly senses the disturbance of the currents. We concentrate intensely on the task of maintaining balance during such periods of agitation, for it is essential to protect the apparatus of psychic energy. One may experience a kind of withdrawal of the whole organism or at times feel a burdensome inner bloating. I advise you to eat lightly at such times, but this advice is relative, depending on the individual and the circumstances.

Psychic energy in motion can be likened to a turbulent sea. When its balance is disturbed, the ebb and flow of energy becomes excessive. When waves of beneficent energy are being sent out it is important to be aware of that part of the body, and that center, from which they have been sent. The waves of energy may flow away and become available to others, but the important question is how this help will be received. Without conscious receptivity there may be a reverse blow, which can have serious consequences. Often these waves can be of such dense quality that they affect the Chalice, and a heavy sensation will be felt around this region. A specific tension is observed when the spatial currents have been intensified by free will and form a knot of densified energy. Every impulse is a double-edged sword.

We cannot help feeling these storms, which tear the tissue woven over centuries. Let us not underestimate the dangers created by free will: a high gift, its misuse can drag humanity into the greatest dangers. It is impossible to convince people not to harm one another, but it is possible to continue the battle for equilibrium.

You can imagine what tension surrounds Our Tower when the waves of energy are raging in space, but We continue Our work, and Urusvati has sometimes heard Our forceful exclamations and urgent indications.

120. Urusvati knows the significance of the moment that separates sleep from the

waking state. This moment is called “the diamond of consciousness.” During this transitory condition of consciousness man belongs simultaneously to both worlds—the physical and the subtle. If people perceived such conditions consciously, they would grasp more easily the idea of psychic energy.

No mysterious initiations are needed for the realization of the sacred moment. Everyone is given the opportunity to perceive both worlds, but their free will must not interfere and prompt deadly denial. We do not like the word “death” and all that it implies, yet all ignorant deniers may be called dead.

It is correctly observed that a special vibration is needed for the realization of the diamond of consciousness. This vibration originates in pure aspiration, for which conscious knowledge is required. There is neither magic nor sorcery in the ability to perceive this beautiful moment. When man brings impressions from the Subtle World into his physical life he may also perceive the Fiery Gates.

We intensify and deepen these diamond moments through a clear understanding of their significance. Indeed, they are so brief that no effort is required. Prolonged communication with the Subtle World can be achieved, but simultaneous awareness of the two worlds is momentary. We are not referring to Our guiding powers and Our messages to the world. Our discourses, and My words, are not coming to you now from the Subtle World, but are the result of the transmission of thought from a distance. When Urusvati sees the events taking place in Our Tower it is a special function of telepathic vision, whereas discourse with Us corresponds to direct radio messages. That channel cannot be revealed to everybody, nor can everybody have access to Us.

What We are speaking of here is something else, the diamond moment between sleep and the waking state, at the moment of the return of the subtle body into the physical one. Each human being has the power to experience this moment that connects the two worlds, but for this one must develop a subtle awareness. All recollections of the Subtle World are extremely useful for human evolution, and even reminders about the lower strata of the Subtle World serve as a useful warning. Human thought moves in the direction of cognition of the various realms, and even the fiercest Armageddon is helpless to prevent the predestined knowledge.

There are those who define all the worlds as material, but in the final analysis one comes to understand that all is spirit-matter. Hence, the worlds are material, after all. Indeed, the Tower of Chun is built of matter. But let us not complicate our thinking with nomenclature; the signs of all the three worlds are being manifested, and earthly man can even see the sparks of the Fiery World.

121. Urusvati knows how persistently We try to impress predestined discoveries upon the human mind. Let us take aviation as an example. One might think that after the flying ships of Atlantis, thought about victory over the air would have been abandoned for a long time to come, but thought about flight was destined to survive. People began to

dream about airships, iron birds, and flying carpets. Solomon used a flying apparatus, and, finally, Our beloved Leonardo laid the foundation for scientific aeronautics. Thus one can trace in many fields of knowledge how ideas expressed in poetic legends gradually grew into scientific achievements.

One should remember the myths about Icarus and Simon Magus, which suggest flights into the Subtle World. Some day man will again develop the power of levitation, but first he must understand psychic energy. Similar predictions can be traced in other fields. We do not fail to remind people about those possibilities that are knocking at their doors and can accelerate their evolution.

One should remember that modern calculations are far from perfect, because certain factors are not taken into consideration. Until now, Primal Energy has not been taken into account, and the effects of many potent chemical combinations are not known.

Sometimes it seems that certain discoveries were made as if by chance, but was there not a whisper of help from the Tower of Chun? Scientists seldom heed Our Advice however, and We are often compelled to give an indication, not to the specialist, but to a receptive worker in a related endeavor. Wives, sisters, and other close co-workers of inventors can testify how sometimes they led the scientists to predestined discoveries because of their straight-knowledge.

We will remind you untiringly about the most urgent needs of humanity.

122. Urusvati remembers how steadfastly We care about protecting the Beautiful. Foreseeing the events of Armageddon, We work to spread abroad Our suggestions about the best methods for preserving the world's treasures. We know that the forces of darkness will use all their efforts to prevent the fulfillment of Our urgent precautions. They understand very well that a work of art emits the most powerful emanations, and can serve as the best weapon against their attacks.

The forces of darkness attempt to destroy art, or at least divert the attention of people from it. It must be remembered that a work of art deprived of attention loses its power of transmission, and its benevolent energy is arrested. There is no living contact between a cold spectator or listener and art that is beyond his understanding.

The concept of creative thought is profound and such thought permeates a work of art, which then becomes a strong magnet and a collector of energy. Thus, each artistic creation lives and assists in the exchange and accumulation of energy.

Even in the midst of Armageddon one can experience the influence of works of art. Concern about precious art can preserve a whole era. Our repositories are filled with objects that people considered lost. Perhaps some of them will eventually be returned to the nations that failed to protect them.

We have saved many works of art. We can foresee how the dark ones will apply all their skill to minimize favorable conditions, and from the highest spheres of existence We know at which time We must help humanity. These preliminary plans are in the Subtle World well in advance. We do not conceal the need for urgent measures, because, in the ongoing Armageddon, the dark ones hope to corrupt all human energies. But We know how to oppose them. Thus, observe where We direct Our care.

123. Urusvati notices how the cosmic currents affect not only world events, but also the lives of individuals. One can observe unusual illnesses and even epidemics that cannot be accounted for by usual causes. One can notice how sometimes people become susceptible to colds and sudden nervous pains. The treatment of such unusual ailments should also be unusual.

All this confirms that during these periods the psychic energy is in an unusual state. The protective net is agitated; it is inflamed, and outer influences can easily pass through it. We warn people to be especially careful during such days. We do not mean to say that these days are more dangerous than others, but that one's sensitivity becomes more acute. And let us not forget that the dark forces prefer to use these times for their own purposes. It is essential to protect not only physical health, but also nervous balance. In general, one must have an intelligent attitude toward the existence of the dark forces. It is ignorant to deny their existence, but it is just as harmful to be afraid of them. Urusvati has seen their images, some disgusting and others beautiful. They have the ability to surround themselves with luminosity and they also know how to offer various advantages.

It may be asked, "Can the hierophants of evil approach Our Tower?" Indeed they can, although these approaches are very painful for them. Their fury gives them a strong impulse. At times We are obliged to use powerful discharges of energy to repulse the uninvited visitors. With such discharges We vanquish the enemies who try to approach Our Brothers. You can remember special currents that you sensed during the night. These currents are salutary and protective. Striving to Us will intensify them. Other influences may cause tears in the protective net, but Our currents do not delay in protecting you.

124. Urusvati has seen Our protective tissue. We speed invisible currents of this luminous tissue, which blocks the attacks of the dark forces and protects Dokyood, where Our co-workers relax before undertaking their new work.

It is important to realize that Our rays and currents are helpful when they are accepted consciously. We can testify that the benefit of Our influence is increased a hundredfold if it is accepted through the heart.

People suffer because they do not grasp the reality of Our Messages. Although their complaints are constant, Our Messages are rejected and ridiculed. Every aspiring thought directed to Us will bring a good harvest, yet Our most obvious manifestations

are forgotten and explained away in the most commonplace manner. Let Us choose the best ways.

Urusvati can notice even the briefest changes in the protective tissue, but most people are not able to pay heed to even prolonged signs. How, then, can We trust them with the details of Our inner life? Instead of benefiting from the knowledge, they will only concoct new reasons for doubting. Thus, We and Our true co-workers will always discriminate in what can be said that will be beneficial. One should not force the Teaching on anyone, for unless the heart has been opened, it cannot recognize either benefit or beauty. A deep understanding of the Teaching requires an open heart. Let people turn their hearts to Us more often, and let them learn to love to think about Us.

125. Urusvati knows how highly We value the feeling of solemnity. Indeed, it is solemnity that stabilizes Our upward soaring. This feeling is intensified during days commemorating Great Heroes.

Humanity pays tribute to many of Our Brothers, although under different names. People think that their heroes have no connection with Us, little realizing that among the most revered and worshipped giants of mankind were the very Founders of Our Brotherhood.

Let us remember that they appeared on Earth under a special Ray, and therefore their birth is associated with particular legends. We shall not contradict these legends, because they encourage solemnity and help humanity to perceive the Great Images. Nor do We correct the dates that have been established by convention. On the contrary, We send forth benevolent thoughts at each of humanity's holy days. Solemnity is intensified if one is aware of the great achievements that are honored by these memorial days.

People are only dimly aware of the significance of the Great Teacher's glorious achievements, and have turned the most beautiful self-sacrifice into things common and selfish. But even while belittling, they may preserve a small particle of solemnity. Let us with all patience help to cultivate this beautiful feeling of solemnity, which transforms life, creates heroes, and leads to the far-off worlds. Let us observe memorial days with positive, good deeds.

Service is expressed in good deeds, which are possible under all circumstances. Great achievements contribute to Our joy. We show the way, but it must be trod by human feet—such was the law given by the Great Savior.

All such Great Achievements are recorded in Our treasuries. The ignorant attempt to deny these truths, but fortunately We preserve the proof of these deeds. Thus, let us dedicate a special day to Great Achievements.

126. Urusvati rightly encourages co-workers to copy paragraphs from the books of the Teaching dealing with Primal Energy. One should gather the pieces of the mosaic into a

complete book. At the same time, we must remember that some people complain that the books of the Teaching discuss one and the same thing over and over. These ignorant ones do not read with proper attention and fail to notice that in each approach to an idea We introduce a new detail. That is why extracts must be introduced in sequence; only then can one notice the turns of the spiral of Our Messages. People should learn to enjoy this work, for through such thoroughness they will be able to observe Our methods while gathering together Our Indications and Advice.

What merit is there for the student who repeats Our words without applying his own effort? Consciousness is enriched only in the process of right thinking, and mechanical repetitions cannot lead to the new synthesis. One should observe how We lead thought without interfering with independent activity. We show the way, and point out the possibilities without violating karma, but each turn of the path must be recognized by the person himself.

Our Inner Life is conditioned by definite methods which are based upon immutable laws. Our Abode can exist only in fulfillment of the laws of evolution. You have witnessed how, quite unexpectedly, scientists sometimes confirm what the Teaching has already proclaimed. It would be appropriate to point out that in addition to the given Teaching certain unexplainable impulses are received by scientists. Our thought-messages fly all over the world, and We sow the seeds generously in space. Space is full of ideas. This condition is called the "digestive power of Infinity."

It is of particular importance to develop a love for thoroughness. Only in this way can you become familiar with Our methods.

127. Urusvati remembers how, when she met Us for the first time, passers-by seemed to disappear as if they had been dispersed. It would be correct to assume that this was the result of Our mental command, but these are times of such unprecedented tension that no such message can be given. In comparing these times we can see the influence of Armageddon.

Some may ask if it is possible that within only two decades such a powerful cosmic tension can develop. Such a question proves that the significance of Armageddon is little understood. Anyone who knows about the approaching end of Kali Yuga recognizes that it cannot occur without world upheavals. The forces that were particularly powerful during the Black Age must now struggle for survival, and they prefer a general catastrophe to defeat. We must co-measure Our forces according to the planetary situation, for during such tension the least exaggeration of effort can destroy the equilibrium.

Most people are unable to understand the importance of co-measurement and goalfitness. They think that Our Power can overcome any resistance, regardless of the cosmic imbalance. It is a simple concept yet it must be repeated constantly, otherwise even the most learned people fall into despair and wonder why something that was

possible ten years ago is not possible today. Such a question is evidence that they do not understand cosmic motion. Not without reason do We call for courage and patience.

We send forth information about the dates pertaining to the end of Kali Yuga, and multitudes pay attention to it. The Puranas provide many obvious indications regarding these events, but the most important conditions could not be indicated in the old manuscripts. The tension of spatial currents and the discovery of Primal Energy could not be mentioned in the Puranas even though they were intended for the seeking, advanced thinkers. But both of these conditions have now been manifested in a pronounced form, making the significance of the approaching end of Kali Yuga the more obvious.

128. Urusvati was restrained several times from undertaking extremely dangerous flights. The Teacher must protect one from over-courageous investigations. The higher spheres scorch like the heat of the sun, and the lower spheres are oppressive for the higher consciousness. It is impossible to fly through all the spheres, for the subtle body would be consumed. The division of the spheres of the Subtle World is determined within one's own consciousness. The transfer to the higher spheres must be gradual. Just as physicians supervise their patients, Guides are appointed to help the disciples to preserve their balance so that this transfer may be performed intelligently. In the Subtle World each violation of equilibrium causes a shock.

Thus We too preserve balance in Our Abode. This is especially essential at the borderline between the physical and Subtle worlds, which is clearly defined in Our Lives.

It is difficult for people to understand that the knowledge acquired on Earth is essential for their experience in the Subtle World—not only the knowledge itself, but also the degree of perceptiveness and tolerance. When people demand these qualities of themselves they will automatically develop an open-mindedness that will bring them to the Fiery Gates.

Such discipleship is easy for those who realize and accept the existence of the Brotherhood. At a time of great danger the Guide will protect and warn, but only at the very last moment.

Urusvati remembers the difficult ascent of a smooth mountain wall, deep in snow, when the Hand of the Teacher was stretched out to offer support. Urusvati did not doubt and therefore conquered all difficulties. This should be an example to co-workers of how difficult ascents are achieved. One should ponder how other Brothers have succeeded in their efforts.

There cannot be an effortless ascent.

129. Urusvati attempts to compare a flight to the far-off worlds to a flight into the higher spheres of the Subtle World or up to the Fiery Realm. Fundamentally, both flights are

performed in the subtle body, although in different dimensions, and there is danger in both of them. A definite change of pressure is felt when approaching the far-off worlds. For example, let us remember what happened to Sister I., whose flights nearly tore the connecting cord. The dangers are even more grave when we prematurely attempt to contact the Fiery Worlds. The subtle body can be consumed if it has not been prepared by a lengthy, gradual approach.

Do not forget that a subtle body, even of high refinement, remains a material body, and is subject to laws which, though of a higher order, are nevertheless material.

Fiery phenomena, rare on the earthly plane, affect the human heart, and transform all the spheres that they touch. Such instantaneous transformations can cause an extraordinary shock against which the physical surroundings provide no protection. In other words, the fiery sword will burn through the physical sheath.

Only seldom are We able to be in touch with the Fiery World. Normally, these contacts occur through the corresponding spheres of the Subtle World, and in this way the law of goalfitness is obeyed. With the broadening of consciousness this sense of goalfitness is applied more intelligently. The physical world envelops Our Abode and We take upon Ourselves the task of maintaining the balance.

Our Brother V. remembers that He once foresaw an explosion that was about to take place in the heart of a city. We are responsible for all karma that comes Our way, and such misfortunes should not be allowed. Also in flights goalfitness should be applied. There is no benefit in being burned before the Fiery Gates have opened. We are responsible for all karma that comes Our way.

May the striving toward Our Spheres be a beautiful ascent!

130. Urusvati is aware that We are not immune either to the dangers that surround Us. In ignorance people assume that We face no danger in Infinity! Certainly, thanks to Our knowledge, We are sufficiently protected in earthly conditions, but everything is relative, and when thought strives to Infinity standards of measurement differ.

A heroic attitude should be maintained in all circumstances. This is a test that must be passed if true evolution is to be supported. We divide heroes into the unconscious and the consciously determined ones. Those who understand what they labor and suffer for are truly heroic. Knowing the truth of their situation they still do not turn from danger. Amidst the currents of space, amidst evil will, amidst terror, courageous heroes labor and create. Heroes know that their earthly life can end at any moment, but they do not reduce their efforts. They realize that their selfless podvig will continue even under the harshest circumstances. Nothing can stop their will from manifesting itself in any sphere.

There is a great difference between the unconscious and the consciously determined heroes. In the first there may be a spontaneous exaltation. But although temporary

reactions may occur and cause the determined ones to pull back, they will never give up, and will continue on their path, applying the cosmic knowledge accumulated through centuries. They know how to transmute knowledge into feeling and how to fill their hearts with it. Where the heart is full there is a soaring into the future. An austere knowledge of danger inspires the hero.

I speak of this to emphasize that heroism is the fundamental stronghold of Our Inner Life. Examples of heroism can be seen in the past lives of Our Brothers. Will not Our Life serve you as an inspiring example of beautiful, though weighty, armor?

131. Urusvati understands the beauty of collaboration with the Subtle World. Anyone who imagines that such contact is with a dead world only displays complete ignorance. We constantly work with this living world. We are particularly strengthened by the broad knowledge transmitted by Our co-workers in the Subtle World. Those who are limited by physical existence are able to learn only one aspect of truth, but the broad scope of Our science is acquired through knowledge that We derive from the Subtle World. One should not be limited by the physically visible horizon. The time will come when people will be able to enrich their lives by natural means, but this will require the ability to perceive life everywhere.

People may ask whether it is confusing to work with disembodied entities and densified astral beings—not in the least. Such collaboration takes place on the plane of unified consciousness, and because such co-workers are of similar mentality, the unification forms a true community.

It is correct to say that a community of people represents a crown of achievement, but for a perfect community there must be refinement and unification of consciousness. It is not a small task to unify consciousness in true collaboration. In the higher spheres of the Subtle World the soul begins to understand that collaboration brings power and success, but when people return to Earth, they forget the value of reciprocity. They also forget about Our existence, though they were aware of Us in the Subtle World, met Our Brothers, and understood the significance of Dokyood. Nevertheless, the appointed hour is approaching, and people will either understand what is predestined or choose catastrophe.

132. Urusvati remembers her visit to Dokyood, where it was a great joy to see children striving for heroic deeds. It is also interesting to see those who have not yet outlived their physical experiences. They are unable to approach the physical atmosphere from the Subtle World, because such an approach causes tension in the subtle body, and results in the secretion of an unusual sweat that decreases the vital force. Thus, the Guide must regulate the inner condition to conform to the degree of desire for Service.

Recently Urusvati visited places where those people dwell who left Earth in an aged condition. It is easier to work with children, and with those of advanced age who have outlived their tasks in the earthly body. Most difficult are the middle-aged people who are

still filled with unexpressed accumulations and discontent, and are unable to accept the Hierarchy. They are victims of their own vague desires and are dissatisfied with everything.

Among those who have experienced a long earthly life there can be found an organization that helps others to recognize Hierarchy. The beings from the Highest Spheres are not always perceived by those in the Subtle World, and though their presence is more pronounced than on Earth, there are many disbelievers even in the Subtle World. Those who were ignorant on Earth are stubborn and carry their doubts and negations with them into the Subtle World. One should remember this so that one may be ready to follow the Teachings when in the Subtle World.

Urusvati saw those who were eager to see their Teacher. Remember that We do visit the various spheres of the Subtle World, although it is difficult for Us to remain in the lower strata. Brother K. fell ill while fulfilling His mission on the earthly plane, and the lower layers of the Subtle World are just as dense. Urusvati is aware of this denseness and suffocation. It is better to know of all the difficulties of a dedicated life than to dream only of “heavenly harps and songs.” We purposely emphasize the difficult side; first, in order not to hide the truth, and second, if man realizes the joy of spiritual achievement, he will also realize that even the greatest difficulties are nothing when compared with the grandeur of illumination.

A young boy whom Urusvati met was striving for great achievements, and will indeed find joy in all fields of endeavor.

133. Urusvati knows how extremely difficult it is on occasion for Us to visit meetings of earthly people; visiting the Subtle World is easier. We all realize that to achieve results on the earthly plane more energy is needed than in dealing with the Subtle World. Where the energy of thought can be applied directly it is easier to establish contact, but thought in earthly conditions is so confused that the sending requires an increased tension.

Urusvati also knows that it is very tiring for the invisible witness to remain in the midst of earthly gatherings, yet such attendances are frequent. People can sense the invisible presence, as if someone had questioned or answered them. At times this is felt so intensely that one is prompted to ask his neighbor whether he has spoken. One can recall episodes in history when statesmen clearly heard voices and warnings. Unfortunately, most of them paid no attention to this help.

We warned Napoleon more than once, and he admitted that he “heard voices,” yet he continued on his path of error. Over eons it has been Our duty to warn those in high places who are in a position to hinder evolution.

Urusvati recently visited some military gatherings. The participants sensed that they should speak plainly about their problems, but had no idea who it was they were

confiding in. Thus, decisions are often made which otherwise would remain unspoken. We call such influence “inaudible Advice.”

134. Urusvati knows about teraphim. Some may wonder if the idea of teraphim does not contradict the idea of power of thought. If thought is the strongest manifestation, why then would an object be needed to serve as a focus for concentrating it? It is true that teraphim are not needed for a powerful mental message, but they can be used to economize mental power. Each kind of energy must be used intelligently. The object that serves to accumulate energy also serves to multiply it. Such objects preserve the precipitations of energy, which can be gradually intensified. From ancient times teraphim have been regarded as sacred, but today this concept has become a scientific one.

We have a number of teraphim which facilitate the sending of help to Our dear ones. It is important to understand that such accumulated energy can be a healing power by helping in the transmission of certain vibrations. All beneficial measures should be taken into consideration.

The Stone from the far-off worlds is a significant teraph of the Brotherhood. Much has been written about this Stone. A part of it performs the duty of a messenger throughout the world, carried by the hands of the chosen. People call the Stone “Grail,” but it has also been called by many other names. Legends of all times reveal some of the truth regarding this Stone, but its most significant aspect is not mentioned—the Stone is permeated with a substance that helps to preserve the vibrational communications with the far-off worlds. Likewise, a small particle of the Stone serves as a link with the Brotherhood. Thus again there is a scientific basis for a legend which has become a part of human history. We purposely emphasize the scientific aspect of this legend because the ignorant ones are ever ready to attribute everything to the darkness of superstition. Urusvati knows this Stone of Our Abode. We preserve it in a special place so that the vibrations may retain their original power.

We must point out that the vibrational energy of meteors has not been studied. Some contain particles of remarkable metals which, though small, can still be traced. The mind of the researcher should not be limited by old methods.

Some people may be interested to know more about the whereabouts of the Stone. The place where it was first revealed became the foundation of Shambhala, and it intensified the chemical significance of the Abode. Many stories could be told about this messenger from the far-off worlds. You already know about certain guardians who have particles of this Stone, and you can confirm how the Stone reveals itself. You will be astonished to know how many different countries and heroes are connected with it, and how many great deeds were inspired by the legends pertaining to it.

The fierce adversaries of the Brotherhood have also heard about the Stone, and its saga is extremely repulsive to them. They do not understand the essence of this phenomenon and thus are full of hatred and fear of it.

May reliable friends guard the story of the Stone.

135. Urusvati knows that thoughts about beautiful legends lead to the Teacher. And even in the most difficult hours, thoughts about the Brotherhood will create the best bridge to it.

Thoughts should be directed to the Beautiful, as a salutary medicine. People do not understand what a powerful remedy has been given to them, and they prefer to complain, feel discontent, and weep, not understanding that such ways only limit the best possibilities.

Upâsikâ provides the best example. Even in the most difficult moments she was striving to Us. Such will power inevitably results in a powerful vibration. Nothing could compel her to criticize the Teacher, even indirectly. No misfortune could make her forget the Brotherhood. Not even the shipwreck could interfere with her concentration. She held firmly to the thought about the Brotherhood, and this focus intensified the sacred vibration.

Urusvati also knows that talk or thought about Us brings the sacred vibration closer. We, too, know the power of exalted thought, and come together for the purpose of thinking unitedly about the Beautiful. However, We do not suggest one particular image; each individual selects the most beautiful according to his affinity. Thus, a symphony is created which comes close to the music of the spheres. Its chords ring out like victorious trumpets, so harmonious that their very sounds fill the heart with joy.

Amidst the most grievous struggles, remember the Beautiful. It can be a panacea for the heart of the toiler. Know that this Advice is given not only to you; in Our Abode it is also applied. Everyone has his dangers and sorrows, but it is a joy to know that there is the one protecting remedy for all.

136. Urusvati knows what it means to be amidst earthly battles while in the subtle body. Physical weapons can be used against any entity, and it may seem puzzling that they do not injure the subtle body. The reason for this is that during earthly battle a weapon is used consciously and with free will, but there can be no conscious will directed at an unseen target. This is a good example of the increased potency of conscious action.

One can find ancient images that depict “heavenly” participants in earthly battles. Urusvati can testify how swiftly and safely she was able to fly amongst the combatants. You can imagine how often We participate in such earthly battles. We are invulnerable to human weapons, yet can suffer injuries from the hierophants of the dark forces, whose ruinous attacks fill space. Such invisible battles are not fairy tales. It is one thing to send a Ray from the Tower, but it is an entirely different thing to fly to participate in the righteous battle in space. Flights are possible even in the physical body, and, despite the sceptics, flights in the subtle body have often been proven.

In both earthly and subtle battles, decisive results come from the quality of aspiration directed to Us. One should repeat without end that aspiration to Us is a strong shield. Help can be immeasurably increased where there is no room for discontent, complaints, depression, and mistrust. People, give your Invisible Helpers the opportunity to stretch out their hands! So many luminous wings have withered away because of human distrust!

If a conscious attitude can add potency to a weapon, then pure, enlightened striving can certainly attract help. This is not a moral admonition, but scientific fact. Selfless flight is already an act of faith and straight-knowledge. Urusvati voluntarily aspires to join the battle. Her motto is, "Be strong for victory." One can participate many times in the battle, and We value each effort for the sake of Truth and Light.

Hypocrites will plead, "Who are we? We are so small! How can we help the Great Light?" But it was said long ago, "Each breath should praise the Lord."

In a word of kindness is born an act for Good.

137. Urusvati remembers the attractive, brilliant appearance that can be assumed by the hierophant of Evil. One should also bear in mind that the dark ones constantly attempt to touch Our Rays; this is analogous to intercepting a telegraphic communication. Thus, one should remember the many tactics of darkness.

Never forget the brilliance of the emanations with which the dark ones can surround themselves. For beginners this fact is rather puzzling, but when one has studied the science of radiant energy it becomes clear. However, because the power of pure radiance is not available to all, the emanations of the dark ones can never achieve the level of vibration that can shake one's entire being.

We have already mentioned various places where the dark ones gather. We could repeat them, but this would not help. If We were to mention B., or N., or E., it would not be an address, and even the name of a street or the description of a house would not help in locating one of their dark nests, which would have a very innocent appearance. There are certainly no images of Satan, but religious objects will be plentiful. Only the sensitive heart will sense where the evil ones are. Let us not forget that they are skillful and fierce, and that no one can compete with them in these qualities. Thus, the dark ones can bear suffering and even destroy themselves in order to participate in destruction.

Much of Our Strength is used to counteract the tricks of the dark ones. We consider that day a victorious one when the hierophant of Evil is obliged to retreat.

138. Urusvati knows that We never regret the past. Precious is the striving to the future, and a special energy is attracted when thought about the future is alive. The most

brilliant past cannot compare to the possibilities of the future. Science confirms that thoughts of the future are salutary, and regretful thoughts about the past are poisonous.

We offer knowledge about the past, but the heart should be filled with striving to the future. Let the ability to perceive better possibilities for mankind be developed out of such thoughts.

Do not think that it is easy to reject the past. Great knowledge must be acquired before one can recognize the spiral of evolution, which perpetually surges forward. Usually people dwell on yesterday, not realizing that each tomorrow brings new knowledge, and the day that is hardly over has already engendered new accumulations. Night brings communion with the Subtle World and the renewal of energies. In the morning people seldom remember their experiences of the night just passed, but they feel the increase of energy. Scientists explain this phenomenon in a narrow materialistic way, but more experienced observers perceive different causes.

I am now referring to those who are able to greet every morning as the beginning of a new experience. The Pythagorean hymn to the rising sun was actually based on the joyous recognition of the new day, and of new knowledge. In such an exalted state there can hardly be regret for the past.

A thought about the freedom of the forces of the spirit brings creative joy. We do not regret the past.

139. Urusvati knows that many decisive moments pass in silence. First may come a storm, with lightning and thunder, but the foundation is silence. When We suggest unification in silence, then somewhere something significant is taking place. Such concentrated silence gathers a special energy, which potentially is more powerful than even the loudest words. Very few understand silence as action. Our entire Abode sometimes merges into profound silence when something of great importance is taking place.

Often people feel the need to go into silence before undertaking a dynamic action. Thus, an experienced speaker will be momentarily silent and take a deep breath before uttering a decisive word. Some know the importance of such an intake of prana, but others do it quite unconsciously. The potency of one's psychic energy increases with the expansion of consciousness. There is joy in Our Abode when We learn that some great task was performed consciously. Thus, a current of striving can benefit human endeavors.

Perhaps just now an event of great significance may be taking place, but no one realizes how essential it is. Only in years to come will historians evaluate the true meaning of present events.

140. Urusvati knows that many would consider Our commissions beyond their abilities.

Such people measure everything in life by ordinary standards. They would not attempt to develop adamant striving in themselves, and are limited by the phantoms of their current illusions. Meanwhile, so-called present time is simply the interval between visible lightning and audible thunder, when lightning has already struck and thunder is inevitable. What then can the interval between two joint manifestations mean? Thus, the present is confusing to people, because it is nothing but a mirage.

When people learn how to grasp the significance of a past event, they will be able to accept the inevitability of its consequences; such a future is a reality.

We do not commission Our messengers to perform impossible tasks. We know the limitations of human ability, and We also know what can be expected of a human being in the building of a realistic future. We can just expect the highest degree of striving from Our messengers. When there is such intensity Our Magnet is active and serves as a strong shield. However, for the long journey timidity is not suitable. Everyone knows, in the depths of his heart, whether he is led by the highest degree of striving or is just being dragged along in fear.

Let man recall how many dangers he escaped when he was striving forward with all his heart, and how many gates that seemed to be locked were transformed into curtains of light! Thus, he who strives forward adamantly can accept the reality of the future. Let people recall how successful they were because of Our Help, and how they actually felt that a Leading Hand had touched them. Some may have brushed it aside as if it were an annoying fly, but there were those who accepted it with gratitude.

Strong are those who are filled with gratitude, for their wings can grow! They will not be afraid of Our commissions. They know that We are greatly burdened, yet rejoice on the way to the Garden of Beauty!

141. Urusvati knows how much decisiveness is needed for the fulfillment of Our commissions. Those who are unprepared will regret giving up what must be left behind, and others will bemoan the need to leave the vicinity of Our Towers. They forget that spiritual contact is indestructible and that distance has no meaning.

But he who is armed with the power of decision will not regret anything from the past when he knows the path leading into the future. It is not just readiness that is needed, but decisiveness. You understand the difference between these words. We teach how to develop decisiveness so that no earthly circumstances can influence the ability to decide. There were times when attachment to insignificant earthly objects influenced not only the destiny of individuals but that of entire nations. It is shameful when an object made by human hands can interfere with the path of true achievements.

We teach people to resist transitory values that can veil the great Infinity, and point out the supermundane spheres to broaden their scope of thinking. If people become accustomed to thinking about the higher worlds, they will not claim the superiority of

mundane life, and will find within themselves the strength to live a life of achievement and the ability to fulfill Our commissions. They will not be perplexed by the problems of earthly life, knowing that these problems can be solved by a higher degree of inspiration.

One must have such confidence in Our Help that the magnet of faith will attract the adamant energy. Our Inner Life is one of readiness to render help.

142. Urusvati knows how attentively one must follow Our Indications, but unfortunately people relate even cosmic events to themselves. Concentrated attention to the words of the Teacher can only come with great love and devotion. In the coming years you will realize how timely were all Our Indications. Often, for the sake of reference, We mention only the country, or the city, or a name, but if these notes are compared, an obvious chain of events will be seen.

Armageddon began in 1931, and now the year 1942 is pointed out as an important one when the next series of world events will be decided. We have spoken of the year 1942 before, and it is significant that this same year is resounding also among humanity. An epic of planetary significance unfolds around each Indication.

Let us recall how brief were Our words about the destiny of China and related events in other countries. Only a sensitive ear could catch the names that were so quickly mentioned. Sometimes We change the names slightly so that the message will not be intercepted, but when, in the course of events, one comes upon such a name, straight-knowledge will at once draw one's attention to it. The technique of foresight will become a great science in the future, but it can be given only when human consciousness gains its sanity.

You are right in disapproving of the neglect shown to the humanities. Only intelligent cooperation among all sciences will create an understanding of the unity of knowledge. But any excess of zeal will prove to be corrupting. One must understand that fanaticism is a form of ignorance, and is based upon negation and condemnation.

Thus you can see what We have to struggle with, yet people never tire of criticizing Us. Not only the fanatics but even good thinkers attempt to correct Our Instructions. May We remind you about a writer who proposed to limit the tasks given by Us, without even taking the trouble to read Our Advice! There were many who tried to hinder the activities of the Brotherhood. Later, some misguided critics repented, but the harm caused by their judgments had to be outlived, and such karmic wounds constitute the most bitter earthly experiences.

The current burdensome days are nothing but the outliving of countless accumulations. We harken attentively to the groaning Earth.

143. Urusvati knows that psychic energy is subject to many physical influences. We have already mentioned that the currents of space affect the entire human organism, but

in fact any physical manifestation of energy can heighten the tension of the centers. For instance, strong electrical energy can be most helpful in the transmission of thought at a distance. This is most evident in America, where electrification is presently more widespread, but people there are not usually aware of how this energy assists their experiments. In advanced stages of development psychic energy is not affected by outer influences, but beginners are greatly affected by them. Every intensification of energy further increases one's powers. One scientist declared that he could think with the greatest concentration in front of a blazing fireplace, and another discovered that he was influenced by the sound of boiling water. A third found that thunderstorms increased his mental faculties. Many examples illustrate that even the most ordinary concentration of such natural energies aids the power of thought. One must learn to observe what it is that particularly increases or decreases the thought energy.

We fully possess this ability to observe, and apply it to all aspects of life. The power of thought will act at the greatest distances when increased by natural conditions.

We have already mentioned that those who rebel against the Brotherhood are struck as if by a boomerang. The ignorant will attribute this to Our vengeance, but the fact is that it is due only to a discharge of energy. If one touches both poles of a charged battery he will receive a shock, but it would be ridiculous to accuse the battery of being vengeful or malicious.

One simply must pay heed to life's manifestations, and admit that there exists an invisible world, even on Earth.

144. Urusvati can testify to the great variety of vibratory cures that have been effected at a distance. This kind of healing will eventually be known to medical science, but at present the very notion would only irritate physicians. We are particularly aware of vibratory influences and apply them far more often than people might think. One should bear in mind that such influences can be intensified by conscious receptivity.

With few exceptions, Our healing remains unnoticed. People are inclined to explain the vibrations by absurd guesswork, and will note every minor symptom of their indisposition, ignoring the strong sensation of vibrations. Sometimes, they will tremble under the currents of the rays, yet will immediately fabricate some explanation for them. Most people will not accept that it is possible to transmit vibrations to a distance, and even the knowledge of radio waves does not convince them that parallels exist in other fields.

Urusvati can testify to how often vibratory energies are applied to the various centers, and how quickly pains are relieved. It is wrong to take these diverse vibrations for granted, and to attribute them only to the patient himself; external influences should also be considered.

We affirm that among future human discoveries there will be such vibratory cures. Many

diseases, nervous afflictions, and psychic ailments will be cured. Cancer, in its early stages, can be arrested by such vibrations, stones can be dissolved, and glands normalized. Similarly, certain skin ailments will be cured easily.

Some may wonder if conscious receptivity will promote the success of the cure. Definitely so, and to the greatest degree, for conscious receptivity activates the psychic energy of the organism. Such an ally is always essential.

145. Urusvati knows that unknown names, unknown places and unfamiliar words often come to the surface from the depths of consciousness. Scientists call this the subconscious, but they are unaware that communications from space accumulate in man's Chalice, and when given an impulse, are transferred to the brain.

What is this impulse? Often it is Our Ray, which kindles the surface of the Chalice and evokes the corresponding Sacred Knowledge. Therefore, one should pay heed to such flashes of consciousness. They resemble clairaudience, but in reality are brought forth from the depths of consciousness by Our Ray. In everyday life one should learn to recognize these messages which always come at the right moment.

People complain that they are deprived of lofty Guidance, but such a strong statement is unreasonable. We give much, and it is they who perceive little! Therefore, We remind people to pay more heed to words that spring forth suddenly in the conscious mind. Such words should not be dismissed, but should be carefully applied in life. Many other useful ideas come in a flash, like flying butterflies, but people only brush them aside.

We never tire of disseminating useful information, and We advise you to treat it with care, for it will be of use in the Subtle World. Thus, one should develop the particular ability to catch the thoughts of space.

146. Urusvati has notes pertaining to certain days of the Great Pilgrim, and has preserved His Image in her mind. The Great Pilgrim chose the fervor of great spiritual achievements, which were crowned with amazing success. Those who worship Him fail to understand that He dealt directly with the common people, and that He laid the foundation for a new understanding of the position of woman.

In the ancient Apocrypha one can find mentioned certain stories that were preserved by His faithful followers. It would be a mistake to reject the so-called Apocrypha, for who can prove that they are false? They may be fragmentary and may have been written at different times, but they are based upon treasured memories. The quality of devotion is little appreciated.

Despite the slander of enemies and the errors of His followers the Beautiful Image remained luminous. Thus we may approach the Great Ones, and no one is forbidden to emulate Them in the proper way.

It should be pointed out that the main Teaching was given by Him when He was in His subtle body. This consummation corresponded fully with the brilliant Truth proclaimed by Him. Wisely He gave a simple word to the people regarding the foundations of life. It was possible for only a few followers to be entrusted with the Teaching that came from the Subtle World since, in accordance with tradition, the Teaching was transmitted orally. However, the Apocrypha do not contain His last instructions, which dealt with the power of thought and would not have been understood by the majority of people. The Teacher knew that ignorance could distort Truth and that only harm would result.

The manifestations in the subtle body were the pinnacle of His Great Achievements. The Teaching was continued without interruption, and some hints indicate that even the disciples were startled by His powerful manifestations. One of the Apocrypha describes how some of them collapsed, while others died from the shock. Yet the most amazing, significant fact is that the Teaching survived, and no distortions could obscure it.

It does not matter that people misrepresented the Beautiful Image in their clumsy efforts to depict Him. The Images familiar to us do not resemble the Great Pilgrim. Some may ask why His true Image has not been restored. But portraits seldom bear a true resemblance, because people usually prefer the Image that most pleases them. The most accurate depictions are not generally known.

Nor did people accept the true way of life of the Great Pilgrim. They would not believe that He worked hard and had more than one skill. One could find in His land a great variety of ceramic objects created by His own Hands. These objects became healing talismans. But who knows now about these benevolent signs? The path of the Great Pilgrim was filled with benevolent signs.

147. Urusvati remembers the striking features of the Great Pilgrim: the eyes, the forehead and the light brown hair, features that overwhelmed one with wonder, and were so unusual that they provoked exaggerated rumors among the local people. It should be remembered that everything that amazes can cause distorted and absurd interpretations.

History knows little about the Mother of the Great Pilgrim, who was as exceptional as Her Son. The Mother came from a great family and was the embodiment of refinement and nobility of spirit. She was the One who laid the foundation for His first high ideals, and sang a lullaby to Him in which She foretold His miraculous future. She took great care to safeguard Her Child, and was a source of strength for His great achievements. She knew several languages, and thus made the path easier for Him. Nor did She object to His long pilgrimages, and gathered all that was necessary to make the travels easier. She rightly valued the common people and knew that they would guard the treasures of His Teaching. She recognized the grandeur of the Culmination and thus could give heart to those of diverse character who were weakened by doubt and rejection. She was prepared to experience the same achievement as Her Son, and He entrusted to Her His decision, which was confirmed by the Teachers. It was the Mother

who understood the mystery of His wanderings. For the fundamental truth about the Mother's life to be clear, one must understand the local conditions of those times. However, She was led by Her insight into the future and was able to rise above the customs of Her country.

In truth, very little is known about Her, but when one speaks about the Great Pilgrim one has to say a word about the Mother who led Him to the Highest.

148. Urusvati will not forget to write about the music of the spheres, which she heard today. In it were expressed the fundamental details of coming events, their grandeur and their sadness. Great is the creation of these events, and profound is the sadness that success should be achieved at so great a price.

Remember that We are ready to hurl portions of Our Aura to strike at and defeat darkness. We are ever ready to sacrifice, but it is sad to waste such power in opposing the dark forces. May this symphony resound as a symbol.

149. Urusvati remembers the Great Pilgrim. In the Arabian desert He was in solitude, but in a sheik's tent He found friends and helpers. He often remained alone, and one should not think that His journeys were always with wealthy caravans. Remember that everyone, when clad in an earthly sheath, is subject to the conditions of the physical world. It is usually supposed that when Our Brothers go into the world they will be placed in special conditions that are unnatural to them, but nature is a state conditioned by law. Every one of Us knows this and selects His path consciously.

It was to be expected that the Pilgrim would meet the dark ones on His path. The story about the meeting of the Great Pilgrim with the Prince of Darkness should not be thought of as imaginary, or symbolic. Urusvati can affirm that she saw various dark entities more than once, including even the Hierophant of Evil himself.

One may wonder what difference there is between such attacks and the usual pressure of darkness. The difference is great, but Our Brothers do not fear them and therefore cannot be hurt. The Great Pilgrim often saw such dreadful images, but He was never afraid of them.

Some may wonder why such a Great Spirit had to face the imperfections of dark entities. But the power of the Magnet attracts even the dark ones, who long to confuse and injure wherever they can. For example, even the slightest doubt will make it impossible to walk on water or fire, or to levitate. I mention this because the Great Pilgrim could perform these acts easily. His great power was in His absolute fearlessness, and He proceeded unwaveringly, for in His heart He had chosen the life of great deeds.

150. Urusvati knows how the Great Pilgrim directed and guided human consciousness toward the Highest. He understood that people were not yet ready to go by the Middle

Path. Thus, even when someone attempted to utter the unutterable the Great One would allow him to address the Highest, rather than let him lower the process of his thinking.

The Great One taught people to pray within their hearts, upon the mountain, amid inspiring summits. It is impossible to grasp the full depth of meaning of the Sermon of the Great One, because He gave instructions for the whole of life in the simplest words. The key to this greatness was in His simplicity, which not only allowed Him to more easily communicate with people, but was a beautiful way of expressing the Highest in the simplest words. One should learn to make the complicated simple, for only in simplicity is kindness reflected. Such was the work of the Great Pilgrim.

Great is His luminosity in the Subtle World, and He loves to descend into the lower spheres so that His prana may purify the dark realms. It is not easy even for Him to descend, and one should appreciate all the more this example of His selfless healing of those who suffer there.

It is customary for Us to visit the lower spheres of the Subtle World where a compassionate heart can save multitudes.

151. Urusvati knows that every Great Teacher is associated with healing and the arts. Only a few of the Great Pilgrim's Indications and Advice about healing are recorded in the Apocrypha, but one should not conclude that these few recorded miracles comprise all of His healing activities. There was much healing, mainly of two kinds, when people came to Him, or when He Himself would touch a person because He saw the onset of an illness. Often the ailing one did not understand why the Stranger had touched him. Such an act represented true generosity on the part of the Great Spirit, who, like a tireless gardener, sowed such seeds of goodness.

His words about Beauty also do not appear often in the Apocrypha. The Teacher drew people's attention to beautiful flowers and to the radiance of the sun. He also encouraged group singing, for it is the most powerful method of achieving harmonious vibrations. The Teacher did not emphasize this specific aspect of music and singing, but simply advocated joy and inspiration.

There were those among the disciples and followers whose lives were filled with misery and daily hardship. The Teacher would first help them by uplifting their spirits, and only when balance was established would He discuss their problems. He never condemned their past, but led them into the future. The Teacher could clearly see the future, but only revealed it according to the consciousness of His disciples. Nor did He hesitate to use severe words to revive the dead consciousness.

Thus the Healer and Creator proceeded on His Way.

152. Urusvati has heard both the majestic music of the spheres and the uproar of chaos.

Out of confusion and wailing the Great Teacher composed harmonious symphonies. Only the ignorant assume that celestial harps will sound at the first request. From the abyss of chaos to celestial harmony the way is indeed long. This is why the Great Teachers are also the Great Toilers, and only those who have heard both extremes can judge the extent of this evolution.

People wish to see the Teachers just as they see themselves, and if the Teacher differs in some way they will disbelieve. The ignorant demand, never realizing that their demand is based on ignorance, and that the image they have invented is belittling. In general, most pictures of the Great Teachers are tasteless. People want to see their Teachers as exceptional, even in their outer appearance. If people have such an attitude toward true greatness it indicates that they would not have recognized the Great Pilgrim.

He did not avoid mingling with people. He visited their festivals and discussed their daily needs, but few noticed the many wise warnings that were given with a beautiful smile and words of encouragement. His intimate tenderness was not always appreciated by the disciples, who sometimes even criticized Him for it, believing that He should not have given so much attention to people of no importance. However, wonderful souls were revealed and made manifest by His smiles. He was criticized for talking to women, yet it was women who preserved the Teaching. He was also criticized for association with so-called heathens by those who forgot that the Teacher came to all people, not just to one sect. It was part of His lofty achievement to accept insult with equanimity.

We mention these condemnations because through them the Image of the Great Pilgrim is shown to be more human. If He had not come into contact with life and had not suffered, His deeds would not have been as great. No one realized how tormented He was by the many disturbed auras He came into contact with in this way, but the thought of great achievement never left Him.

Thus the Great Teacher followed His ardent Path. We love to dwell on such examples.

153. Urusvati knows from the Apocrypha that certain people wanted to acclaim the Great Pilgrim as the People's Hero. Such a wish is often expressed in connection with a Great Teacher, but this can lead to sad misunderstandings. A Great Teacher is certainly a hero and a leader, but people usually cannot comprehend the true significance of these concepts, and thus is woven the crown of thorns.

Urusvati heard the voice of the Great Pilgrim; how could such a voice belong to a mere leader of crowds? It was precisely the crowds that were the cause of His particular sufferings, shouting in praise of His Kingdom, and then hurrying to His crucifixion. Thus, in their way, they helped to fulfill the prophecies. It is impossible to imagine what karma awaited those crowds of madmen! People are now witnessing events that have burdened the lives of many generations. This is not a punishment, but the consequence of the madness of free will. When I advise restraint from unwise words and thoughts, by this very request I make you think about the future.

The Teacher could have lived His Great Life without the crowds. Even those whom He healed polluted space with their threats and curses. Such a manifestation of free will may be called by many names, yet it remains a form of free will. It is correct to consider free will as the highest gift, but how wisely this precious treasure must be used!

In Our Treasuries there are many objects connected with the life of the Great Pilgrim, and it is amazing how well His emanations have been preserved during these many centuries. They are significant proof of the potency of accumulated psychic energy, which is deposited not only when the hand or breath intentionally sends forth the power, but even when unintended touches leave imperishable traces of the energy.

Thus you must remember the remarkable primal power of the Great Pilgrim.

154. Urusvati is aware that the Great Teachers converse with animals. The Great Pilgrim was remarkable in this respect also. One should understand such contact with the animal kingdom. Although human beings do not pay much attention to animal sounds, they can understand them, since psychic energy can contact its equivalent energy in animals and thus create a bridge of understanding.

An absence of fear and anger is needed on both sides. In addition, there must be truth and good will, for to pretend in these cases is impossible. Cowards may claim to have courage, and the cruel can pretend to be kind, but then the natural bond between the worlds will not exist because the living creatures will have lost their mutual trust and there will be no communication. Nowadays it is considered a great rarity when animals of different types can live together. When people approach animals with a doubting attitude there can be no mutual understanding.

If one could see how the Great Teacher related to animals and birds, one would be convinced of the living bond between the kingdoms. He could call a bird to alight on His arm and then send it in a particular direction, or calm an animal simply by a mental suggestion of calmness. The old legends tell us that sick animals would come to Him to be healed, and many true examples could be cited.

Verily, the Teacher had the right to call the animals His smaller brothers. There was nothing contrived or forced in these communications. Nor was it a relationship of master and slave, but simply cooperation between man and animal.

155. Urusvati knows that animals long remember the emanations of their master. If this is true for the ordinary person, then how much more powerful must be the accumulated emanations of the Great Teacher! For this reason the Teachers must sometimes destroy personal possessions that have been imbued with their magnetic aura, in order to avoid the possibility of their intense emanations falling into the hands of the ignorant. Similar was the fate of the objects that had surrounded the Great Pilgrim. I say "surrounded" because He did not see them as His possessions. Such rejection of possessions was

natural for Him because His path was a path of striving.

History has recorded that objects belonging to the Teachers were scattered in various ways. For example, paintings by S.G. were left in France, England, Germany, and the Netherlands and attributed to others. Most of His paintings were destroyed by the artist, but a few were left with the Van Loo family.

One should carefully consider and understand the distribution of the magnets that were left by the Great Pilgrim. They are not many, but their places are significant. He instructed His disciples to carry such magnets to the far-off countries. It should be remembered how far His messengers went. People did not know them, but they sensed the significance of these envoys and hated them as they hate everything unknown.

156. Urusvati knows that the Great Pilgrim could direct people to the Highest just by His glance. His disciples were surprised when He wanted to labor with them in order to earn their daily bread. This principle was used by Our other Brothers, too. One of them, when He was an emperor, loved to say at the beginning of meals, "It seems that I have earned my bread." Several of the most zealous disciples have fallen away because of the demands of continuous labor. You know one such example in a Northern country.

The Teacher used to say, "Friends, you find ample time for everything, but for the Highest you have only a few moments. If you had dedicated only the time you waste in the dining-hall to the Highest, you would have become teachers by now!" Thus, in practical terms, He taught the advantage of elevated thinking.

He also used to say, "When you offer your whole heart, you will feel the strong cord that binds you to the Great Heart."

He also said, "Do not disturb others when you see them immersed in prayer. You can tear their hearts by thoughtless interference."

He said also, "Be clean. Rinse your mouth after eating. Do not take intoxicants, for in the madness of intoxication man becomes lower than a beast."

And He also taught, "Do not partake of flesh if you can avoid it."

Thus one may find in the Apocrypha many hints about all aspects of life, and besides the already known Apocrypha, new chronicles may still be found. One cannot try to trace the chronological dates of these writings, for they were rewritten and translated many times.

Let us remember that these writings were taken at random from the many that were at hand. Thus, you should pay equal attention to all that has come down to us from the early centuries. Although the Apocrypha were written during the years immediately following the related events, fragments of the ancient writings are still being discovered.

157. Urusvati has experienced the feeling of separation from Earth. This feeling, and the powerful magnetic attraction to Earth, can only be understood by those who have experienced them. They can also appreciate the extraordinarily powerful attractions the Teacher is exposed to. He has earned the right to separate Himself from Earth, but chooses not to, and in so doing experiences a tormenting weariness whose depth words cannot express. Only the power of consciousness can liberate Him from this overwhelming anguish.

We should also point out the divisibility of the spirit of the Teacher. Those who have this ability know that during the moments of the dividing of the spirit a complete absence is experienced. Usually these moments are brief, but when divisibility of the spirit is more developed, they may be profound. One can imagine the moments of absence as experienced by the Great Pilgrim! This is not a loss of consciousness, but a partial absence when psychic energy acts at great distances. It was at such times that the Image of the Great Pilgrim was revealed simultaneously in various places. People saw Him quite clearly during their waking hours and in their dreams.

Because the heart is very tensed during the dividing of the spirit, it is dangerous to disturb the body during these absences, which are almost equivalent to flights of the astral body. But people pay little attention to these conditions and can sometimes cause much damage.

158. Urusvati knows the Sacred Pain. Physicians today would call it neuralgia, rheumatism, nervous spasms, or inflammation of the nerves. There may be many diagnoses, but even an earthly physician will notice that something unusual is taking place. This “something” is a pulsation of psychic energy in Infinity. One can observe that these pains appear without evident cause and disappear without any effect. They are never the same, and it is impossible to foresee which center will be affected.

You can imagine how often the Great Teachers are subjected to these tensions! It cannot be otherwise, because the Primal Energy is pulsating in new spheres and rushing into those spheres whose vibrations correspond with its own. But the free will of the Teacher binds this Energy to Earth for the benefit of mankind.

The cure for such pains can only be by vibrations. We send forth such currents, which sometimes reach a high intensity. These pains tormented the Great Pilgrim, and at such times He went into the desert, where it is easier to receive the healing vibrations. People assume that the Teacher is free of all human limitations, and cannot imagine why the Great Pilgrim was required to suffer such pains.

The Great Pilgrim did not conceal his need for the cooperation of people. The action of psychic energy can be evoked only if one fully realizes its presence, and it will serve properly only when there is purity of heart. He constantly repeated that all is given according to one's faith. In this way He taught the significance of Primal Energy.

Thus one may see manifested in the life of the Great Pilgrim the most human and also the scientific.

159. Urusvati can describe the features of the Great Pilgrim to artists who have a talent for depicting the human face. At least in a general way this Image should be given to the people. Here We shall once more recall His features. His light brown hair was rather long, with soft waves in noticeably separate locks and ends that were slightly darker. His forehead was broad and bright, unwrinkled, with eyebrows somewhat darker than the hair, but not too prominent. His eyes were blue and raised at the corners, with lashes that gave them great depth. His cheekbones were somewhat high and His nose not large, but gently rounded; His mouth was not large, but with rather full lips, His moustache not thick, and not covering the mouth. His beard was parted in the center, and not heavy. These features were appealing, but it was not so much the beauty as the expression of His face that made it unforgettable.

Whoever turns to the Teacher should fill his heart with love since reverence and respect without love cannot be true. Some think that love will diminish reverence, but this indicates a misunderstanding of that high emotion. The true disciple is the one who loves his Teacher. All feeling is based either on love or fear, but fear is not appropriate where there is striving to Light.

Urusvati remembered that once a lotus served her as a boat! As frail as such a boat was she felt no fear, because her love for the Teacher gave her fearlessness. Only ardent love can create such fearlessness, and one should intensely cultivate it. Without the protection of love one cannot withstand the attacks of chaotic forces, and even one's health will suffer.

When thinking of the Image of the Teacher one is overwhelmed with love. Yet, it should be remembered that this love cannot be exclusive. A disciple may have his own Teacher, but he will feel love for other Teachers, too. It is true that the chosen Teacher will be the closest, but when one knows the Great Achievements of other Teachers, he will feel sincere love for them also.

160. Urusvati knows that the Great Teacher would sometimes trace various signs in the sand and then erase them. The disciples were puzzled and asked the Teacher why He did not write these signs on something permanent. In response, He drew a line in the air and said, "This is the permanent law. Nothing can erase this inscription." Thus the Teacher explained the power of thought.

Some used to say that the signs in space were as bright as lightning. The Teacher did not deny the possibility of such radiance and said, "The time will come when people will learn how to transmit their signs to distant places." The disciples could not understand what He meant by these words.

The Teacher also said, "Beware of negative thoughts. They will turn against you and will burden you like an abominable leprosy. But good thoughts rise upward and will lift you with them. You must know the power of the healing light and deadly darkness that man carries within himself."

He also said, "We part here, but we may meet again, clothed in raiment of Light. We need not be concerned about shopping for garments in the Kingdom of Light, for they will be created at will. We must not be too attached to Earth when our best Friends await us with joy."

He also said, "Let us not lament those things that perish quickly, for imperishable garments await us."

He also said, "You are used to fearing death because you were not taught about the passing into a better World."

And He also said, "You must realize that good friends will continue to work together there, just as here."

Thus the Great Pilgrim continued teaching about the eternal values and the power of thought, but His Teachings were comprehended by only a few. Though the Teacher spoke briefly and simply, very few were those who remembered His words.

In Our Abode, We value the ability to speak briefly. Such hieroglyphs are clearly outlined in space.

161. Urusvati knows that the Great Pilgrim was frequently attacked by the forces of darkness. These incidents were mentioned in the Scriptures, and one might question how occurrences that no one had witnessed could have been recorded. It was the Teacher Himself who wanted to prepare His disciples for that battle and therefore, rather than conceal the struggle that was taking place, He recounted His own experiences to illustrate it.

He said, "Every human being constantly finds himself in three battles. Although he may imagine that he is completely at peace, he actually takes part in three battles simultaneously.

"The first battle is between the free will and karma. Nothing can excuse man from taking part in the struggle between these two principles.

"The second battle takes place between the disembodied entities of good and evil, which surround man and influence him in one way or another. It is difficult to imagine the fury of the dark forces when they attempt to take possession of man.

"The third battle resounds in the Infinite, in space, between the subtle energies and the

waves of chaos. The human imagination is too limited to envision these battles in Infinity. Human intellect comprehends earthly collisions, but is incapable of looking into space and imagining the powerful storms and forces working there. Only when human emotions are completely controlled can man start thinking about the invisible worlds. One should develop such thoughts, for they alone will make man a conscious co-worker with the Infinite forces.”

Remember that you are always facing the Infinite. Even the loftiest words cannot express the Most Sublime, and only during brief moments can your heart record the exaltation of realization. Learn how to remember these moments, for they are the key to the future.

It is impossible to comprehend the fullness of the numberless worlds, but the Teacher leads toward this knowledge. Learn to give Him your trust and reverence, for without this bridge there is no passage.

162. Urusvati knows that the Great Pilgrim mingled with both the rich and the poor. Not all the rich were advised to give away their wealth, for when the Teacher saw a right attitude toward earthly treasures, He did not indicate a need to renounce them. In interpreting the attitude of the Teacher toward earthly riches, it is important to know that He advised giving up possessions only when they were dragging down the spiritually weak ones. He did not reject earthly riches, for how can one deny what already exists? He taught that it is essential to find a sensible attitude toward all that exists in life. Indeed, the Teacher did not want to see uniform poverty. He used to emphasize that even people of small means should cultivate pure joy, without envy of wealthy neighbors.

The Teacher shared the company of both rich and poor and in each case was equally kind and ready to help. Indeed, it is the rich who are sometimes most in need of help.

The Teacher was ready to help when He saw injustice, and knew how to inspire heroism in the persecuted. Yet He knew that all His blessings would be condemned. He cared little for gratitude toward Himself, but in His Teachings He did not forget to point out the great power of gratitude. Thus, let us pay homage to that Wonderful Life, which nourished so many hearts.

163. Urusvati knows that the best sayings of the Great Pilgrim and much of the most remarkable healing that He performed remained unrecorded. He not only spoke to the people and to His disciples, but also spoke privately to many others. Who, then, could have recorded these remarkable Teachings?

The Teacher did not speak about reincarnation to the people because in His country this truth would not have been understood. Even among the disciples very few could fully comprehend the Law of Reincarnation. Some sects knew about reincarnation, but the idea provoked strong arguments and the majority doubted, just as it doubts today.

The Teacher preferred to discuss those subjects that caused arguments with each person individually, for only in this way could he transmit the Truth according to the listener's level of consciousness. There were many such talks with individuals, which at times dealt with elementary subjects. At other times highly educated philosophers came to Him. Some came timidly and only by night, while others were bold enough to come during the day. He practiced great patience with all of them.

One can imagine how filled His time was during that short life of heroic achievement. His disciples often wondered when He found time to sleep.

Much remarkable healing was performed unnoticed. People saw only the obvious things, such as the healing of insanity, of paralysis, blindness, and deafness. This healing impressed the crowds because it was plainly evident. Indeed, when the dumb began to speak and the lepers became clean, the crowds were stunned. But, from a scientific point of view, there was even more remarkable healing: the Teacher could stop the internal destructive processes just by the power of His will. Even His immediate followers could not fully appreciate such powerful manifestations, when at His Command, dead muscles began to move and afflicted tissues were healed.

The power of thought that was manifested in these cases was such that an ordinary man can only imagine it. Such influence cannot be called suggestion, but rather the victory of mind over matter. And now, when people begin to study the power of thought, they must pay homage to these remarkable victories of the mind. If a sense of co-measurement is a guiding principle, the energy will always accelerate through the shortest channels.

164. Urusvati knows what cosmic conditions accompanied the transition of the Great Pilgrim into the Subtle World, but besides the known violent disturbances there were many others. Is it any wonder that earthly events coincide with cosmic ones?

It is time for people to realize that all events are connected and that unity reigns throughout Cosmos. Many different manifestations follow each step of evolution, but during those solemn times of transition people become particularly stubborn, reminding one of travelers who refuse to alight from the carriage when their journey is over. Similarly, during the consummation of the achievement of the Great Pilgrim, people did not want to leave their carriage, and were unable to perceive the significance of the events that were taking place in front of their eyes. An incredible injustice was being committed, and no one dared tell the people how dreadful was the crime.

The Great Teacher had the wisdom of Pericles, and certainly knew that He should not expect justice from the mobs. He who gave so much knew that the law of proportion had been violated, and simply warned the people not to overload their karma.

Thus, the Teacher knew that the events had been inevitable, and began to teach from

the Subtle World. These Teachings also remained unrecorded, and thus arose one more example of injustice. In the manuscripts that have come down to us one comes across brief hints about His visitations from the Subtle World, but even the disciples failed to take the opportunity to reveal to others that His greatest Revelations were given when He was in His subtle body. Yet this information would have been of great value to the whole world. The Teacher did not insist, for He knew that space would guard His Teachings in a far better way.

Similarly, We now warn about the cosmic tension, but few pay heed. We have pointed out the unusual events, but in a true example of the lack of co-measurement, people consider them accidental.

165. Urusvati knows the many different qualities that are required for self-perfectment. At times it is difficult to recognize their various combinations through intellectual reasoning alone. Let us take the example of Joshua, who was the leader of an unruly nation. Since his mission involved constant dangers, not only for him but also for the entire nation, he had to concentrate his will upon leadership, and could not allow himself to be distracted by basic theoretical tasks.

Imagine a shepherd trying to lead his flock through a thicket—how many branches he must break and rocks he must push aside to clear the way! The shepherd's task is to bring his flock home before dark, and he is well armed for protection against the wild beasts that will threaten him on the way. Such is the role of the leader who must possess courage, decisiveness, aspiration, and self-denial.

Now let us examine another path, that of the intellectual leader, the leader in creativeness, after whom a whole century of the highest achievements is named. We refer to the Age of Pericles, an era that is associated with the most refined manifestations. Science and creative power characterize this era. Pericles knew recognition and also the blows of Fate. He was surrounded by the finest intellects of his time, philosophers who left to humanity the legacy of an entire age of thought. The Great Pilgrim was a friend to Pericles, and highly approved of this unforgettable and brilliant era of knowledge and beauty. It is interesting to note how the finest spirits are brought together, so that later they may meet on the field of labor. One should watch attentively the accumulation of diverse qualities that will lead to creative work on a world scale.

166. Urusvati knows how the historical records concerning remarkable leaders are lacking in important details. But something besides human injustice causes such scarcity of information. In fact, the Great Workers themselves avoided public recognition and did not wish to have biographies written, sometimes even destroying such chronicles. The fundamentals of Their Teachings were recorded, but the details of Their Lives were not written down. Now, We too are giving the idea of the Teaching simply, without dwelling on small details that might be interpreted in a mundane way.

Let us now turn to the great philosopher, Anaxagoras. The foundations of his Teachings seemed new for many centuries. Even today, his theory of the indestructibility of matter as the fundamental substance can be considered new, and his idea of the Highest Intelligence could easily have been conceived by modern scientists. He absorbed the refinement of Greek thought, loved art, and frequently helped Pericles with his sound advice. He was therefore an inner director of many decisions. He possessed great dignity, defended his friends, and preferred exile to dishonor.

The biographers of this philosopher did not depict the worldly side of his personality. His career was brilliant, but he did not care for transitory events to be recorded. He knew in the depths of his heart that his path was one of renunciation. Many Great Teachers combined the Teaching with Their future Paths, and one can thus perceive an entire chain of precious lives. One should not be surprised that certain links of the chain were obscured, for they were thresholds, preludes to an urgent inner accumulation.

167. Urusvati knows that persecution pursues a Great Teacher like dust after a horseman. One should observe not only the followers of the Teacher, but also the persecutors, among whom can be discerned certain individuals who, in the course of many lives, tried persistently to undermine the Goodness that was brought by His Teachings.

One might ask why these evil beings, while in the Subtle World, do not learn that their dark attempts are fruitless. The fact is that their protectors are vigilant! Remember the ancient legend about the demons who concealed the Light from the sight of the disciples with their wings, and know that in the lowest strata of the astral spheres such obscuring of Light is indeed possible. This happens on Earth as well. The persecutors of the Teachings of Light inflict harm consciously as well as unconsciously, and grow increasingly furious as, against their will, they are magnetically drawn to the Teaching.

Examples of this madness can be observed in various eras, and when these persecutors are asked what causes their fury and makes them attack the Teaching that they hate so persistently, the answer is almost always the same—they are unable to stop their attacks. Such lack of self-control indicates obsession.

It is customary to apply the name Judas to betrayers as a symbol of the grossest unfaithfulness. Let us ponder upon this. Was not Judas in his previous lives also connected with crimes? Remember that in the greatest periods of Greek history there were cases of venomous betrayal. We could mention names, but it is not wise to pronounce names that indicate only evil. It is enough simply to remember that every great Teaching has had its betrayers, with demonic wings on their backs.

Urusvati recently glimpsed a dark hierophant who attempted to approach her, but Our fiery arrows threw him off, and his hand was stayed by lightning.

168. Urusvati knows that every good deed transforms some particle of chaos. Each kind

action is a burning away of chaos. This description has a basis in reality, for every impulse toward kindness and Light kindles the best fires, which transmute chaos into a new, purified form.

Some think that collaborating with the Brotherhood will evoke the fury of darkness, but it would be nearer the truth to say that each good deed attracts the fury of the dark ones. Timid souls will probably wish to refrain from performing good deeds for safety's sake, and there are many such people who for this reason refuse to be compassionate. They have extinguished their fires and merged with the darkness. But the ghosts of darkness are repellent, and whoever fears goodness will sink into chaos.

The Great Pilgrim taught the love of goodness, but His Teaching was greatly distorted. Even His simplest words could not save the Teaching, for people found ways to interpret Truth for their own profit. The expulsion of the merchants from the Temple is a symbolic warning, and the Temple should also be understood as the human spirit from which mercenary thought must be ejected. No one can forbid the exchange of daily necessities, but merchants must attend to their business with enlightened hearts. Even the basic elements of life can be spiritualized.

I hear laughter and ridicule—chaos is in convulsion and hopes that its servants will cling to it tenaciously. Thus, a good thought provokes the convulsion of evil. Be not frightened by even the most awful grimace of evil, for our main task is to increase the reservoir of Goodness.

169. Urusvati knows that those who burn away chaos and those who create it co-exist on Earth. Chaos accumulates here and it must be destroyed here, not in the supermundane spheres. It is people, not just demons, who are trying to increase chaos and bring it to the point of absolute darkness. Urusvati has experienced this absolute darkness, to which nothing can compare.

It is a mistake to apply to the spherical Earth the symbolic protection of the circle! The fact is that the currents of chaos surge in to destroy the equilibrium as fast as the rays of Light restore it.

Darkness is filled with poisonous currents that attempt to arrest striving thought. This statement should be understood realistically. Truly, the current of thought can be obstructed, and then its energy must be intensified in order for it to succeed. However, such an application of one's great force exhausts the heart.

The Great Pilgrim used to emphasize the necessity of balance, and one might wonder if by this He meant cosmic equilibrium. He affirmed the existence of many worlds and directed thought toward the Highest. Such affirmation was needed because people thought of Earth as the only abode of humanity, and even today many limit their thought to Earth alone.

The Teacher called for the realization of Cosmos. He continually confirmed the existence of the beings of the Subtle World, particularly in His last discourses.

170. Urusvati knows that cosmogony and religion should be carefully studied. One should appreciate the words of the Great Pilgrim when He said that He had come to fulfill the previous Law.

In His thoughts the Teacher could separate the strands of prejudice and ignorance, and He chose words to correspond to the consciousness of His listeners. Thus, when they pressed him with questions such as whether Earth is flat, for some He would answer that it is flat, and for others the answer would be adjusted according to the level of their consciousness. In everything the Great Pilgrim always answered according to the listener's capacity, and one can learn from the simplicity of His answers. The Brotherhood stresses the importance of speaking according to the listener's consciousness.

Many of His Teachings were profound, but His listeners could accept them only according to the level of their thinking. The task of the Teacher is the same in all centuries. He must continually deal with the same questions without hurting the feelings of those who ask by telling them that their questions have already been answered in ages past. If one could imagine the mental level of those who questioned Him, one would be amazed at the inexhaustible patience of the Teacher!

One must live through many lives in order to acquire such patience and understanding in how to help humanity. Thus the love for humanity grows, not just for individuals, but for all mankind. It is extremely painful to watch the abuse of free will, this greatest gift, yet, in spite of it, one becomes even more determined to help those who err. Thus you can imagine the Inner Life of the Teacher.

Understand the joy of self-abnegation, which dwells in the heart of the One who was sent to save humanity. We do not hesitate to call this Service the salvation of humanity.

171. Urusvati knows that it is by the power of free will that people create their existence in the Subtle World. When the will is pure and strong, when the Primal Energy is not weakened by base instincts, then passing into the Subtle World becomes easy and the higher spheres can be reached. Verily, man creates his own destiny. The Great Pilgrim said this also, and He warned that on the way to the higher spheres many hands try to impede the ascent, but the will and the Primal Energy carry the aspirant upward.

Pure will can be cultivated in all environments, and psychic energy can be preserved in all circumstances. Each person, small or great, is equally endowed with free will. Everyone has this highest gift and may either accept it or, in ignorance, prefer to squander the entrusted treasure. Everyone has sufficient psychic energy for fearless flight into the Subtle World, but must first of all overcome the fear of the unknown and learn something about the Subtle World.

Even the humblest aspirant can find information about the Subtle World. One need only sharpen one's free will in this direction. Unfortunately, most people resist the idea that their true home is not on Earth, but somewhere in space.

The Teacher's task is to develop the thinking of the students in the direction of the far-off realms.

172. Urusvati understands the receptivity of children. Particularly during early childhood, and up to the age of seven, recollections of the Subtle World can be awakened. Children sense that they have experienced some kind of unusual life, and it can be helpful to ask them to recall any memory they may have that is of an extraordinary nature. Such prompting is called "the opening of the memory," and even if the memories should diminish with the passing years, some sparks of an earlier beautiful existence will always be felt.

The Great Pilgrim loved to open the memory of children. He brought them close to Him, questioned them, and touched them with His hand to intensify the clarity of their recollection. He treated children as equals, for when the remote past is recalled the mind becomes more mature. Children will never forget the one who treats them as equals, and will preserve such recollections all their lives. Perhaps children remembered the Great Pilgrim better than did those whom He healed.

The Great Pilgrim loved children and saw in them the evolution of mankind. It is they who will carry life forward, and each of us must share his experiences with them. But it is still wiser to awaken in them recollections of the Subtle World. The most profound spiritual life will be formed where the consciousness is opened to the perception of the Subtle World, and the Invisible becomes accessible.

The phenomenon of the materialization of the subtle body of the Teacher strengthened the belief of the disciples in the reality of the Invisible World. Not all of them were able to perceive the essence of that world, but the window had at least been opened to a certain degree.

173. Urusvati knows that most people are unable to attain the attitude of alert expectation. The Great Pilgrim taught how to wait without thinking, so that the whole being would be permeated with expectation. With such an attitude, expectation will not be limited by thought. Man knows well enough what he is striving for, and with what his consciousness is joined. Through this awareness the Great Pilgrim maintained His adamant will.

He knew how difficult it is to give people a new consciousness directly through the heart, without intellectual reasoning. Intellectual reasoning can make things seem logical, but the heart knows that people do not easily relinquish their antiquated concepts.

We have said that one should give according to people's consciousnesses. But what can one do if, instead of consciousness, there is only a wavering, ignorant mind? The Teacher is then obliged to constantly repeat simple ideas, and therein lies the tragedy for Teachers in all ages. Only a consciousness tempered through many lives can safely tread the thorny human paths.

Hard is the task of the Teacher, and especially so because the Hierarchy is misunderstood by most people. This was quite clear to the Great Pilgrim and that is why He hastened to the fulfillment of His Achievement. One Achievement is fulfilled in the course of a century, another in only a few years. On what kind of scale can such Services be weighed?

The deeds of Truth cannot be measured in earthly terms, but great is the joy that such offerings take place. They teach humanity to strive, and thus renew human consciousness at all times.

174. Urusvati knows how certain sayings are misinterpreted. It is well known that the words about turning the other cheek have led to many errors. Indeed, if this saying is interpreted simply in the physical sense it results in absurdity, because this was spiritual instruction and was intended to mean that when there is inner balance, the attempts of evil can do no harm. The Great Pilgrim valued human dignity and knew from the Teachings of India that nothing and no one can harm the balanced human spirit.

We greatly appreciate the ability to maintain equilibrium, whether in success or in failure, and the ability to continue to strive toward the chosen goal whatever the difficulties. But first one must have a goal and realize that without it there can be no advance. From such an attitude comes the possibility of great achievement. Achievement is demanded of everyone, and the idea of great achievements should inspire, not frighten.

The Great Pilgrim also taught about the quality of achievement and said, "Whoever improves the quality of his labor is already performing a good deed. Even if he acts only for his own sake, he contributes to the benefit of others. One's labor has a special effect on others and everyone benefits from it. Not only on Earth are great deeds appreciated; the Subtle World, too, watches beautiful labor attentively."

He also said, "You judge the coming day by the sunrise, paying attention to whether the atmosphere is cloudy or clear, and whether the sun is bright red or obscured. In life, too, it is possible from early childhood to foretell the development of human character. One can observe those possibilities in a small child that eventually will be manifested. He who loves work in childhood will remain a toiler all his life."

A laboring or idle nature is formed in one's previous lives. Many do not learn to rejoice in labor during their stay in the subtle spheres. I affirm that the quality of labor builds the future ascent. It is wrong to think that only kings ascend and peasants descend, for the quality of labor can be improved in all circumstances.

The Great Pilgrim also taught the advantage of knowledge over ignorance. "Knowledge is achieved as the result of great labor. People will never succeed unless they strive to learn. Few are those who are qualified to help others to learn. Glory to such enlightened teachers! Each of them teaches what has already been written, but also includes a drop of his own knowledge. Such a drop is a gift from Infinity."

175. Urusvati knows the ways in which cultural activities are ridiculed and abused. Of course, you also know this, but I stress it once more because the Great Pilgrim was constantly asked why the best deeds are rejected by people.

He trained His disciples to bear insults with courage, and said, "Darkness battles with light in an effort to preserve its identity. We may fear darkness, but darkness also fears us. Can Light ever be reconciled with darkness? Can one serve darkness and at the same time be a Light-bearer?" Thus the Teacher illustrated that one cannot serve two principles.

He impressed upon the minds of His disciples that each one must contribute to the Service of Light by personal discipline. Such an idea of service cannot be understood without the realization of goal-fitness, and such a concept can be realized only when the spirit is aware of its goal. Courage and wisdom come from the same source of goodness.

Man carries within himself the evaluation of his deeds. It is impossible to predict how and when the fatal hour will strike, but deep within our hearts we know when the time has come, and only wisdom and courage can help us to realize the responsibility we take upon ourselves when we dedicate our life to the welfare of humanity.

During His life, how wisely the Great Pilgrim took upon Himself a life of achievements!

176. Urusvati knows how unpredictably the mosaic of life falls together, but such unexpectedness is only from the earthly point of view. A person may think that he speaks or writes with a certain intent, but he is directed to an entirely different goal by the Higher Forces. He may think that he is finding success in a desired direction, when in reality he is achieving greater success in some unexpected way. He may, for example, write to a certain person, then find that the response comes from an unexpected source.

Often, one action can produce various results. If We listed all the possible consequences, people might become confused, their consciousness might narrow, and their psychic energy weaken. Only an expanded consciousness can maintain a broad outlook.

The Great Pilgrim advocated the broadening of consciousness, and repeatedly taught, "Open your eyes and ears." Certainly, He did not invite people to open their eyes and ears only to His particular Teachings, but meant that only the expansion of

consciousness leads to profound realization. But, alas, one cannot thread a needle with a rope, and a great message cannot penetrate a small ear.

One can imagine how much of His Teaching never reached the consciousness of His listeners. Much was only partially remembered, and the sequence, the original meaning, and the beauty of His words were lost. In the same way, many Great Teachers suffered the distortion of their thoughts.

In the records of space the thoughts of the Great Teachers are preserved in a better way. They descend like a refreshing dew to those who can receive them. Knowing this, the Teachers do not pay much attention to earthly distortions. That which is preordained will come, and the receptive heart will receive it.

Human thoughts also grow in space. Every heroic, unselfish thought can be a seed for generating the future world. The Great Teachers are Cosmic Creators, but every thinker can also become a creator of good.

People do not want to think about the distant worlds, but such thoughts can become excellent purifiers of consciousness. On the paths of space there will be no envy, hatred or coarseness.

The Great Teacher often directed the gaze of His disciples to the planets, saying, "Many are the homes, and there is life everywhere." He wanted His disciples to love Infinity.

All Our Sisters and Brothers commune with the distant worlds. When Sister Urusvati turns her gaze to the Radiant Planet, she recalls her flight and rejoices at the distant worlds.

177. Urusvati knows that miracles cannot always take place. In addition to cosmic reasons and interference from the negative forces of the Subtle World, human disbelief can be an obstacle. It is difficult to discern the line between disbelief and doubt; both snakes come from the same nest.

The Great Pilgrim often taught that all is given to us according to our faith. It has been recorded that Christ Himself could not perform certain miracles because of the people's lack of faith. Today scientists would probably replace the expression "lack of faith" with "non-acceptance of authority," but it does not matter which expression is used, the meaning is the same.

This lack of faith begins with ordinary daily occurrences. When We warn against doubt, We are speaking about a physical law. People can reject the strongest help, because their free will can negate even the most favorable circumstances. For instance, an angry man can push aside the Hand that is stretched out to prevent him from falling. The Teacher warned against the harmful effects of doubt.

We remind you that when the disciples doubted the power of the Teacher, they immediately received a shock, which they wrongly interpreted as fate. What kind of fate is it when man himself severs the salutary bond!

The Great Teacher openly emphasized the foundations of faith as a vital cause of evolution. The Teacher was filled with great knowledge and transmitted it in simple words.

178. Urusvati knows how persecutors can sometimes be transformed into co-workers. We can point out instances when persecutors became pillars of the very Teaching they had been persecuting. The Teacher searchingly evaluates His persecutors. They sometimes have tremendous power, and just one spark is sufficient to kindle the flame of goodness within them.

Ferocity usually comes from ignorance. The Great Pilgrim used to say, "When dogs are taken off the chain, they attack the first person they see."

The Teacher pointed out many times that the conversion of adversaries can be beneficial. However, His attitude toward betrayers was different. He said, "If a man has been entrusted with guarding a treasure, and instead of guarding, steals it, he certainly cannot be trusted, and has prepared a hard destiny for himself. Sometimes it overtakes him quickly, but at other times the predestined is delayed, causing an especially difficult karma."

Thus the Teacher weighed the degree of betrayal. He knew when betrayal was about to happen and consoled those disciples who already suspected the traitor.

Ferocity cannot be arrested, and the current must take its course. But hard, indeed, is the karma of the betrayer, for betrayal is the most terrible of all earthly crimes.

179. Urusvati knows that some people believe that everything should perish with the Earth, and condemn those who leave the earthly spheres to join the far-off worlds. They call them deserters, or even cowards, and cannot understand that there are self-sacrificing heroes who maintain the cosmic balance, and who, by introducing the supermundane path, become the Saviors of humanity.

He who undertakes labor in the far-off realms can be called "the Striving Light," and his difficult task, undertaken amid strenuous conditions, should be looked upon as a heroic deed.

It was not by chance, but only after deep and long contemplation, that the Great Thinker decided to bring His knowledge from the new planet. This was not desertion, but the realization that ideas rule the world, and that thought is limitless. Thus He made known the new communication.

The actual withdrawal from this world to the far-off worlds, in itself was not new, but His conscious attitude toward the responsibility He assumed, was. The far-off world, even in its purely physical condition, cannot be easy for the Teacher, and is especially difficult because of His continued collaboration with the Brotherhood. Earthly rays, in their present condition, cannot be considered beneficial, because the planet is sick and its balance is lost. In ordinary earthly communications, atmospheric conditions may vary greatly, but how much more varied and powerful are the emanations of the far-off worlds!

The Teacher had been thinking for a long time about the far-off worlds, and He allowed Himself to be sold into slavery so that His earthly path might be fulfilled as quickly as possible. He knew and profoundly felt all earthly hardships in full measure, and succeeded in gathering vast experience during His life on Earth. Many remarkable contemporaries shared His company and ideas.

180. Urusvati knows that people try to belittle and limit the highest manifestations. The Thinker said, "A salutary shield is spread from Heaven to Earth, but instead of raising themselves to it, people use every device to bring it down to their level. They do not realize that even the most beneficial remedies can lose their power in the earthly mire."

Once a man came to the Thinker and told Him of a strange dream in which he saw a friend who lived far away rearranging everything in the man's home. The Thinker said, "Perhaps he intruded into your house mentally. Indeed, the power of thought can move objects."

And again the Thinker was asked why clouds form so quickly over mountains. He answered, "Besides the forces of nature, the thoughts of man can produce various phenomena." Thus, He used every opportunity to teach about the power of thought. Most people could not understand this power, which is the birthright of everyone, but still their knowledge was enriched.

When the Thinker was asked why He did not mention the power of thought in His writings, He answered, "The time will come when mankind will be ready to cognize this truth, but each premature transmission will only create obstacles. People must climb every rung of the ladder."

181. Urusvati knows that most people refuse to recognize the advantages of collaboration. The Thinker directed people in many different ways to this salutary concept. He said, "Not by beastly ways will man perfect himself. He is a social being and each thought, each word, is social property. Man cannot live without associating with other people, and he must learn to understand this most noble existence.

"Obscene words and evil talk pollute the atmosphere and are in defiance of the Divine Principle. One can sell his body into slavery, but not his soul. Love for humanity is the result of the development of the heart, which is achieved through thinking.

“Wisdom cannot survive in thoughtlessness.

“The consequences of discord, like the consequences of a terrible disease, come gradually. Fools think that, as long as they awake in the morning, they have avoided any consequences. The violators of collaboration must be judged as detrimental to the public welfare and expulsion will become their lot.”

He also taught, “If a traveler knocked at your door at night, you would ask what he wanted, and probably let him in and give him shelter. Why then do you so persistently drive away the thoughts that knock at your door? A guest from a distant land is welcome, but a wise thought from a far-off world is driven away. You look for news in the market-place, but ignore the Messengers of Light.

“Fellow citizens, you are not wise. You pay gold for rotten food, but are too stingy to pay even a copper coin for the nourishment of your soul. Every injustice destroys space.

“Fellow citizens, if you feel no shame for each other, then turn away from the starry sky, which is watching you with disapproval.”

Thus, the far-off worlds, thought, and collaboration were favorite topics of His Teaching.

182. Urusvati knows how difficult it is for people to perceive through straight-knowledge. This happens because their inner feeling has been separated from their thought. But how can feeling exist without its foundation of thought? People do not differentiate between the process of thinking and thought itself, which is swift as lightning. Thus taught the Thinker.

He spoke of the role of thought in all creation, but this simple affirmation was rejected by people who had made up their minds not to accept the power of thought. In this way the Teacher suffered greatly for thought.

He taught, “Thought is like lightning, and not knowing where a thought originates, you are unable to transform it into words. A thought may strike your consciousness, but without the process of thinking, it will remain unrevealed and lie ungerminated, like a seed in infertile soil. Such dried up thoughts sadden the Teacher, who sends these salutary signs through space. Centuries may be needed for the proper growth of a seed of thought.

“In schools the art of thinking should be studied above all. One should be trained in the art of constant thinking and learn to be ashamed of thoughtlessness. Man is unable not to think, but there is a great difference between harmonious, disciplined thinking and the oscillations of chaotic thoughtlessness, which not only influences man, but space itself. How can man dare to pollute all of space?

“Indeed, the time will come when mankind will finally realize the power of thought. And

when man starts to study thought as a special science we may already be on the far-off worlds!”

Thus taught the Thinker, knowing how long it will be before man emerges from the waves of chaos.

183. Urusvati knows that in all ages the Great Teachers stressed the power of thought, the far-off worlds, the continuity of lives, and the Subtle World. In India, Egypt, China, Persia, in Palestine, and later in Europe, almost the same words were pronounced. And now We must reiterate the identical truths. The affirmation of the same facts nearly five thousand years ago ended in martyrdom, just as it does now.

People assume that they have progressed in so many ways and proudly point to their technical achievements, but they have advanced very little in the cognition of truth. One can search throughout the world and will discover the shameful fact that only a few strive toward the realization of Truth, and these few will only whisper timidly about the Subtle World. If one were to explore the history of human enlightenment, one would discover that there exists an immobility of consciousness.

Be assured that only a few contemplate the far-off worlds, or think about the continuity of life, and the very ideas that would help to improve life are neglected. It is not the acceleration of technical discoveries that leads to concentration of the mind, but the desire of people themselves to learn something new. Yet, how can they learn if the most fundamental truths have not found a place in their consciousness? One must do more than listen politely to these truths; one must apply them as reality.

The Thinker spoke precisely about this over two thousand years ago. Does this not ring out as a great rebuke to humanity? Men have perfected themselves in the techniques of killing one another, but have lost the ability to contemplate Truth. And these words were repeated by the Thinker more than two thousand years ago!

If in those times the Thinker was appalled by the ferocity and cruelty of people, what can one say about today? The bloody sacrifices to Moloch appear merciful compared with the murders that are now taking place! How many times must We stress these words! How can people contemplate truths when their minds are filled with a craving for murder? This, too, was said by the Thinker, and because of these words He was persecuted and sold into slavery.

Now also you will be persecuted for saying such things. Compare these words that are separated by thousands of years, and think also about the deadness of consciousness, then and now.

184. Urusvati knows how difficult it is at times to transmit thought to far-off distances. It is especially difficult to penetrate the layers between the spheres, which can prevent even the most clear-cut thought from entering, and cause it to merely glide over the

surface. In certain examples one can observe that the thought is unable to penetrate the personal aura of the recipient. This evidence is overlooked by investigators who assume that thought transmission depends upon the power of the sender, ignoring the important factor of the individual quality of emanations of the recipient. One should consider not only the size of the aura, but learn its contents as well. The same thing is true of the pulse. Not only should its rapidity be observed, but also its quality.

One can imagine the intensity of the messages of the Thinker. Besides the usual conditions, these messages are endangered by the possibility of theft, and attract numerous entities, who do not understand the meaning of the message, but try to feed upon particles of mental energy.

We are greatly concerned that the long distance messages from the Thinker should safely reach their destination. A great sacrifice is required of the Thinker in order that all the spheres may be pierced by His thought. He acts for the benefit of humankind, knowing that, in its ignorance, an ungrateful humanity will meet His solicitude with disdain.

185. Urusvati knows that there are many methods of healing. At one time, healing was considered an art that for best results required the inner fusion of the will of the practitioner with the will of the patient. It was believed that intellectual analysis alone would not bring success.

The Thinker taught that just as the artist convinces his audience, the physician influences his patient, and in this way the artist and the healer derive their power from the same Source.

It is also said that man succeeds when he fuses with the Higher Will. People assume that the power of their Teacher is limited, but each Teacher has his own Teacher, and the Higher Will is the harmony of many consciousnesses. When We say, "Let us build the future," We mean that your will should be harmonized with Ours. Even the loftiest structure can fall when the earthly will tries to damage the foundation!

"An arch, properly constructed, can be a beautiful fulfillment. It can stand for a thousand years, but should even one stone be taken away it will collapse." Thus spoke the Thinker.

The Teacher can create a better future, but the disciple must realize and accept it. It is not easy to recognize evolution. Sometimes it comes in silence, but at other times the outcry of the masses can be a sign of the advance of humanity. Why should you limit yourselves to silence or the influence of noisy crowds? Certainly the Higher Will does not restrict itself in this way.

"The builder of a temple is not restricted to the use of only one kind of stone, and will select the best from all of nature. Only then can he be a true artist." Thus spoke the

Thinker.

“The grandeur of Cosmos cannot be imagined, and people are unable to recognize the best gifts sent to them or to harmonize their consciousness with the Higher Will. Each person is responsible for much destruction in space, but the Higher Will is ever ready to help by projecting the new future.” Thus spoke the Thinker.

186. Urusvati knows that humanity itself has created and increased its illnesses. The Thinker said, “Nature does not require the suffering that people have brought upon themselves. Even childbirth need not be painful, and some women prove it. But countless generations have brought into life all kinds of illnesses, and it is difficult to say how many generations will be needed to root them out. Not only medical authorities, but everyone should try to eliminate disease.

“It is foolish to assume that the gods have sent diseases as punishment, and it is wrong to think that the High Forces would afflict the innocent as well as the guilty with suffering. People themselves have generated infectious diseases through their intemperance and filth.”

And again the Thinker spoke, “Sometimes people will see various images in stones, leaves, trees, or grass. Stones cannot by themselves emulate a human face, therefore the image must be born in the consciousness of the onlooker. But even the imagination has to have some basis for the creation of such images. In fact invisible entities surround people, who are unable to see them but feel their presence. The consciousness grasps certain of these impressions and later seeks to give them form in nature. Many such images, beautiful and frightful, surround man. Some he may call ghosts, but for them he is a ghost! The time will come when people will begin to communicate properly with the Supermundane.”

Thus the Thinker prepared His listeners for the perception of the Subtle World.

187. Urusvati knows why it is unwise to speak badly about those who have passed into the Subtle World. The Thinker often warned people about this, and said, “Do not condemn the deceased, for what will you say to them when you meet again? Who knows, you might have to live once more as neighbors! Prepare joy for yourself.” This understanding did not originate in Rome or Greece, but in far more remote antiquity, when people already understood the interdependence of the worlds. The Subtle World requires a careful approach, because everything there exists mentally, and earthly criticism can be extremely disturbing to subtle beings, who, in turn, can respond with unkind thoughts. Retaliation reigns, especially in the lower and middle spheres, and one should not provoke it.

It is also possible that by criticism one may retard the evolution of those beings, some of whom may be at the point of overcoming their unrighteousness. It is cruel to surround them with vibrations like the barking of dogs. In addition, people are unable to judge the

motives for another's actions, and unjust criticism will only burden his karma. People judge in ignorance, and thus deprive themselves of joy, and loss of joy is a great misfortune. The Thinker took the idea of care for the Subtle World from Anaxagoras, who said that in tearing its fine texture, we also tear our own garment.

The sage descends into the darkest depths in order to raise up those who long for redemption. The wise one will not condemn those who suffer, but will lead them toward the golden ray of the dawn. Amidst the darkness the sage does not examine all those who await him, but cares only to help the needy. Who knows, perhaps he will lead forth even his former enemies? And when the sage brings them into the light he will smile to see whom he has brought out. They will be ashamed, and condemnation is thus extinguished.

Urusvati has led many out of darkness, near ones and far ones, friends and enemies. All that matters is the ascent toward Light. Darkness blinds, but the one who has come from outside can see the glimmer of the Light. There will be better abodes in the Light. These words should be remembered. The Thinker and Anaxagoras repeated them often, and both of them were persecuted and condemned.

The Inner Life of the Brotherhood will be understood when we are able to comprehend the details in the lives of heroes.

188. Urusvati knows that the duration of a human life depends largely upon the will to live. The Thinker said, "Life lasts as long as man himself wants to remain on Earth." Even fatal diseases can be cured by the human will. Everyone, whether a messenger from the higher spheres, or, at the other extreme, an outcast, must preserve the gift of life. We may not wilfully cut the silver cord that binds us to the Masters.

Those who suppose that after a suicide they will return to the place from which they were sent are indeed mistaken, for the whirl of space will carry them far away, like a leaf in autumn. The desire to live must be expressed consciously. Man must realize what he is striving for, and remember that he has good deeds to perform and a mission to fulfill here on Earth.

The Thinker also said, "Learn to revere the Muses, who help you to become heroes. The Muses lead you to achievement, they accompany you in battle and in labor, and greet you with garlands of victory. The Muses transform your sufferings into beauty. The Muses will find you in the gardens that are adorned with the trees of knowledge. The Muses will not abandon those who revere them. Know how to serve the Muses, the Gate-Keepers of the Beautiful."

Thus the Thinker directed human consciousness to Truth.

189. Urusvati has had much opportunity to observe extreme hypocrisy. The Thinker once said, "Fellow citizens, tell me where you bought such smiling masks. You must tell

the comedians, so they too can obtain them. Do not think, citizens, that you have deceived anyone with your benevolent masks, and that no one will dare to look behind them. Are not the city fathers also guilty of hypocrisy? One might almost think that the wrinkles in their brows are from care for the welfare of the people, or that they wear masks only for the amusement of the crowds! But be careful, there may be someone daring enough to unmask your smiles, and reveal your hypocrisy." Thus the Thinker warned the citizens, and they hated Him for it.

Likewise He said, "Is it worthy to build the majestic Acropolis simply as a monument to your weakness?" The Teacher foresaw the decline that was soon to begin, and that falsehood and hypocrisy would accelerate the coming of the end.

The Thinker also said to His disciples, "Betrayal is born in the house of hypocrisy, and history records betrayal as the basest crime. I do not need to tell you this, since you know enough about the supposed nobility of people, and also about their criminality. I am speaking to Space. Let Space shout, let it cry out loudly, let it tell people about their end. Even when I am in the far-off worlds, I shall try to save humanity.

"Criminality must be understood as the most terrible infection. People speak about the suffering caused by illnesses, but they do not want to admit that criminality ruins not only the body, but also the soul. Do not lose time. Warn friends about the danger of betrayal."

190. Urusvati knows how little people understand the link between cause and effect. The Thinker related the legend of a man who was filled with a desire to search for gold. "He thought that a certain place at the foot of a large, over-hanging rock seemed suitable to begin his search and started to dig excitedly. A passerby saw there was a danger the rock might come down and warned the man. But the glimmer of gold was so attractive that he continued digging until the rock began to fall. The passerby, seeing the danger, cried out a warning in time to save the man from certain death. The man was not grateful, however, and blamed fate for causing him to lose the gold.

"People are not aware of the dangers they create for themselves. Not only did the passerby receive no gratitude, he was even denounced for not having shouted the warning sooner! Gold usually plays an important part in such stories, and in actual life also it is the source of much error." Thus spoke the Thinker, and the disciples asked Him, "Will people ever learn to discern causes?" The Thinker reminded them that a thousand earthly years are but a moment in the cosmic scale.

We always remember how the Thinker was able to unify the consciousness of humanity with the Consciousness of Cosmos.

The Thinker related, "Three men performed great deeds: the first one with full knowledge and consciousness, the second while intoxicated, and the third accidentally, in ignorance. Which one was worthy of the garland?"

The disciples indicated the first man. The Thinker remarked, "Verily, you are right. The first one should be recognized, for in full sobriety and knowledge, amidst dangers, he manifested true courage. Actions performed while intoxicated are unworthy; nor should we accept as heroic an accidental good deed or a good deed performed in ignorance. Such 'achievements' can be displayed even by wild beasts.

"O, knowledge, when wilt thou come to humanity? You can hear the crowd roar, whether for a wedding or for a calamity. In both cases the crowd displays its ignorance. Verily, there should be more schools in which people are taught the meaning of life, and in which teachers act not as sycophants of truth, but as representatives of Truth. People must learn to protect their teachers when they are abused by tyrants. The teachers should renounce riches, but their fellow-citizens should provide them with an environment conducive to knowledge. Do not assume that the significance of the teacher will soon be understood. Thousands of years will pass, and still the teacher will not be fully accepted."

Thus spoke the Thinker, and these words are true in every age.

191. Urusvati knows that before great calamities there may be either dark and threatening manifestations, or light and beautiful ones, when nature becomes especially attractive, as if offering its last smile. The Thinker called this "the magic of nature." He said, "Everything is so beautiful at such a moment, like a consolation for our yearning hearts. Darkness and storms can be signs of coming minor misfortune, but for great calamities nature puts on her best garments, as if to console. This magic of nature is like a balm that soothes the traveler.

"I do not fear the thunderstorm, but I tremble before the beauty of Cosmos. Could it be that I am seeing it for the last time? Must we overcome our trembling before the grandeur of the Universe? But how otherwise shall we perceive the far-off worlds? In the late hours of the night we soar into space, and when we return our earthly sheath seems too tight for us. May we not be fooled by the magic of earthly nature; it is but a drop in the ocean of Infinity. When we are oppressed, we should think of Infinity."

The Thinker said about the chain of lives, "Not only does it exist, but it is of manifold nature. There are complete incarnations, but also partial ones. A strong spirit can give part of his energy. This can be called a sending of the ray or a sending of energy. It provides an intensification of power that broadens the consciousness. It does not depress, but deepens straight-knowledge. In some people a natural keenness can be sensed. They themselves might have accumulated it in their former lives, but it also could have been sent to them as Grace."

If we discuss the far-off worlds we must accept the idea of distant influences. A strong spirit, while in the far-off worlds, may be filled with a desire to increase the work for good, and thus will send a particle of his energy for the inspiration and daring of those on Earth. Formerly, mothers prayed that double strength be granted to the incarnating

soul. Some legends record the existence of certain nations that knew about the power of the spirit and about the Subtle World.

192. Urusvati knows the legends that tell us about the fulfillment of desires. The Thinker said, "People rarely discriminate between a desire that comes from within and an influence from without. They assume that all their desires come from within and rejoice when they are fulfilled, not realizing that at times these are not their own desires, but are received from outside. Such desires are already fulfilled in space, and people have only responded to an event destined to happen. They may have thought that their desire had come from within, when, in reality, it had resounded from the outside."

Legend tells us about the tree that fulfills all desires, but the explanation for this lies in the healing power of the leaves, which, when used as a medicine, make people more receptive to higher commands.

When the disciples asked, "What should one do if people do not listen to useful advice?" the Thinker answered, "Then be silent. There is no obstacle more solid than negation. When someone becomes ill with negation, leave him alone, otherwise he can be driven into a rage. You cannot force a change of the mind, which: given time, it may regenerate the afflicted part by itself and heal the one infected by negation."

The disciples asked, "What shall we do if no one will accept the truth?" The Thinker replied, "Remember that you have legs! Your oppressors will drive you away and you will then have an opportunity to speak the words of truth elsewhere. Thanks to the persecutors, the Truth will be proclaimed in many places."

193. Urusvati knows how deplorable is the rubbish-heap of hurt feelings. The Thinker told His disciples, "Be not offended by the malicious and ignorant who oppose your righteous path. Hurt feelings will only weaken your forces, devouring the will and crushing life. When you resist evil, do so not out of offense, but for the reestablishment of good. You cannot be hurt by the opinions of the ignorant. Be sorry for their ignorance, but do not accept them as fellow seekers or their judgments as the truth. It is wise not to answer them at all. Schools should teach that he who follows the right path is immunized against such offenses, and that only the unwise poison themselves by allowing their feelings to be hurt."

The disciples also asked, "Where will we be after death?" The Thinker answered, "Not as far as you think! Each of you during his life visits the future abode in dreams, and has traveled to the destined spheres more than once. Everyone has access to the Supermundane Realm, and therefore should learn to have a wise attitude toward all events during the day and at night.

"It is often said that sleep is similar to death, but people forget what this truly means. Sleep does not resemble actual physical death, but, in the Subtle World, is similar to that experience. Some people, when entering the Supermundane Realms, drag along with

them a sleepy, benumbed existence, and therefore fail to learn or improve themselves. But those with a developed mind can immediately begin their next ascent."

These words of the Thinker are similar to those I have spoken. When you study the Inner Life of the Brotherhood, you should compare the Teachings given in different ages.

194. Urusvati has observed that despite their apparent contentment, the inhabitants of Kamchatka, Lapland, and the extreme North deserve better living conditions.

The Thinker told His disciples, "We make a mistake when we categorize nations by what appears to us to be their most important characteristics. We do not sufficiently study their faiths and customs, know little about their origins, and simply judge them by their alien, outer appearance, and our knowledge of a few local details. Satisfied with our ignorance, we are no better than fools!

"The nation's leaders and judges should travel the world and learn to understand people before taking up their responsibilities toward their fellow citizens. They must search for the sources of their happiness and will learn that few live in contentment.

"Judges should be knowledgeable and honest. One can evaluate the level of consciousness of an entire nation by its judges. Where judges allow themselves to be bribed and thought is confined, the soul of the nation is for sale. It would be easier to find brigands that are more honest than two-faced judges!

"Do not be deluded by the bright fires that burn in the hiding-places of corruption. Let him who has eyes see what goes on there. Search for joy, and do not be surprised if you find it in a hut.

"Harken! People will fall into such an abyss of crime that they will crucify the best One."

195. Urusvati knows that an inactive, sleepy earthly life is an obstacle to progress in the Subtle World. The nerve centers, which have their prototypes in the subtle body, cannot become keen in a life without action.

The Thinker said, "How can we trust a military leader who was never in a battle? How can we know the quality of a ship which has never been to sea? Truly, exertion is blessed, for through intense labor we prepare ourselves for higher understanding. One cannot move without bringing the muscles into motion. One cannot rise in spirit without sharpening the consciousness. Only in labor do we experience that ardor which takes us to our highest Guides.

"When we meet Them we must find the strength to ask whether we have fulfilled our tasks. They will tell us where we have succeeded and where we have failed. In our earthly life we seldom pay attention to the commands of our Guides, whose thunderous commands and warnings resound in our consciousness only as slight vibrations. We

tremble only when we sense the Great Presence, and Their words do not often reach us.”

The Thinker also said, “In the human organism rhythm and harmony lie dormant, but we must awaken them, for this music must become an important part of our education. Without rhythm and harmony we will not enter the Highest Realms. The Universe exists by motion, which is regulated by rhythm, but people do not realize that the beat of the heart is a symbol of the movement of the Universe.” Thus did the Thinker direct attention to the Highest Realms.

196. Urusvati knows how people filled with hate will attempt to destroy even the indestructible! There was a time in Athens when heralds officially proclaimed that those citizens who dared even to utter the names of Pericles, Anaxagoras, Aspasia, Phidias, and their friends would be driven into exile.

The mobs, urged on by officials, demanded the destruction of the statue of Zeus, because it reminded them of the despised Phidias. If the names of these accused were found in manuscripts, the fearful citizens hastened to burn the writings, regardless of their value. Those who were particularly cautious even avoided passing by the houses of the accused citizens. The sycophants rushed to write epigrams describing in insulting terms the downfall of Pericles. Anaxagoras was depicted as an ass braying in the public square. And the circumstances surrounding the death of Socrates are known to everyone.

The Thinker said, “We know the names of Pericles, Anaxagoras, Aspasia, and Phidias, but not the names of the judges who condemned them. We remember the statues by Phidias, but not those who wanted to destroy them. We might hope that this shame of humanity has taken place for the last time in history, but I fear that such a hope is only a dream.

“Man is a social animal, but human herds do not know how to graze in peace, and do not realize that horns should be used only in defense. Even a bull can be an example of decency. May thought direct humanity toward the Infinite.”

The Thinker also said, “The Guides are concerned about the preservation of Beauty. Phidias was cast into prison, and by this act humanity cast itself into darkness. People are amazed at their cruel fate, but have they not earned it themselves?

“O, government authorities, O, persecutors of Truth, your names have faded away, but your burden has become heavy. Only recently We met a leper who does not remember what truth he had reviled.” Thus warned the Thinker, and each one of Us, at certain times and in Our own way, has uttered the same words.

People do not like to listen to those ideas that they have decided beforehand not to accept. In the cruel hour of fratricidal strife people invoke the name of Christ, and false

witnesses take oaths on the most sacred objects. Such irreverence is all the more blasphemous. People are not afraid to utter a false oath or to ridicule the faith of others. They always find time for criticism and slander, but they have no time for labor. They may at times think about community, but do not know how to cooperate, even in their daily life.

Truly, Urusvati knows that it is impossible to destroy the indestructible.

197. Urusvati knows how many genuine, good deeds have never been recorded. If a person dives into the ocean to save someone who has fallen in, it is considered a great self-sacrifice, but it would be just as great an action to prevent the accident in the first place. Much labor is expended to prevent misfortunes. Many fires are extinguished, but just as many are prevented. No one knows how rescue comes, for sometimes the danger is not even suspected. Man is usually unaware of those to whom he owes his life.

The Thinker said, "How do we know whether, at this very moment, we might need to be saved from something? Do we really know what threatens us? We are content to think that our day has been a peaceful one, but fail to see that the poisonous viper, lurking behind us, has been driven away by an invisible savior! Let us express our gratitude to invisible saviors.

"No one should think that the space around us is empty. On the contrary, we can feel with our hearts the presence of invisible beings. Some call to us, others embrace us with a slight breath, still others fill us with joy or sadness, or whisper advice to us. A fool will say he alone is responsible for all these feelings. Ignorance fills man with self-importance. It would be wiser for him to say that he applies all his effort, yet is grateful for invisible help.

"The time will come when a person who speaks in Athens will immediately receive an answer from Corinth. Man will master space and realize that it is filled."

198. Urusvati knows that he who strives forward must face the storm. But people are afraid, and prefer to remain under shelter. There are few who would stand in a downpour of rain or pelting hail even for the sake of hastening their progress!

The Thinker said, "We must be careful with characterless people, who sometimes should simply be left to their errors. Most people do not understand how fleeting earthly possessions are, and it is impossible to convey to them the true meaning of life. But after experiencing many incarnations they will gradually be liberated from the enchantment of objects. They will learn to admire creativity without attachment to the created things. But we should not force upon people what is beyond their capacity. They should be told about Truth, but one cannot force it upon them. Compulsion will provoke rebellion so strong that there will be retreat instead of progress.

“For example, every schoolteacher can observe how carefully one should treat pupils in their adolescence. The teacher should know how to talk about life in such a way that each listener will think that he has come to the right conclusions by himself. Such a teacher is like a good gardener who understands what kind of wind best carries the fertile seeds.”

199. Urusvati knows that the Teachings of the Masters have not been fully recorded in human history. Often only details were stressed, while their underlying principles were omitted. Envy and negligence deprive mankind of many achievements.

The Thinker said, “If you want to find a rare manuscript, do not look for it only in the libraries. It is better to roam about the market places, and even to pay attention to the wrapping paper being used! We sometimes found beautiful fragments of rare manuscripts being used to wrap vegetables. I remember a poet who once advised a writer not to use an ink that was poisonous, for it might harm someone who later buys cherries wrapped in the paper. Indeed, even We cannot be sure that Our writings will reach future generations in their original form.”

And again the Thinker said, “The followers of Aesculapius used the most diverse healing remedies. They stressed that in Nature everything has its healthful uses, and that there is a natural remedy for every disease. A physician must also be a naturopath and follow the example of Hygeia in guarding the health of the people.

“If a man becomes ill, it is because his physician is not also his friend. May physicians become friends of humanity, not their gravediggers.”

200. Urusvati knows that in the remote past people knew about the far-off worlds. This should not surprise you, for people possessed true knowledge even in ancient times. However, the vast majority had peculiar notions, thinking, for example, that Earth was built on the back of a cow, a turtle, or some monster. Even today, along with true knowledge and a vast range of information one can find similarly ridiculous superstitions. One might ask how knowledge was transmitted in ancient times, or how people of different nations could exchange information without a written language or other means of communication. Those who are aware of clairvoyance and astral flights can answer this question easily, but it would be difficult to explain such things to a narrow-minded person!

Be not surprised that the ancients were better at keeping secrets, for they believed that the sacred dream must not be discussed with the ignorant, and the most precious experiences were kept within a close circle. It is amazing to see how such extremes can coexist! But even today people have not changed in the levels of their consciousness.

The Thinker said, “Each man has within himself a potential force that can bring him into direct contact with the Highest World. This force builds the essence of his consciousness and enables Us to transmit information into its core. He who can

establish constant contact with the Highest World is able to help build the future, but if this communion is lost, man is limited to the life of a beast.

“Beautiful symbols have been given to people but they treat them as superstition. They look at depictions of winged creatures and consider them to be fantasies. But does not each one of us soar? It does not matter whether the flights are made in the luminous or the dense body, they do take place, consciously or unconsciously. Sleep is a great gift of the gods, and opens the entrance into the Supermundane. Insomnia was always regarded as a punishment, because it deprived man of a natural communion. Friends, we must be grateful to the Higher Spirits, who allow us to have communion with Them.

“Man usually remembers only dimly his experiences during astral flights, but in the depth of his consciousness he preserves the precious treasures. I cannot claim that I am able to express in words everything that I experience, but, just as a mother feels within her body the first signs of her baby’s life, so can all people feel within themselves the accumulation of subtle observations.

“Friends, We fly and easily assimilate the radiance of the far-off realms. Some will oppose this statement, and will argue in their ignorance that these realms do not exist, that they are only mirages, but We who have approached them know their essence.

“Friends, do not repeat in the market place what you have just heard, for people will consider you mad. The time will come when these words will be understood. Even the most innocent questions should not be asked prematurely. Ignorant people can easily become tigers, and it is better not to create such beasts.

“Friends, I wish to relate to you alone how I remember the distant world. The distance that separates us from it is enormous, but the flight is instantaneous. To land on this remote ground is impossible for Us, even in Our luminous bodies. But We can see the outlines of the oceans, rejoice in the beautiful colors, and even see the birds and the fish. People there are not like Us, and, wonderful to see, they can fly! Their speech cannot be heard, perhaps because of the resounding of the spheres. I remember the blue of the water, like sapphire, the green of the meadows, and the mountains, like emeralds. It would seem that man is incapable of stepping upon such pure soil. Even the air is unbearable for Us.

“Nevertheless, after experiencing the flight, We suffer upon the return to Our physical body. It is stifling, as though one were putting on a tight, uncomfortable garment. Thus, every experience is both beautiful and difficult.”

201. Urusvati knows that We have many reasons for speaking about unification. We have given the example of the horse that delayed a whole caravan, and spoken about the interdependent forces that hold an arch together. Now We shall add the words of the Thinker.

One day, the disciples asked Him the meaning of unification. At that moment they were passing a gigantic wall, and He pointed to the powerful stonework saying, "Observe how these stones support each other. We cannot say which of them is the most important. They are not joined by anything, yet they have withstood many earthquakes. They are held together only by unification and the natural affinity of their surfaces. People try to join stone artificially, with clay or different mixtures, but such structures are frequently destroyed by earthquakes.

"If people attempt to strengthen their relationships by artificial measures, they will not be protected against dissolution. It is better and stronger when human hearts unite spontaneously. Such unions need no artificial aids, least of all the bond of gold. Beware especially the bonds of gold.

"I affirm that even the most ardent people may not be able to judge and correlate values; only human hearts build an adamant wall."

The Thinker also said, "Man will not be able to fly until he finds suitable wings. The symbol of Daedalus will be an eternal warning, but We shall often discuss the far-off worlds. By thinking about them we shall find the wings.

"Let everyone tell us how he imagines the far-off worlds. Each one will be right, no matter how vivid his imagination, for, in truth, there is nothing that does not exist, and our imagination can invent only a small part of the reality.

"Do not feel disappointed that your imagination is limited, for compared with Infinity all is limited. Let us acquire true striving in the midst of Infinity."

202. Urusvati knows how difficult it is for people to discriminate between the essential and the trivial. Moreover, when people sense the approach of an essential event, they avoid it with petty excuses instead of facing it directly. It is interesting to observe how people cling to trivialities as a way of avoiding facing the essential. They do not realize that the essential contains the beautiful. One should learn to distinguish clearly what insignificant details are particularly appealing to the human mind, for only by understanding such insects will one be able to exterminate them.

When the essential comes, it comes in a special silence. But at such intense moments the clowns will produce their clamor, and ring their bells and strike their tambourines. It can be observed that just before a great event the mobs grow agitated, for they can sense its approach.

The Thinker said, "It is amazing how people will rub dust into their eyes and then run in search of a physician. But they will not allow all the dust to be removed, they have become accustomed to it, and it is as if the dust has become a part of their eyes. Let us not blind ourselves with dust.

“Every hero whose heart is pure is a dispeller of evil, and the biographies of such heroes should be studied in schools. Students should also learn what was done to Pericles and how people have treated their heroes. Thus should human history be written.

“How long will it take for the common people to conquer their fear of great men? Perhaps some patient toilers will appear who will gradually remove the dust from their eyes.

“The heart suffers unbearably when the blood is made impure by dust.”

203. Urusvati knows how some people insist that life on Earth should be, quite simply, earthly. What, precisely, do they suppose earthly existence to be? Such people have no interest in Supermundane concepts, and care only for the mean and paltry life that they have established by constantly demeaning all higher concepts. They do not realize that there is no such thing as “earthly.” Everything belongs to the Cosmos, every stone is part of the Universe.

People are not pigs, deprived of the ability to raise their heads toward Heaven. One does not survive by earthly rubbish, but by the higher emanations. And yet for thousands of years there have been many who have stubbornly promoted the importance of a purely earthly existence. Not only the atheists, but also the theists have denied the Subtle and Higher Realms. It is hard to understand how such opposing mentalities could agree on the denial of the fundamentals of life. Prompted by fear and ignorance, they do not dare face the most beautiful. Even the gaining of knowledge does not help them to approach the psycho-physical realm, and the theists do not allow their deities to lead them to approach the higher realms.

The Thinker said, “We should not belittle life by limiting ourselves to Earth alone. Three worlds are given to us, but we must earn our right to each one. We become attached to the perishable Earth and forget that we can partake of life everlasting!

“Let us not be deluded into limiting ourselves to the sense of touch. We are given other senses that we should utilize for total perception. But do we know these senses? The Supermundane has its own expressions. Indeed, we are rich in the treasures bestowed upon us.”

204. Urusvati knows about the enemies, visible and invisible. Those who conduct research in thought transmission should take note of the hostile conditions that accompany their experiments. Thoughts can be intercepted by spatial entities, and it is known that during experiments some people can hear thoughts.

The investigator should pay attention to the particular nature of an experimenting group, since it has been observed that harmony among those who are present assists the transmittance and prevents interception. Moreover, if nearby friends maintain a mood that is harmonious, they also help to protect the thought transmission. Those who are

confused or irritated act unwittingly as collaborators with the spatial thieves. The auras of irritated people act as the strongest destroyers of the currents. They may deny their collaboration with the spatial thieves, but in fact are their accomplices in evil. At some time, when in the Subtle World, they will regret their lack of self-control.

People do not understand that each of their light-minded deeds is observed by invisible entities, and that thought should be cultivated under the most favorable mental conditions.

Fools assume that thought can be strengthened by the use of narcotics, but the mental spasms that result do not contribute to evolution. Even the emanations of drugs attract dangerous entities, which pick up fragments of thought and weave harmful tissue out of them. Everyone can remember how their useful thoughts were sometimes distorted. Look for the cause in your surroundings, and you will surely find it.

The Thinker said, "O, poor thought! You have no protection. No sooner have you taken wing than evil talons are ready to tear you to pieces. Just as a handful of gold disappears when thrown into a crowd, so can a thought in space be easily seized. Thought may be received by a worthy spirit, but there may be thieves among those passing by. We must keep our bodies clean, but we should maintain even more purity around our thoughts."

205. Urusvati knows that the Supermundane should not be understood only as extraterrestrial. Included in the study of life are the higher worlds and the highest concepts. Earthly life is built upon immutable laws, an understanding of which includes the correlation of all the worlds and acceptance of the true importance of the Subtle World.

It is correctly pointed out that people are incarnated for specific purposes. For example, humiliated and tortured people return to Earth to remind others about their unacknowledged rights, but most of these people cannot overcome the desire for revenge and retribution, and few reach the noble heights of all-forgiveness and pure self-perfectment. There are those who return to the very place where they were abused and mistreated and wreak terrible vengeance. They hide themselves among the common people, bringing about sedition and hindering the progress of the country.

If people understood the consequences of this violence, they would be more effective in the building of their country, but few care to understand that blood shed in hatred is in need of purification. Thus, many times have We reminded you about the need for self-perfectment and an understanding of the Subtle World. Each one of Us has called to people in order to provide this knowledge.

The Thinker said, "Behold, the furies are created by you. Gods care not for vengeance; it is people themselves who create these horrible monsters. We all forget that we pave our own way. How can I find words that are simple enough for everyone to understand?"

We must understand the causes of strife and discord. If we remind ourselves about our life among the shadows, we shall be able to understand that it is precisely there that our future existence is prepared.

206. Urusvati knows that the duration of the stay in the Subtle World, depending on conditions, can vary from a few months to thousands of years. It would be difficult to provide all the reasons, but the chief one is the free will. One may ask whether a long stay in the subtle spheres or a short one is more beneficial for the soul; both can be of equal value. Similarly, one may ask if the soul can choose not to return to Earth at all. Truly, all is possible, but the stay in the Subtle World must then be made more useful than that on Earth.

We have mentioned that powerful Beings can transmit a part of their Ray to someone on Earth who then receives illumination. Such a Ray has an effect on the recipient that is the equal of an earthly incarnation. Divisibility of the spirit can be utilized, and the transmissions will then bring spiritual enlightenment to several people simultaneously. This is an even higher service to evolution.

Thus man can truly build his destiny. He can develop his thinking capacity to any degree and can expand his generosity to the point of self-sacrifice. His power of thought will grow as it circulates in a spiral, and the more he gives, the more he receives. This truth should be taught in schools.

Likewise it may be asked whether the free will can lead one to the far-off realms. Certainly it can, if exercised with sincere self-denial. You already know about those Beings who left for other planets. This achievement is extraordinary since it strengthens the mind and creates new horizons of thought. The Thinker pointed out many times that He would one day go to another world and from there establish communication. Centuries would be needed for the fulfillment of this task, but nothing is impossible if one's will is directed toward the goal.

207. Urusvati knows that many do not accept the idea of the energy of thought. Furthermore, there are some who believe that thought transmission is limited, using as evidence the fact that radio waves cannot penetrate certain strata of the atmosphere. That observation is correct, but is not applicable to directed human thought, which has a special energy not comparable to radio waves. The strata of space are subordinate to thought, which has no obstacles. When We discuss transmission of thought over great distances We specifically have in mind directed thought.

The Thinker said, "Learn how to think. Begin with the most simple thoughts. Best of all, learn how to dream about beautiful objects, and learn to dream vividly. Only dreams will develop one's imagination, and where can we go, how can we assimilate the most beautiful observations without imagination? How can we remember in our mundane life the sparks of the Supermundane Radiance if we do not train ourselves to dwell on

images? Verily, striving toward the Sublime will train our imagination.

“Nothing remains static. Imagination must grow or it will be extinguished, and who knows when it may be possible to rekindle it? Philosophers must have strong imaginations, just as artists must in order to create. Dreaming is born during the days of childhood. Children must be helped to develop their thinking.”

Thus spoke the Thinker when He asked His disciples to become dreamers, for only in this way are born the images of great governments and of general happiness. Happiness lives in dreams.

208. Urusvati knows how instantaneous and unexpected some visions can be. Especially striking to us are the visions in which people appear whom we do not know. There are many reasons for this. These people may not really be strangers, but may have been known to us in the Subtle World. It is also possible that two people will have consonant vibrations that produce simultaneous visions of each other. If people were to write down their visions and share them with people they trust, so much would be clarified. But such observations are neglected, and human consciousness loses an opportunity for practical learning.

For example, someone was playing the piano somewhere and generated the vibrations that resounded in Urusvati's consciousness, forming a vision of the unknown player. Such consonance affects the fiery tissues. People make contact with each other through consonant sounds, and thus create collaborations.

The seeming instantaneousness of many visions can be explained by the laws of the Subtle World, where physical time does not exist. The brevity of the visions is only illusory, for man's perceptions are limited by the physical plane, and for him the subtle images come and go quickly. But in the conditions of the Subtle World we enter into the mental spheres, and the events appear to unfold naturally. Thus one can increase his experience in the Subtle World and learn to understand the earthly illusion of instantaneousness.

The Thinker drew attention to the difference between perceptions in the physical world and in the Subtle World. He said, “Invisible creatures pass by swiftly, and only a slight breeze might indicate their presence. At times they approach us in the form of a blue cloud, but we only rarely discern the presence of such uncommon guests. When we do, we should greet them, ‘Welcome, good friends! We open our hearts to you; do send us help from your beautiful realms.’”

209. Urusvati knows that the all-pervading energy can be stimulated by both natural and artificial means. Everyone understands that natural methods are superior, yet much more has been written about artificial ones. It is true that artificial methods have been studied in detail since ancient times, but now, at the transition between two eras, it is time to turn to the natural methods of manifesting the Primal Energy.

Ancient man was much coarser, and mechanical rhythms and rituals were necessary for the awakening of subtle energies. But now that the nervous system is considerably finer, mankind can see that will and thought are natural attributes, and therefore must be utilized in natural ways.

It is wrong to excite the mind with narcotics, for such methods harmfully affect even future generations. Artificial stimulants are as harmful as the most severe diseases, the only difference being that the effects of disease manifest quickly, whereas the effects of narcotics develop over a long time and affect future generations. Man thinks little about the future and cares little about what he contributes to it.

The Thinker said, "We do not seem to know for whom we build the stronghold. If we understand that we are building it for ourselves we will shape the stones more carefully. One should not rejoice when one's earthly life is finished, for no one knows where he will have to labor again. Therefore, wise men should think about where they may have to settle their accounts."

210. Urusvati knows that changes in all realms of nature will take place at the coming of the new race. Most people will not notice these changes, and if they do, will be too hesitant to mention it.

Even clear indications of new types of diseases do not stimulate research. It is essential to observe all one's surroundings. Unusual developments will be observed in the animal kingdom, and the vegetable kingdom will also offer many confirmations. Diseases of animals and plants will remind us of epidemics among people. We have acquired the ability to protect ourselves against the known scourges, however, it is not the plague, cholera, or even cancer or meningitis that will threaten us, but new types of nervous ailments, which may become fully epidemic. These ailments are maladies of psychic energy, and can be contagious. Yet, it will take a long time for physicians to pay attention to these new kinds of disease. They could be called fiery fevers, but whatever we call them, it is important to understand their cause.

Changes of race will not inevitably bring disaster, but it is important that the psychic energy should be kept in a pure condition, since polluted energy produces disastrous spatial manifestations.

Thus the Thinker affirmed, "Let us not forget that everything is in motion. No one has the right to pollute the cosmic current, for he will increase the suffering of many, and primarily his own. But it is fear that keeps people away from the subtle worlds."

211. Urusvati knows how difficult it is to achieve harmony of consciousness. We do not speak here about the leveling of all consciousnesses, because, owing to cosmic multiformity, equality does not exist. Because nothing is repeated, the harmony of all parts is essential. It is difficult to imagine what complicated methods would have to be

applied to try to equalize consciousnesses. One person may already be approaching the summit, while another has not even reached the foot of the mountain! Truly, in their thinking they have nothing in common. If you give them equal knowledge, for one it will be insufficient, and for the other too much, confusing him and even causing him to betray.

The Teacher must often ponder what the student can assimilate without harm. It is better to leave things unsaid than to say too much and create circumstances that lead to betrayal. Understanding all the varieties suitable for harmonization embodies the essence of wisdom.

Thus we may observe that at times the Teacher hastens, and at other times holds back, watching over many processions of pilgrims simultaneously and regulating their pace. Much happens that man is unable to see as he marches forward. The Teacher sets the milestones far into the distance. He points out various signs that from the ordinary point of view may have no significance, but in fact are great symbols. It is not surprising that these milestones are given ahead of time, since in the Subtle World the question of time does not exist. Such signs are not evaluated in the earthly sense, but according to their significance.

The Thinker said, "Who can know the measures that are used in space? All we can do is be observant and not apply to giants the measures of dwarfs."

212. Urusvati knows that the signs manifested by nature can be exceedingly varied. But people often tend to notice only gloomy omens, and thus sink into superstition. For example, an intelligent observer will know that even when crops are abundant, if the currents are discordant there can result extremes of good and bad.

A wise person does not necessarily rejoice at unexpected success in his affairs. A farmer knows that a particular tension of currents that is beneficial for his own harvest may provoke harmful repercussions in some distant land. And so it is in everything.

Even in ancient times the wise men knew that certain signs of success or failure could signal dreadful consequences. It is hard to imagine the catastrophes taking place in space that reach us centuries later. One cannot prevent what has already taken place, but one can acquire sufficient spiritual forbearance to accept what comes. When We speak about the need for equilibrium, We foresee many changes which people do not even suspect will come to pass.

The Thinker often warned of the possibility of cosmic catastrophes. People laughed at Him, but how could they be sure that there had not occurred a catastrophe in far-off space which would reach Earth a thousand years later? Yet the harbingers of such an event can reach people and disturb their consciousness.

Teachers must repeat about the coordination of the worlds.

213. Urusvati knows that all that exists is imbued with Primal Energy. Why do people need to be reminded so often of this truth? Human awareness does not seem to have any affinity with the idea of Primal Energy. People discuss energies, but do not dare to acknowledge that fundamentally there is only one.

It should be recognized that the energy of thought is one of the highest manifestations of Primal Energy. It is impossible to isolate thought from the fundamental energy of Cosmos. Precisely, it is thought that eternally moves the fundamental energy. Thought generates certain currents that serve as the awakeners, or, so to speak, the rejuvenators of the Universe. Thus, when I say that thinking beings participate in world-creation, it can be understood literally, not allegorically. It follows then, that man has a great responsibility for the quality of his thought. Each kind and strong thought produces beautiful vibrations, but an evil one strews Earth with deadly dross.

A teacher must educate students to dwell continually on the beautiful. Every aspirant can enrich space. Do not think that soil needs only material fertilization. Although they require much time, experiments should be made on the influence of thought. We often devote ourselves to such prolonged research, for sound understanding cannot be reached through hasty conclusions. If continuous research is carried out, it will be clearly demonstrated that subtle energy requires subtle approaches. I must remind you again that the measures of dwarfs should not be applied to giants.

The Thinker spoke to people about this, constantly reminding them that lofty subjects must be studied when in a lofty state of mind. "Let us always apply goal-fitness."

214. Urusvati knows how much the concept of rhythm is misunderstood by humanity. The ancient teachings about the significance of rhythm have been lost, and today's idea of rhythm is limited to music and crude dancing. Scientists speak about vibratory rhythm, but their conclusions do not go beyond their laboratories. Rhythm should be expressed in all work, in all creativeness, in all of life. Only experienced workers are aware that rhythmic labor is the most productive.

Verily, a true karma yogin knows the joy of rhythm without artificial tension. A karma yogin works not because someone compels him to, but because he cannot live without labor. This yoga is closely connected with rhythm. Mutual benefit only results when a very powerfully expressed rhythm can blend with similar vibrations everywhere on Earth. In its invisibility such help becomes true harmony. Unfortunately, in daily life such spontaneous and limitless cooperation is very rare.

Every worker also receives help from the Subtle World, and people would be much more successful if they realized that this invisible cooperation exists. Scoffers will say, "Can it be that even carpenters, farmers, and masons receive help from the Subtle World?" This mockery is out of place, for each appreciated labor receives help. People should think more about the inexhaustible store of energy in the Subtle World.

I shall speak of one more truth which is little understood: People are often upset when their ideas are seized and used by others. Actually, the spreading of useful ideas should give joy, but the majority are not magnanimous enough to feel that way.

The Thinker said, "Ideas are borne on fleet wings." It is joyous to liberate a bird from its cage, and it should be equally joyous to set free a salutary idea. Thought must nourish space, otherwise people will be deprived of the opportunity for progress. Let us free ideas from all bondage and chains. Let us not rely on wardens, but speed our own liberation.

215. Urusvati knows the importance of discerning subtle differentiations. Yet, such fine definition, indescribable in words, is rarely understood. How can one explain why one thing is permitted, yet another, differing from it by only a hair's breadth, is an unthinkable violation? Only a broadened consciousness can discern the border between creation and destruction. Many ancient cults combined creation and destruction into one symbol, thus indicating the closeness of these concepts, which are so crudely evaluated by the ordinary mind.

It is just as difficult to judge to what degree one should affect another's karma. Take, for example, a teacher who wishes to help a disciple who is being tested. The teacher might ardently wish to influence his pupil, yet the confused student does not notice the encouraging signs and glances. Of course, the teacher cannot intervene to prevent the pupil's mistakes, and regardless of his desire that the test be successful, must keep silent and try to lead the pupil to the right path in a tactful, indirect way.

Many circumstances should be considered before attempting to interfere with another's karma, since near ones may be involved. People do not understand that good and evil are so subtly interlaced, and many will scoff at such an idea.

The Thinker often pointed it out, using the example of school examinations. But, of course, people did not want to listen.

216. Urusvati has heard explosions in the Subtle World. It may seem strange to you that there are explosions in the Subtle World that can be heard, but everything relating to the Subtle World should be understood in a subtle way. Explosions can occur in any sphere. They cannot be heard by the physical ear, but cause an unusual trembling of the heart, and through clairaudience a precise impression of an explosion can be experienced. One should realize that the subtle spheres resound constantly in the sensitive ear.

Ordinary people are unable to perceive such subtle signs. They are either unwilling to admit the existence of the Supermundane or become upset at the idea of it.

In the literature of various nations one can find puzzling indications. For example, Shambhala is said to be located in the extreme North, and the northern lights would

seem to confirm this. But let us not forget that similar electrical discharges can also be observed in the Himalayas.

The Thinker pointed out how careful we must be not to reveal truths for which people are not yet ready, for great confusion would result. Let us follow His wise advice and find means that fit the people's consciousness.

If We could find simpler words, We would use them. Indeed, great simplicity is needed.

217. Urusvati knows that the poisoning of the atmosphere is increasing at this time. The consequences of this are evident in many aspects of life. People suffer from many bodily diseases because of their individual weaknesses, and society suffers from epidemics and social upheavals. We often warn about the need for unity, for harmony is the best prophylactic. Great equilibrium is necessary; if it could be achieved throughout the world, the most dangerous hours would pass without harm.

Equilibrium is maintained by the exercise of one's free will, but people do not want to accept their individual responsibility in this. Infection takes hold not only because of a predisposition to certain ailments, but also because of the loss of balance. A pilgrim without balance will not be able to walk safely through the narrow passage and will be afraid, pursuing his way in great anxiety. Such imbalance will destroy him and infect those close to him with fear.

Indeed, the poisoning of the atmosphere is now increasing. Be vigilant. We are aware of such times, for We Ourselves have gone through them more than once during Our earthly lives. It is best to be aware of this and to gather the power of equilibrium. Thus, we shall withstand and outlive all upheavals.

Whenever the Thinker endured such tension, He said, "Threatening clouds have obscured the sky. Let us stay at home lest we disturb the stillness. Even the most fearful storm cannot continue without end."

218. Urusvati knows the magnetic power of names. Every sound corresponds to a specific cosmic ray, and also is linked to powerful signs of astrological significance. You know that sometimes We do not forbid the utterance of Our Names, while at other times We have advised you not to utter them, even in thought. This is because while sometimes the combinations of sounds do not generate powerful magnetic currents, at other times a Name sounds in space like the blow of a hammer. At such times, for the safeguarding of equilibrium, Our names should not be uttered. But this is also true about personal names, and even the names of places.

In ancient times names were of astrological origin. In many nations several other names were usually given to a child so that his astrological name would not be uttered. It is better not to utter such a name, even during auspicious moments, for it can act like a bolt of lightning.

People generally do not know the difference between magnetism and hypnotism. Hypnotism deals with personal forces, whereas magnetism is a cosmic phenomenon. The Thinker often spoke about the significance of these energies, and used to say, "The moment a man exclaims, 'Oh, how unhappy I am!' he immediately increases his trouble. But he who declares, 'I am happy!' opens the gates to happiness.

"This is not to say that man commands his happiness and unhappiness. It goes much deeper, because man is dealing with powerful energies. As soon as he has expressed a mood it is registered in space, and invokes the Highest Forces. Let us not be ungrateful or imprudent."

The Thinker constantly taught His disciples to watch their words and never to utter them unthinkingly.

219. Urusvati knows that the subtlest combinations are unrepeatable. Once the Thinker noticed that His listeners had not completely understood the concept of uniqueness. He took a large bronze mirror and covered it with an even layer of sand. Then He tapped out different rhythms at the edge of the mirror, causing the sand to fall into different designs. Afterward, the Thinker asked His disciples to repeat precisely the same rhythms and produce the same designs. Of course, no one could do it.

The Thinker said, "Words do not always convince, but the simplest example can illustrate the generosity of nature. Nature is unrepeatable in its splendor. The Law is one, but its expressions are beyond counting. You could not repeat the designs for many reasons, but mainly because the cosmic conditions had already changed.

"Such subtle variations should give you joy, for they indicate that your possibilities are infinite. All is in motion and nothing repeats itself. This Law must be applied throughout all of life.

"I give you this advice now, but it will be of value only if you apply it immediately. There is hardly any benefit in medicine taken a year after it is prescribed. In the secret archives one can find many examples of unapplied counsels. The hunter is advised, 'Quick, do not miss the bird!' But the hand delays, and the arrow is shot in vain, perhaps even causing harm where it was not intended.

"If people realized the law of uniqueness, they would speedily advance in self-perfectedness. The dead intellect whispers that each day is a repetition of the previous one. One constantly hears such complaints, but each moment is different. Your consciousness can never return to its previous state; even in cases of a degenerating consciousness, it will regress, but not in the same way. Infinity exists in both macrocosm and microcosm. Even a song cannot be repeated exactly, because the conditions will be different each time. If you return to a city where you have not been for many years, everything will appear different. Your consciousness will never be able to duplicate the

previous state. Some people feel distressed when they think about unrepeatability, but a wise man will rejoice, for he senses motion.”

Thus did the Thinker bring encouragement. One can see the complete application of these foundations in the Brotherhood. I quote for you the words of the Thinker because you know how He labored for the Brotherhood.

If someone says, “I want only to follow the Teaching of the Great Pilgrim,” he will limit his progress. But We appreciate his loving the Great Pilgrim with all his heart, for the heart is inexhaustible. Is it right to suppress such transports of the heart when you know about the labors performed for the good of humanity?

Complete devotion, complete heroism, fill the spirit with adamant self-denial. The wings of self-renunciation will carry us to the Brotherhood.

220. Urusvati knows how much We are in contact with the Subtle World. For complete knowledge it is necessary to be in touch with the various spheres. Much misunderstanding has grown around the concept of the Subtle World, and in particular the concept of uniqueness, which is the same in the Subtle World as on Earth.

There are many descriptions of the Subtle World, but all of them are limited by the individual experience of the observer. Thus one person speaks about the lowest level, of almost monstrous ghosts; another describes sleeping shadows; a third finds an absolute similarity to the physical world; and a fourth talks about luminous bodies. They all describe what they have seen, but their perceptions were limited, causing them to think that one stratum is the entire Subtle World. Because of this error people quarrel and accuse one another of falsehood. If they could understand the manifoldness of the Subtle World, they would realize how beneficial it would be for them to strive to the higher spheres.

According to a certain kind of person, nothing worthwhile exists for him here on Earth and therefore he has no reason to live. However, if he carries such thoughts with him into the Subtle World, he will continue the same idle existence there. If people limit their idea of the Subtle World by their earthly experience, they will prevent themselves from acquiring new experiences. Few think about the higher worlds, and most would be afraid of the radiance of *Materia Lucida*. The possibility that thinking will become keener frightens the limited mind. While still on Earth, people should suggest to themselves where precisely they would like to continue their progress. They must concentrate their free will, so that their thought works as a messenger making provisions in the Subtle World.

The Thinker used to say, “Let your thought fly ahead of you and prepare your next beautiful dwelling.”

221. Urusvati knows that on Earth people are constantly surrounded by subtle entities.

Usually, they do not notice them, yet at times they feel breaths of air and light touches, and on rare occasions will see so-called ghosts. But We must point out that apart from such external perceptions, every refined person senses inner tremors, and is subject to nervous stimulation or depression caused by the approach of subtle entities.

Animals, and especially dogs, sense the presence of strong subtle manifestations. One may ask whether they recognize subtle entities mainly by sight or by scent. Their sight is not as acute as their scent, which is very precise. One may also ask what type of dog has a stronger sense of the Subtle World—of course, the long-haired ones, because they can accumulate more electricity. Similarly, people who collect more electricity can sense more strongly the presence of subtle entities, either at night or by day.

One should not consider the manifestations of the Subtle World to be extraordinary. Everyone possessing a refined receptivity can under proper conditions sense the presence of the dwellers of the Subtle World. Some of these appearances may be distressing, and although the sendings of the will help to repulse them, it must be tensed without delay, for if momentary fear is allowed, the will cannot be mustered later.

The Thinker knew that the will must be in full readiness. He used to say, “The sword of defense is given to everyone, but know how to use it without delay.”

222. Urusvati knows how sometimes a single word can distort the whole theory of cosmogony. The philosopher said to the citizens, “You should feel that Earth is like the center of the Universe, then you will realize the entire duty and responsibility of man.” But his followers misconstrued one of his words and an entirely different concept of the world was created.

Many examples can also be cited of how people have distorted the essence of the Teaching, because words have different meanings in different languages. There have always been innumerable dialects, with even neighboring clans using their own idioms. In the past there were also so-called sacred languages, which were used by the priests and hierophants. Certain sacred words infiltrated the popular language and were wrongly used. In that way, the breakdown of languages has taken place in all centuries.

One should not easily excuse unworthy deeds on the basis of misunderstandings due to differences in language. Unfortunately, shameful deeds are the result of evil willfulness and envy. If one examines the reasons for the persecution of the best minds of different nations, and compares the reasons for the persecution and banishment of Pythagoras, Anaxagoras, Socrates, Plato, and others, one can observe that in each case the accusations and reasons for banishment were almost identical and unfounded. But in the following centuries full exoneration came, as if there had never been any defamation. It would be correct to conclude that such workers were too exalted for the consciousness of their contemporaries, and the sword of the executioner was ever ready to cut off a head held high. Pericles was recognized in his time only after people had reduced him to a sorry state. Only in that state could his fellow citizens accept him

as an equal!

A book should be written about the causes of the persecution of great individuals. By comparing the causes is it possible to trace the evil will. I advise you to write such a book. Let someone do it! Through research it will be possible to discover the inner similarities between the persecutions of Confucius and Seneca. Our Brothers and Sisters suffered persecution, and Our memory preserves many such events. Joan of Arc, Aspasia, and a whole list of gloriously heroic women of various centuries can be named. We do not regret experiencing such trials, but there is a need for reflecting on them, because each persecution retards an urgent plan. However, even this We turn to Good.

The Thinker used to say, "I wonder, do you persecute me or drive me onward?"

223. Urusvati knows that the human consciousness is formed from subtle accumulations. It will seem almost too simple if We tell you that each incarnation, like a medicine, is intended to cure a particular unhealthy feature of the individual. The color white may seem equally simple, yet it contains in itself all colors. It may astonish you to observe succeeding incarnations that are extreme opposites, yet without sufficient polishing a precious stone has no luster. Thus, everyone should remember how difficult it is to deepen the consciousness.

It is especially lamentable to see how some lightminded people in their conceit imagine that they have achieved the goal. One can read many books, but mere reading is not assimilation. We advise you to observe the manifestations of nature, in which is revealed the complexity of existence in its entirety.

Man seldom utilizes the accumulations from past lives. Often a small danger takes on the aspect of a frightful monster, and a person is transformed from an experienced witness into a hounded fugitive. He forgets that the monster he created himself will continue to grow, and that sooner or later he will have to face it and destroy it. The Guides whom man meets in the Subtle World advise him to free himself as soon as possible from his own creations, but if he is full of earthly limitations, he will reject the advice. Therefore, it is of paramount importance during one's earthly life to cognize this subtle existence.

The mind can function clearly in the Subtle World only if it was sufficiently exercised in the physical world. You remember how someone who had just entered the Subtle World was helpless, and could not even fashion a garment for himself because he had lost the clarity of his thinking, which can be preserved only through free will. If one understands precisely what he has to achieve, then the advice of the Guide will be assimilated. The Guide approaches those whose ears are open.

You know by now how often Our Sisters and Brothers visit the Subtle World. They do this first of all to help those who are under observation, and second, to constantly

exercise their individual subtle energies in various spheres, for this helps one to feel at home everywhere.

It can be observed that a man who speaks with feeling can overcome natural impediments, but the moment inspiration is gone, his defects return. In the same way, one's mental ardor can become continuous, and like wings will carry one to the Guide. We can work best where there is flame, and therefore warn against fear, depression, and despair, which, like damp coals, cannot produce the needed fire. This comparison came from the Thinker, who possessed a remarkable gift for dispelling depression. The Brotherhood needs such abilities, for both the physical and Subtle Worlds. What We say now has an intimate connection with the life of the Brotherhood.

224. Urusvati knows that thought-transmission over great distances requires self-abnegation. No human thought can disappear in space, but there is a great difference between a thought that flies out without purpose and one sent with a specific aim. The latter message will pass through various spheres and be subjected to many influences. Imagine the path of such a thought as if it were a radio message—many circumstances can expose it to danger, and there may even be contacts that will bring about disaster. There can even occur a short circuiting of currents that will cause suffering to the sender. The purpose of Our remarks is to remind you that though the mission of the Thinker was indeed not an easy one, the results were great.

It is said that thought resounds in space. This should be understood literally. You heard the resounding strings and the silver bells. The tension of thought produces sounds throughout space. There are many legends about events that were preceded by manifestations of sound. This is quite correct—precisely before great events, such a manifestation of thought may be heard.

It is not the events that resound, but the intensified thoughts accompanying them, which may issue from an earthly source, or be projected from the Subtle World. The substance of thought is the same everywhere, and acts as a linking bond between the worlds. One should pay attention to manifestations of sound, and compare them with events.

The Thinker said, "After much thought I am convinced that I live in two worlds. One can observe the dual nature of things, gross and subtle. Let your ears learn to distinguish spatial sounds. Trumpets can deafen one, but resounding space thrills the heart."

225. Urusvati knows that sometimes the vibrations of space attain such tension that they become like physical tremors. Although it is difficult for most people to distinguish such quiverings, in Our Abode they are particularly felt, and all who are attuned to Us feel these intensified vibrations.

People often speak about the synthesis of science and spirituality, but the understanding of these two concepts remains vague. They must be connected by a special flame which We call exaltation. Without this ardor not only knowledge but even

spirituality remains dead and unconnected.

Do not be surprised that there can be such a thing as “dead spirituality.” Truly there is such a condition. We often come across people who have all the qualifications of spirituality, yet in life are cold and inert. What benefit is there in spirituality earned once upon a time? Like soured milk, many products can be made from it, but it is impossible to return it to its original state.

The same also applies to knowledge, which should not be mechanical or limited. I repeat that the fire of exaltation is the best connecting bridge, which also serves as a balancing force amidst the storms of space.

When the Thinker used to repeat, “Be not afraid, do not escape from earthly disturbances,” He knew the significance of exaltation.

226. Urusvati knows that even in earthly life one can transcend the sense of time. When one is deep in thought it ceases to exist. We have always reminded you that thought devours time.

Through control of thought one can easily realize the conditions in the higher spheres of the Subtle World and overcome time. Intensified thought is the best purifier of the human organism. If you encounter scientists who are in bad health, you would be right to conclude that their thinking is confused, and that their ability to think in the abstract is not equal to other sides of their life. If they could achieve a strong mental life, they would not only enjoy excellent health, but could also overcome the sense of time.

There is nothing new in this. “New” does not really exist—there is either forgotten truth or still unrealized truth. No one can claim that he has brought something new to the world, because only the moment before someone may have projected that very thought into space. People should not compete to be innovative, but should train themselves to think about the useful and the Beautiful. It would be better to think about essentials and how one can contribute the utmost good to the world. The most useful thoughts are those dedicated to Beauty. Ugliness is not fitting for evolution.

The Thinker proclaimed that Beauty is the most essential, and His power to convince many of this was great.

227. Urusvati knows that goalfitness and appreciation are among the most essential foundations of the Brotherhood. It is unreasonable to think that the Brotherhood would accept someone’s services and later discard him as one would a worn-out garment. If the co-worker proves to be helpful and never commits betrayal, he certainly will not be rejected. Such a co-worker is appreciated and will be recognized. However, recognition can take different forms and is not always noticed. Look into the consciousness of those who expect signs of appreciation and you will be amazed to see that, like the child who prefers a shiny toy to a valuable object, false gems are preferred. Many cherish a secret